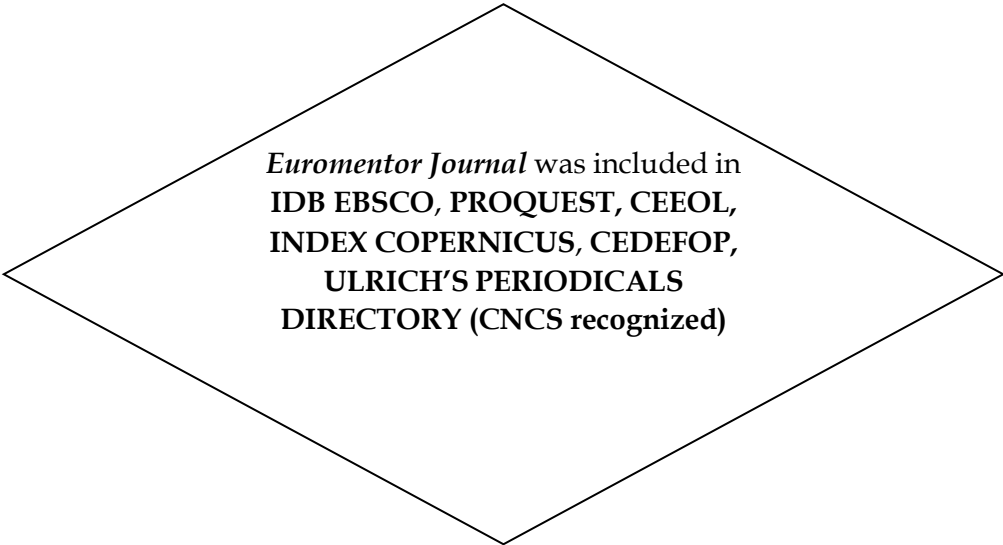


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FROM WILLPOWER TO THE WILL TO POWER

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"Your power to rule the world is as strong
as it is your power to rule yourself!"

"No man is free unless he dominates himself!"
Epictetus (The Handbook)¹

***Abstract:** The idea underlying the current article as well as our research work refers to will as a source of freedom and, implicitly, of the evil that dominates the current world. Moreover, the weakness of the will could generate the decline of morality and the decline of being that the world is facing today. Starting from philosophical texts and reference psychological research, we propose to delimit the philosophical approach to will from the psychological one, concluding that only the will as a psychic process can be educated, the qualities of will becoming character traits and, implicitly, personality traits, along the ontogenetic evolution of man.*

***Keywords:** willpower, power to will, freedom, evil, education, character.*

The issue of will arouses interest in research, especially today, when good will does not dominate in the world, and this fact affects our lives, of each one of us. It is not about individual will, but about a "general will", which should constitute a "rule of reason in the silence of passions". We are all citizens of this Planet and have the same rights and obligations, but unfortunately world society has not reached the level of Rousseau's social contract.² The general will does not have a quantitative aspect, it does not mean everyone's will, but it concerns the common interest, for the well-

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** Translated by Lecturer PhD. Mihaela Mocanu, *Dimitrie Cantemir* Christian University.

¹ Epictet, *The Handbook*, Bucharest, Seneca Lucius Annaeus Publishing House, 2015.

² J.J. Rousseau, *Du contract social*, Paris, GF Flammarion, 2001.

being of humanity. What has aroused the philosophers' suspicion about this psychic faculty is its inevitable connection with freedom. The idea of non-free will is a contradiction in terms. – "If I must want necessarily, what is the point of talking about will?!", exclaimed Augustine, the first philosopher of will.³ "Our will would not be will if it were not in our power. Being in our power, it is free."⁴ And Descartes claims, following in Augustine's footsteps: "Anyone, when he observes himself, experiences without fail the fact that wanting and being free are one and the same thing"⁵. The decline of morality in today's world could somehow be explained by the weakness of the will of today's man, *the evil being the prerogative of free will*. It is only natural to ask ourselves if today, in knowledge society, we can still accept the Socratic idea that "no man is evil willingly, but out of ignorance?"⁶

We start from the prerequisite that the lack of will or its deviation from lofty things degrades man morally and spiritually. So, there is a close connection between will, freedom, evil, theodicy, *aspects* which were theorized for the first time by Augustine in *Confessions*⁷ and *On Free Will*.⁸ In order to avoid any confusion in our analysis, we propose an epistemic delimitation between will as a psychic process and the "will to live"⁹, the "will to power"¹⁰, as basis of existence. Although the approach of will as a mental faculty, in philosophy, is late, much has been written about will, being an inter and transdisciplinary theme. Thus, Schiller declared that "in man there is no other power than his Will", and the will, as "the basis of reality, prevails over both Reason and Sensuality", whose opposition - the opposition of two necessities, the Truth and Passion - lies at the origin of

³ Hannah Arendt, *The Life of the Spirit*, Bucharest, Humanitas Publishing House, 2018, p. 200.

⁴ Augustine, *De libero arbitrio*, 3rd book, chap. 3, translated into Romanian by Vasile Sav, Cluj-Napoca, Dacia Publishing House, 2002, p. 221.

⁵ R. Descartes, *Two Philosophical Treatises*, translated into Romanian by C. Noica, Bucharest, Humanitas Publishing House, 1992, p. 331

⁶ Plato, *Works, vol. VI*, Bucharest, The Scientific and Encyclopaedic Publishing House, 1986.

⁷ Augustine, *Confessions*, Bucharest, Humanitas Publishing House, 1998.

⁸ Idem, *On the Free Will*, *op. cit.*

⁹ Ah. Schopenhauer, *The World as Will and Representation*, translated by Radu Gabriel Pârveu, Humanitas Publishing House, vol. I, 2012, pp. 61, 147.

¹⁰ Fr. Nietzsche, *Will to Power*, translation and introductory study Claudiu Baci, Bucharest, Aion Publishing House, 1999.

Freedom.¹¹ Schopenhauer, in his turn, decided that the Kantian thing-in-itself, the Being beyond appearances, “the innermost nature of the world”, its ‘core’, against which the “objective world... (constitutes) only its external side”, is the Will¹², while Schelling, at a much higher level, said apodictically: “In the highest and ultimate instance, there is no other being outside the Will (Wollen)”¹³. We do not intend a foray into the history of philosophy, we are particularly interested in the distinction between the philosophical and psychological approach to will in order to understand what is in our power and what we need to know in order to improve ourselves morally. In philosophy, there is an orientation devoted to this faculty of the human spirit, identified in voluntarism, whose exponents we find in the German environment. It is about Ah. Schopenhauer, Fr. Nietzsche, the most valuable voluntarist philosophers, both of whom were influenced by I. Kant, the “miraculous Kant”, as Schopenhauer called him. “The world is our representation, and we are the will to live.”¹⁴ Once the will abolished, the world itself would be abolished, Schopenhauer wrote. Schopenhauer's will has nothing in common with will as a psychic process because, in the view of the German thinker, it encompasses all levels of life, conscious and unconscious, organic and inorganic. In the same sense, for Nietzsche, the will is freed from the psychological domain. The author of the *Will to Power* does not use the term to refer to a human faculty, our conscious capacity to want something we lack. The will is here the internal engine present in all organic processes (sometimes it is presented as a principle applicable to the entire universe and not only to beings). The will to power is defined as a tendency to grow and develop, a “struggle” to be much better. It is not just about the “will to live” like Schopenhauer's Will, nor about a simple preservation or survival instinct like the one that drives evolution, according to Darwin. Nietzsche argues that in all beings – in the ivy that climbs, in the spider that weaves its web, in the man who writes a book – there is an impulse to grow and expand. And with regard to the second word of this expression, ‘power’, Nietzsche grows away from the usual meaning. *The will to power is not the will to dominate*. Beings do not want to exercise or have power, but to assert themselves, to ‘discharge

¹¹ Schiller, apud. H. Arendt, *op. cit.*, p. 212.

¹² Ah. Schopenhauer, *The World as Will and Representation*, *op. cit.*

¹³ Schelling, *Philosophical Investigations into the Essence of Human Freedom and Related Issues*, translated by Paul-Gabriel Sandu, Bucharest, Humanitas Publishing House, 2011, pp. 143-144.

¹⁴ Ah. Schopenhauer, *op. cit.*

their force', to express their individual difference. Their strength is the power to overcome themselves, to go at any moment to the last consequences. This is the secret that life entrusts to Zarathustra - "I am that which must always overcome itself"¹⁵. This is why some have preferred to translate the German term Macht not as 'power' but as 'capability' or "stamina", these words better represent Nietzsche's intended meaning and leave less room for interpretations of the will to power exclusively as desire of domination or submission (this is the case of superficial works in a Nazi or militaristic key).¹⁶ Somehow, a more sound argument in this respect, to clarify the true meaning of the will to power in Nietzschean thought is the strong influence of Schopenhauer with his will to live which in Nietzsche's work will have become the will to power. But, the difference in paradigm between the two can bring us closer to the correct understanding of the contribution of the two philosophers to the problematization of will. For Schopenhauer, the will to live is unique, thus representing a metaphysical principle, endowed with all the traditional attributes by which the principle had been thought until then, while for Nietzsche there is no longer a single will to power, but a plurality of such wills, and thus, at the limit, there is no longer any single world. Each and every form of reality is, Nietzsche interprets, either a "punctualization" of the will to power (in the case of the tiny ones), or an organization based on a plurality of wills to power. But "punctualizations" do not have an immutable character, like Leibniz's monads, but, on the contrary, they can grow, subordinating other centers of force or disappear under their dominance. The Nietzschean world of the will to power has two basic characteristics - instability and interdependence. Reality itself possesses no structure or regularity, but is essentially an enormous chaos of opposing forces. Reduced to minimum terms, it is constituted by a unit of forces in permanent contact with each other. The only thing that defines a quantum, or a unit of force, is the effect it produces or suffers from another quantum. In this way, Nietzsche conceives all beings (the ivy, the spider or man) as battlefields, dynamic organizations made up of numerous points of energy in constant tension with each other - some exert their own force on others and, at the same time, resist them. The

¹⁵ Fr. Nietzsche, *Thus Spoke Zarathustra*, Bucharest, Humanitas Publishing House, 1996.

¹⁶ Toni Llacer, *Superman and the Will to Power*, Bucharest, Litera Publishing House, 2020, p. 109.

conception of the world as will to power cancels out the anthropological dualism between body and soul that, from Plato through Christianity, has been our way of interpreting ourselves for the past 2,500 years. Today, we tend to represent our body as our property, as a jurisdiction whose master is the self, the soul, the spirit, the mind. Practically, according to Nietzsche we are all nothing more - and nothing less - than the will to power. We are a body crossed by an anarchic myriad of forces we are barely aware of, but which determine our conduct. The Nietzschean imperative is: You must want! This could be found in the urge from "*Beyond good and evil*".¹⁷: "*We must prove to ourselves that we are endowed with independence and command*", thus allowing ourselves to understand that the resources of genuine will to power are within everyone, you just have to want to reach them, through silence, meditation, in other words, through self-knowledge. The commanding thought is inherent to the will. But, in very rare cases, this commanding thought seeks to dominate others - command and submission are both present in the mind. He expresses his thought more thoroughly in *Beyond Good and Evil*: "*A man who wants something - he commands someone inside him, someone who listens... But now let's take into account the strangest aspect of will - this so complex thing for which the crowd has only one word available - if, in the given case, we are equally those who give orders and those who listen to them, and in this ultimate capacity we know constraints, pressures, oppressions, oppositions and resistances, feelings that usually manifests themselves immediately after the act of will, on the other hand...the one who wants and orders...has feelings of pleasure which increase all the more as...we tend to ignore this duality and deceive ourselves hiding it by virtue of the synthetic concept of <<I>>... (so that) the one who wants believes, with a considerable degree of certainty, that the will and the action are somehow one and the same thing*". Echoing Schopenhauer's pessimism, Nietzsche argues that the 'chained will' is a myth. There are only strong wills and weak wills. This dichotomy is reflected at the level of the morale to rule and the morale of slaves, a distinction without socio-political connotations. It is, as we can easily understand, about the different manifestation of the will to power. What is called <<freedom of will>> in the view of the German thinker essentially resides in the feeling of superiority with regard to the one who must obey. Hence his thesis regarding freedom: <<I am free; he must submit>>- here is the thing hidden in all desires.¹⁸

¹⁷ Fr. Nietzsche, *Beyond Good and Evil*, Bucharest, Humanitas Publishing House, 2006, p. 29.

¹⁸ Ibidem, p. 33.

Approach of will between psychology and philosophy

From a psychological perspective, the nature of will as a psychic process has not been elucidated in the specialized literature. We find formulas, such as J. Piaget's¹⁹ who considers the will as a "regulation of the cognitive, affective, motivational-attitudinal" regulations. The will is interdependent with other psychic processes and attributes, being a thought or imagined act, which involves a certain concentration, effort, synergization and energetic vectorization. Voluntary activation is a later adaptive acquisition in the socio-historic and ontogenetic development of man. From this perspective, Jung appreciates that "will presupposes a rational and cultural organization of energies to which the primitives did not have access".²⁰ It opposes impulsiveness and negative emotions, it claims rational self-control. It is mainly carried out through the second signalling system, as it involves the prior and conscious elaboration of a rational approach, a certain closer or more distant purpose, motivation, deliberation, decision, the mobilization of some resources, as well as refraining from others (self-control), in order to annihilate conflicting tendencies, defeat obstacles of any kind and ensure an effective conduct.

According to P. Janet²¹, voluntary acts and behaviours are also complicated in terms of social conditions, being faced with obstacles and difficulties, with moral tendencies and often contradictory goals, with increasingly numerous possibilities for action, which demand selected volitional qualities, lucidity, responsibility, and higher purpose, strength of character, complex capabilities and skills. The scheme of social actions of communication and cooperation, positive qualities of will, perseverance, consistency, tenacity, etc. develop under the concerted action of all the factors that compete for the formation of personality and, especially, of those involved in intellectual activity, in human activity in general. Man as man, within the limits of his human condition, is a continuous struggle towards something. "As long as man tends towards something, says Nae Ionescu, as long as man wants something, it is impossible for him to be lost. Only when he stops wanting is he lost, but as long as he fights, he is not lost".²² So, man's essence is to strive, to strive

¹⁹ J. Piaget, apud. *The Dictionary of Psychology*, coordinator P.P. Neveanu, Bucharest, Albatros Publishing House, 1978, p. 777.

²⁰ Jung, *ibidem*.

²¹ P. Janet, apud. Stela Teodorescu, *Behavioural Psychology*, Bucharest, The Scientific Publishing House, 1972.

²² Nae Ionescu, *Metaphysics Course*, Bucharest, Humanitas Publishing House, 1995.

for something, to seek to conquer something.²³ This is precisely what is divine in man – “this activity of his is ceaseless”. Here, it is easy to understand how the *willpower* which is a positive quality that opposes abulia (the weakness of the will, being a pathology of it!) is intertwined with the *will to power* (the desire for overcoming oneself). *For this reason, we believe that will must be supported by a correct use of reason. Not by chance, Kant lets us understand that the motive for the good will is pure reason, a priori, unmixed with any empirical element. And freedom, which in the German philosopher’s view is moral, emerges from the categorical imperative or the moral law (‘commandment of reason’) a law which is inherent to human reason a priori and becomes a postulate of practical reason which is the good will.* Man struggles all his life between sin and salvation, between evil and good. It is human to sin and it is also human to strive for good. Evil becomes the ferment that pushes man to action in order to remove it, and the desire for good guides him. For man, God appears as a kind of model towards which he moves, but at the same time as a limit. Such a limit cannot be attained by the condition of man, because he would thus become God. But this limit is the pole-star which he heads for all his life, through all his knowledge, meditation, and action.²⁴ Does will play any role in our choices?! The answer to this question is the key to understanding human nature, to detecting the cause of the evil that exists in the world today! Augustine argues that “will would not be will unless it were dependent on our power.” But because it is dependent on our power, it is free. ²⁵ Freedom of will, however, also contains something negative and something positive – it is negative as an attitude towards constraint, and positive as self-determination. The first proof that things are like this is the fact that the freedom of will, understood as man’s sovereignty, was granted by God himself, so that man would not serve God under compulsion, like a slave, but freely. Since no action can be considered good without freedom. External causes cannot rob the will of its freedom. Free will is not an action but a cause of all human actions. I have submitted to analysis some Augustinian arguments in support of free will. This idea will later be found in R. Descartes who locates free will in the will of man, arguing that

²³ Ibidem, p. 88.

²⁴ G. Pohoățã, *Philosophy Lectures*, Bucharest, Pro Universitaria Publishing House, 2017, p. 131.

²⁵ Augustine, *De libero arbitrio* (I,3,8) apud. Introduction to Confessions, Bucharest, Humanitas Publishing House, 1998.

“free will is the greatest perfection of man”.²⁶ Although he is the founder of modern rationalism, the French thinker claims that will is infinite, being the one that brings man closest to God, even if reason is of a divine nature. But, man often falls into error, commits evil, when the will goes beyond what the intellect can comprehend. In other words, man errs because he misuses free will. However, the French philosopher lets us understand that man can avoid error, evil, if before choosing between good and evil he has the evidence of these concepts, if freedom is preceded by knowledge, and not lastly if the human intellect is enlightened by divine grace.²⁷ That is why the intellect must be supported by the will. Schopenhauer, the philosopher of the will to live, emphasizes this idea when he says that the intellect would not exist in the absence of the will, because everything that is knowable is only the objectification of the will. The will constitutes the fundamental part of our nature and acts as an original force, while the intellect, being something added and subject to multiple conditions, can only act secondarily and conditionally. Because the will is the catalyst of the personality, the qualities of the will exercised along the ontogenetic evolution of man become character traits and implicitly personality traits. Indecisiveness, as a character trait, is conditioned by both the qualities of the will and the intellect. This attribute does not show the lack of intellect at all, but of courage. However, brilliant minds grasp at a glance the situation and its probable evolution, with such rapidity and certainty, that if they rely on some courage, they reach that prompt decision and firmness which qualifies them to play an important part in the matters of life, on condition that times and circumstances give them the opportunity.²⁸ Strong characters are characterized by determination, willpower, firmness, energy, independence and promptness in decision-making. But, according to the philosopher of the will, “truly great spirits do not become historical figures precisely because the latter are able to dominate the mass of humanity and fight through life's problems. On the contrary, people with a lower intellectual capacity, but with a very firm, trenchant and tenacious will are capable of such a thing, completely non-existent in the case of extremely smart people, where one can really speak of the way in which

²⁶ R. Descartes, *Metaphysical Meditations*, translated by I. Papuc, Bucharest, Crater Publishing House, 1983.

²⁷ *Ibidem*, here Descartes analyzes human nature and explains error by man's imperfection.

²⁸ Ah. Schopenhauer, *op. cit.*, cap. 19, p. 257-258.

the intellect directly dominates the will.²⁹ The heart and mind define the whole human being. The heart denotes the will in opposition to the intellect which is absolutely identical to the mind. All that is a matter of will, broadly speaking, such as desire, passion, joy, pain, kindness, malice, and what is usually understood by "soul" is assigned to the heart. What is surprising in Schopenhauer's analysis of will and character is their immutability - "Will is unaffected by man's becoming, variation and transformation, but remains unchanged from the beginning till the end. As the character appears to be already constituted (herein it refers to the intelligible character and not to the empirical one!), so it remains until deep old age. The onslaught of senescence that gradually wears away the intellectual forces, leaves the moral qualities untouched. Warm-heartedness, gentleness, patience, honesty, fearlessness, altruism. What will never grow old?! Of course, the will to live, which Schopenhauer refers to and which cannot be shaped like the will as a psychic process, which can be educated throughout the whole life, the basis of empirical character. In this respect, Schopenhauer's argument is relevant: "Isn't possible for any ethics to be capable of shaping and correcting the will itself?" (the will to live!) For any theory acts exclusively on knowledge, but this never determines the will itself, in other words, the fundamental character of the will, but only its application to the given circumstances"³⁰. We have brought to attention reference texts from Schopenhauer's philosophy of the will because they help us understand the metaphysical character of the will, and our inability to comprehend rationally objectify the will to live in everyday life.

From the will to live to the will to power in today's world

When man acts as a slave to the will, he is the bloodiest and most implacable being on the face of the earth. He is able to kill his fellows, to destroy his natural environment by taking away its resources, he lies, he is hypocritical, he rationalizes with false explanations, immoral and ignoble motivations in his social environmentThe show of this universal struggle, contemplated starting from the reflexive human consciousness, appears terrifying. It is a battlefield where corpses are collected and thrown into mass graves, sometimes unknown to anyone! It is the tragic reality of the horrors of the current war, in Ukraine, watched in terror by

²⁹ Ibidem.

³⁰ Ibidem.

all the people of this Planet, seized by the fear of nuclear threats repeatedly transmitted by characters in which the voice of reason is blind, uncontrollable. Individuals are bearers of will - in each one of them all the metaphysical desire lives, not a part of it, but the whole of it, with such an intense urging power that it breaks out of any constraining system. They all want to assert themselves over others, to seize and keep the largest part of time, space and matter.³¹ The manifestation of will in society and in history is an absurdity - the ultimate disillusion is to pretend that there is a concrete purpose. The argument that is repeated over and over again is the struggle of all against all, the eager and angry will of each individual. If there were no criminal code, a war of all against all would break out. The principles of international law no longer exists, civil rights and liberties are violated, mocked by those who consider themselves the masters of the Planet. But, returning to Schopenhauer's philosophy, we would like to emphasize that any desire for power, megalomania, personal affirmation is a will that enslaves the individual, no matter how well he would fare in the phenomenal world. Let's not envy the famous, the powerful, the rich - they are ignorant and think they are triumphant, but in reality they are slaves. They need fame, power, wealth, they are subject to them and to the will that pushes them to increase them infinitely, while their suffering also increases in this valley of lamentation. They suffer and they make others suffer too. They are puppets of a blind, uncontrollable will. Their actions are irrational, absurd. Their individual being will disappear without them having understood anything of the world or its essence. Selfishness is never satiated or filled, it never finds an end where it can rest and be freed from itself - serenity and peace are denied to the selfish. Selfishness leads him to the most intolerable cruelty - "In general, people's behavior towards each other manifests injustice, extreme unfairness, harshness and even cruelty - the opposite is the exception".³² Not far from us, the war in Ukraine and the whole barrage of actions undertaken from East to West and vice versa, as a result of this so-called 'special operations', represent the peak of selfishness that violates and defies any elementary norm of conduct for a decent life of all people, on this Planet. War diminishes respect for these norms of conduct, ordering precisely what these norms forbid. In warfare, soldiers must kill

³¹ Joan Sole, *Schopenhauer. Pessimism Becomes Philosophy*, Bucharest, Litera Publishing House, 2020, p. 109.

³² Ah. Schopenhauer, *LVR, 2, op. cit.*, p. 663.

and destroy in order to defend the causes for which they fight. People's lives and wealth are no longer sacred things to them, which no one should touch. On the contrary, according to the laws of war and the norms of military ethics, soldiers must kill and destroy, and the more they have killed and destroyed, they are all the more praiseworthy. Of course, wars have always had this disastrous effect from a moral point of view. Manifestations of antisocial selfishness are taking on increasingly worrying proportions today. Manifestations of this selfishness are crimes of all kinds, crimes against people, crimes against property, crimes whose number has been increasing rapidly for a while in all states, even in those that were once renowned, not only for their legal fairness, but also for their ethical rigidity, in its loftiest meaning. Our current world is thus haunted by a violent epidemic of acute hedonism, and from here stems the suffocating atmosphere of exacerbated materialism, of boundless greed, in which all the ideal values of life are diluted. The reality we participate in is full of hidden dangers. It threatens, if it continues for a long time, to paralyze the spiritual life of peoples and hinder their development, by disregarding the most precious elements which are determinant for progress in general, and which are precisely ideas. The current world is dominated by hatred, selfishness, envy, shrewdness, suspicion, in other words by a lack of will, or rather, by abulia (weakness of the will, being a pathology of it). Against this background, people are easy to manipulate, control and dominate. "Ideas do not rule the world and do not transform the world; the world is governed and transformed by feelings, to which ideas serve only as a guide. The social mechanism is not definitively based on opinions, but almost entirely on characters".³³

Instead of conclusions

The world created by God is full of evil, but at its basis lies the greatest good, the freedom of the spirit, which shows that man carries the divine image in him. Freedom is the only solution to the problem of theodicy.³⁴ The problem of evil is the problem of freedom. Unless we understand freedom, we cannot understand the irrational fact of the existence of evil in the divine world.³⁵

³³ H. Spencer, apud. P.P. Negulescu, *Original Writings. The Ontological Problem*, Bucharest, The Academy, Publishing House, 1972, p. 287.

³⁴ Leibniz, *Essais de Théodicée sur la Bonté de Dieu, la Liberté de l'homme et l'Origine du Mal*, Amsterdam, David Mortier, 1720.

³⁵ G. Pohoată, *WHY is there EVIL in this WORLD, the best of all possible worlds?! In Cogito*, vol. XII, no. 3, 2020, p. 42-55.

Today's world needs characters, authentic, rational and moral leaders, with the vocation of welfare and construction. The struggle for power, for supremacy distorted the nature of some characters that turned into exponents of the humanitarian disaster, of the evil that destroys their own peoples. The confusion between willpower and the will to power can generate such evil and destructive behaviors. Or, no one in this world is entitled, regardless of the position they hold at a certain moment (which is ephemeral), to violate the moral freedom of others. The principle of freedom that underlies the modern democracies is concentrated in the idea: "My freedom is similar to the freedom of others."³⁶ It is evident that the observance of this principle demands, first of all, on the part of the leaders of this world, a goodwill guided by a sound and wise mind. In the context of a global crisis, including leadership, our chance is education, trust in the value of culture³⁷ and ideas in general, especially for the spiritual development of peoples who nowadays find themselves in a great spiritual regression. A new axiological education is absolutely necessary in the process of globalization.³⁸ The educational systems are outdated, the current generations are evolving rapidly,³⁹ and the ability to adapt is impaired due to huge gaps between mindsets, cultures, traditions, technological development and beliefs. What are we heading for?! Definitely, not towards a universal peace as Kant thought⁴⁰ (confident in the perfectibility of the human race), but we owe it to ourselves to awake! How?! Through education! Education differentiates us as individuals, as peoples!⁴¹ We need goodwill to reset ourselves and build a better world based on authentic values, out of moral duty to the coming generations.

³⁶ Jh. Rawls, *A theory of Justice*, Harvard University Press, 1999.

³⁷ G. Pohoată, M. Mocanu, *Euroculture in Education. Aspects of a New Philosophy of Education*, in *Euromentor Journal*, vol. VI, no. 2, 2015, pp. 7-21.

³⁸ G. Pohoată, *Considerations on Axiological Education in Globalization*, paper presented at the international Conference of the Faculty of Educational Sciences, "Education in the Future", 19-20 April, 2013, *Euromentor Journal*, vol. IV, no. 2, 2013, p. 20-30.

³⁹ Jukka Kangaslathi & Gabriela Pohoată, *Education for the Future*, *Euromentor Journal*, vol. VIII, no. 4, 2017, p. 7-19.

⁴⁰ G. Pohoată, *Imm. Kant, or on the International Peace Project*, *Cogito. Multidisciplinary Research Journal*, vol. II, no. 2/2010.

⁴¹ J.S. Mill, *On Freedom*, Bucharest, Humanitas Publishing House, 2001.

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THE POST-PANDEMIC “NEW NORMAL” IN JAPANESE EDUCATION

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Abstract: *As Japan is slowly recovering from the initial shock of the Covid-19 pandemic, it is now the time for Japanese educational institutions to take stock and learn from the past experience. During the height of the pandemic, it became apparent that more proactive measures might have helped schools and universities adapt faster and relatively seamlessly to the new circumstances. The present paper examines the changes under way or the “new normal” in Japanese education, as remote education, blended and hybrid learning are becoming mainstream, and schools and universities are more than ever compelled to adapt to the fast pace of change in pedagogy and digital transformation.*

Keywords: *“new normal”, blended learning, Japan*

“There is no return to normal, the new ‘normal’ will have to be constructed on the ruins of our old lives...”¹

Byeongwoo Kang pointed out that “crises reshape society”². The ongoing COVID-19 crisis has not only changed the present of education, but also its future, by stepping up the pace of digitalization, and by diversifying the modalities through which students discover and acquire knowledge. A new normal in education is about the continuation of learning and teaching during the pandemic. Culala defines the “new normal” in education as “a more technology-driven teaching and learning in a post-COVID context.”³ Kang considers that the new normal is related to distance learning, with teachers having the role of managing students’ motivation and progress, and students taking ownership of their own

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¹ Slavoj Žižek, *PANDEMIC! Covid-19 Shakes the World*. New York: OR Books, 2020, p. 3.

² Byeongwoo Kang, “How the COVID-19 pandemic is reshaping the education service”. In J. Lee and S.H. Han (eds.), *The Future of Service PostCOVID-19 Pandemic*, Volume 1, The ICT and Evolution of Work, 2021, p. 15.

³ Harold John D. Culala, “The “New Normal” in Education and the Future of Schooling.” *KnE Social Sciences*, 2022, p. 40.

learning.⁴ We will discuss first how fast Japanese education responded to the challenges presented by the school closures during the pandemic, in particular to digitalization and shifting to remote learning, and then we will turn to the “new normal” after the resumption of classes on site at most schools and universities across Japan.

Primary and secondary education

The COVID pandemic compelled governments and educational institutions, which had planned a more incremental digitalization of their education programs, to fast-track their efforts and invest substantially towards upgrading their internet and computer capabilities, training staff in the use of digital tools, and ensuring a continuation of the process of education.⁵ Japan is an example in point. According to OECD statistics, the country has the lowest level of primary to tertiary education expenditure among OECD countries (4% of its GDP, compared to an average of 4.9%), and a relatively conservative attitude towards deployment of information and communication technology (ICT). An OECD survey conducted among primary to tertiary school teachers in 2018 found that there was little support or incentive for using digital technology for instruction.⁶ The survey results indicated that substantially fewer students (18%) were encouraged to use computers for projects or class work than the OECD average (53%), and almost 40% of the student participants did not have a computer at home.⁷ At the tertiary level, despite MEXT efforts for digitalization, utilization of ICT was inferior to other developed countries like U.S., U.K. or South Korea.⁸ Although most Japanese universities did have the necessary infrastructure in place, there was little interest towards deployment of digital learning and assessment tools or online course delivery systems.

⁴ Kang, *op. cit.*

⁵ A. Skulmowski, G.D. Rey, COVID-19 as an accelerator for digitalization at a German university: Establishing hybrid campuses in times of crisis. *Hum. Behav. Emerg. Technol.* 2020, Vol. 2, pp. 212–216; S. Daniel, Education and the Covid-19 pandemic. *Prospects*, 2020.

⁶ OECD, 2020

⁷ *Ibidem*

⁸ M. Funamori, The issues Japanese higher education face in the digital age—Are Japanese universities to blame for the slow progress towards an information-based society? *International Journal of Institutional Research and Management International Institute of Applied Informatics* Vol. 1, no. 1, p. 41.

Japan increased the fiscal year education budget for 2020 and 2021 to help support the educational response to COVID-19, such as ensuring continuity of education, assist the most disadvantaged students and supplement teaching staff. Additional measures and funds were allocated to subsidize devices to enable students' access to education during school closures.⁹ According to a MEXT document, during school closures, approximately 30% of public primary to secondary schools conducted home study using digital textbooks and materials, and 90% of the universities shifted their instruction online.¹⁰ Still, there were discrepancies at the level of school type (elementary, junior high, senior high), prefecture and local government. Thus, while in April 2020 most public schools reported using paper-based instruction materials (textbooks, etc.) and only 5% used online instruction to help their students, in June 2020 educational instruction was conducted online with digital learning materials in more than 70% of the secondary schools.¹¹ Disparities by prefecture regarding deployment of ICT devices and high speed network in school existed before the outbreak of COVID-19, despite efforts by the central government to assist local governments' with digitalization.¹²

MEXT accelerated the "GIGA school" (Global and Gateway Innovation for All) initiative, which was scheduled to be completed by the end of March 2023, due to the urgency of providing "1 device for 1 student" during the school closure at the beginning of 2020. In addition to providing devices for all students and high-speed internet for schools, a corresponding educational digital platform, free teacher training and programming classes were offered. Although Google and Windows were the main providers, other major companies, such as Rakuten Mobile, have offered support plans to facilitate school-wide network environment.¹³ This initiative is a positive step towards a wider implementation of ICT education; however, a robust training and support network, as well as a

⁹ OECD, *Education at a Glance*, 2021.

¹⁰ MEXT, 2020a.

¹¹ Kazuaki Iwabuchi, Kouki Hodama, Yutaka Onishi, Shota Miyazaki, Sae Nakae, and Kan Hiroshi Suzuki, Covid-19 and Education on the Front Lines in Japan: What Caused Learning Disparities and How Did the Government and Schools Take Initiative?. In *Primary and Secondary Education During Covid-19*, 2022, Springer, Cham., pp. 131-132.

¹² *Ibidem*, p. 134.

¹³ <https://edujump.net/news/2856/2/>

sound strategy are needed to reap the benefits of digitalization in education and provide assurance of learning.

During the school closures, MEXT, in collaboration with NHK for School, offered online and TV learning assistance to students and teachers, and private operators such as EdTech and STEAM provided online resources and content free of charge. The STEAM Library project aims at integrating digital content into school lessons through Learning Management Systems (LMS), which were introduced as a component of the GIGA School initiative. Besides helping tailor instruction according to students' interests and needs, the library aims at fostering collaboration and dialogue between students, teachers, researchers and businesspeople, minimizing the burden of teachers and assisting them provide students with exciting ways to learn.¹⁴ Iwabuchi and colleagues opined that Japanese teachers' strong sense of identity might prevent them from using technology and already designed digital content; however a survey conducted among primary and junior high school teachers by Benesse Educational Research and Development Institute after schools closed in spring 2020 revealed that more than half had used ICTs for remote assistance, communication and instruction.¹⁵

Qubena is an AI-assisted adaptive learning and assessment tool which was tested in 2018 and, as of September 2022, it is currently being used nationwide by 1 million students, which is twice the number of users in 2021.¹⁶ Although data about the effects of such initiatives is scarce, the country's efforts towards digitalization in compulsory education are expected to continue well after schools reopened, especially considering that the country has about 200,000 children not attending school due to various reasons.¹⁷

¹⁴ <https://www.steam-library.go.jp/about>

¹⁵ Benesse Educational Research and Development Institute. (2021). Sho-chu-gakko no gakushu-shido ni kansuru cho-sa 2020 daijusetu ban [2020 survey on learning and instructions in elementary and junior high schools (digest)].

https://berd.benesse.jp/up_images/research/gakusyusido2020_digest_2.pdf, cited in Iwabuchi et al., p. 139.

¹⁶ <https://edu.watch.impress.co.jp/docs/news/1439353.html>

¹⁷ <https://www.katariba.or.jp/magazine/article/report211206/#:~:text=%E4%B8%80%E6%96%B9%E3%81%A7%E3%80%81%E4%B8%8D%E8%B6%B3%E3%81%97%E3%81%A6,6%2C127%E4%BA%BA%E3%81%A8%E9%81%8E%E5%8E%BB%E6%9C%80%E5%A4%9A%E3%80%82>

Tertiary education

At the tertiary level, efforts were made supplement distance learning with tools which facilitate connectivity, collaboration, communication and ubiquitous learning. As studying and working from home have become part of the “new normal”, students and teachers were able devote more time for study and course preparation due to a decrease in commuting time. Students could take advantage of a wide array of pre-recorded courses MOOCs when not attending classes in synchronous mode. Such courses provide not only flexibility in terms of time, but also the freedom of learning from other institutions or teachers, and earning transferrable credits. Moreover, although the pandemic limited student and staff cross-border mobility, the pervasiveness of remote learning tools has enabled students to participate in study abroad programs from home, thus reducing the financial burden and stress associated with traveling and studying in a foreign country.

For Japanese universities, the pandemic posed two major challenges: digital transformation and internationalization. As was the case worldwide, the pandemic compelled Japanese higher education institutions (national, public, private universities and vocational schools) to transfer their course content online and conduct instruction remotely. According to a 2020 MEXT document, as of June 2020, more than half of all higher education institutions conducted their courses remotely, while one third opted for a blended approach (face-to-face and remote).¹⁸ By the end of April 2021, 82.1% of the national universities in Japan had in place remote learning capabilities, and faculty members, administrative staff and students were offered training in how to utilize the new technology necessary for online instruction. Unlike universities in the US or UK, where online classes and on demand courses are used extensively, for most of the university students and teachers these were a novelty, and digital learning and assessment tools, such as LMS, digital textbooks or e-portfolio systems were never heard of or were used minimally.¹⁹ However, a recent survey²⁰ conducted by AXIES (University ICT Promotion Council) in 2020 among national, public and private higher education institutions revealed a positive digitalization trend. Thus, the

¹⁸ MEXT, 2020b.

¹⁹ Funamori, *op. cit.*, p. 42.

²⁰ https://ict.axies.jp/_media/sites/11/2022/08/2020_axies_ict_survey_summary_v1.pdf

number of universities which used LMS increased from an average of 60% in 2013 to over 85% in 2020 with Moodle, Google Classroom or Blackboard among the most popular platforms. Since the state of emergency declaration in April 2020, universities have used video conference tools for remote instruction in proportion of over 92% on average, with Zoom or Teams as the most frequently utilized tools. The proportion of distance learning stood at over 80% in 2020, a substantial increase compared to 18% in 2006. However, utilization of other digital learning and assessment tools continued to be low during the school closures. E-portfolios, which are used by 50% of American universities, had been implemented in less than 30% higher education institutions in Japan, while the use of digital textbooks stagnated at 12% in 2020, a modest increase from 10% in 2013. In addition to remote instruction, the survey also found that university professors utilized ICT tools for assessment, student support, assignments, communication with students, and evaluations. Although the author believes that there were disparities regarding the knowhow and quality of remote teaching in other universities, Kang opines that the shift to distance education was smoother than expected, due to past experiences of teaching remotely and best practices and teaching models.²¹

Another important challenge which faced Japanese higher education during the pandemic was the decrease in the number of student exchanges due to low student mobility. Research has showed that study abroad programs are beneficial for students, universities and societies.²² They help develop students' personalities, foreign language competencies and professional qualifications, and enable them to function effectively in culturally diverse environments. International student exchanges facilitate links between universities, advancing their competitiveness and ranking among other universities. Moreover, attracting a great number of international students is considered beneficial for host societies as it is expected that some of the international students will consider pursuing a career in the host country after graduation, thus increasing the number of highly qualified professionals.²³ Japan had invested substantially towards increasing the numbers of international students and adapting curricula to meet their needs. The closing of Japan's national borders at the debut of

²¹ Kang, *op. cit.*, p. 29.

²² Niculina Nae, Study Abroad Programs at the Crossroads. *Euromentor Journal*, Vol. 13, no. 2, 2022, p. 45.

²³ Knight, Jane, Student mobility and internationalization: trends and tribulations, *Research in Comparative and International Education*, Vol. 7, no. 1, 2012, pp. 20-33.

the pandemic in 2019 and the strict measures enforced until June 2022 put a damper on the internationalization efforts of Japanese universities. At the time, great numbers of Japanese and international students who were looking forward to embarking on their overseas programs were unable to do so due to strict border control measures. However, thanks to the rapid proliferation of video conferencing tools, and with the cooperation of students from host countries, students could successfully complete their overseas programs from their own countries. Although participants reported certain difficulties (adapting to different time zones, lack of experiences and interactions with local people outside of class), the experience provided valuable insight in the benefits of internationalization at home and prompted a new appreciation of “internationalization from within”. Students who participated in virtual study abroad programs reported less stress and expenditure but the learning outcomes were comparable to those of real study abroad participants.²⁴

The “new old normal” - blended learning

The pandemic has forced a further technologization of education, especially through the proliferation of distance education and learning platforms.²⁵ The “new normal” in education has so far been dominated by distance education, online collaboration and assessment, ubiquitous learning, and a plethora of educational resources available to students and teachers. However, although emergency remote teaching was considered an immediate solution to the COVID crisis, it has greatly affected the position of educators and learners, the ways they connected to one another, and, most importantly, their sense of well-being and belonging. Students and teachers had to learn how to navigate the complex mesh of applications, functions, and rules of remote learning in an extremely short time, which left them exhausted, burnout and depressed. As a matter of fact, one of the drawbacks of distance education during the pandemic was the absence of social interaction.²⁶ Discussing with peers and friends, receiving correction and feedback from teachers or peers are keys to

²⁴ Juhee Lee & Jayoung Song, Developing intercultural competence through study abroad, telecollaboration, and on-campus language study. *Language Learning & Technology*, Vol. 23, no. 3, 2019, pp. 178-198.

²⁵ Jose Augusto Pacheco, The “new normal” in education. *Prospects*. Vol. 5, nos. 1-3, 2021, p. 5.

²⁶ Aleksej, Heinze and C.T. Procter. "Reflections on the use of blended learning." (2004).

learning and self-actualization. Ironically, in the modern world, dominated by apps and devices which promise uninterrupted connectivity, the more connected we are, the more disconnected and isolated we feel from our peers or friends. During school closures, teaching staff and students experienced depression, anxiety and stress²⁷. Moreover, the absence of social interaction failed to motivate less independent students.²⁸ A national student survey conducted in the UK found that over 50% of students and instructors were dissatisfied with online learning and teaching, but thought that, to a certain extent, digital content was beneficial for education.²⁹

Blended learning (also known as “hybrid learning”) which integrates on site and online instruction has been increasingly viewed as “the new normal” in post-COVID course delivery. It has been known and utilized long before the pandemic, in the 1960s, as an alternative to teacher-led instruction.³⁰ A variety of digital resources such as life chats, messaging, social networking, blogs and so on can be incorporated into the courses. Among the benefits of blended learning are increased student success and satisfaction, sense of community and independence, alongside a flexibility of resources.³¹ The teacher assumes the role of facilitator, rather than being a conduit of knowledge or a performer, and has more time to provide support for students depending on their needs, on a one-to-one basis. In

²⁷ Masatoshi Tahara, Yuki Mashizume, and Kayoko Takahashi, "Mental health crisis and stress coping among healthcare college students momentarily displaced from their campus community because of COVID-19 restrictions in Japan." *International Journal of Environmental Research and Public Health* Vol. 18, no. 14, 2021, p. 7245.; Yosuke Kita, Shoko Yasuda, and Claudia Gherghel. "Online education and the mental health of faculty during the COVID-19 pandemic in Japan." *Scientific Reports* Vol. 12, no. 1, 2022, pp. 1-9; P. Chakraborty, P. Mittal, M. S. Gupta, S. Yadav, A. Arora, Opinion of students on online education during the COVID-19 pandemic. *Hum. Behav. Emerg. Technol.* 2021, Vol. 3, pp. 357-365.

²⁸ Heinze & Procter, *op. cit.*

²⁹ <https://www.aacsb.edu/insights/articles/2022/04/is-virtual-the-new-normal-in-higher-ed>

³⁰ A. Norberg, From blended learning to learning onlife: ICTs, time and access in higher education (Doctoral dissertation), 2017, Umeå University.

³¹ C. Dziuban & P. Moskal, A course is a course is a course: Factor invariance in student evaluation of online, blended and face-to-face learning environments. *The Internet and Higher Education*, Vol. 14, no. 4, 2011, pp. 236-241; Murray, L.G. (1999). Autonomy and language learning in a simulated environment. *System*, 27, 295-308. doi: 10.1016/S0346-251X(99)00026-3; Ushida, E. (2005). The role of students' attitudes and motivation in second language learning in online language courses. *CALICO Journal*, 21 (1), 49-78.

addition, due to availability of digital content, learners benefit from a more interactive, self-directed style of learning, which leads to increased student satisfaction and motivation.³² Among the disadvantages of the blended learning one could mention strong dependence on internet, which requires that students have access to and knowledge of the internet, computers and digital tools, and the fact that it is more time consuming for the teacher to prepare, assess and provide feedback to students online compared to face-to-face instruction.³³ Another concern is connected with plagiarism and copyright. In an internet-friendly class, students are often tempted to save time and effort and use unreliable or unverified information or copy/paste information into their assignments, which might negatively influence the fairness of assessment.

The shift in the roles of teacher and student might be disconcerting for teachers who rely heavily on conventional methods, and it might be challenging for teachers to design effective blended courses with an increased focus on student autonomy. Another disadvantage is that teachers might have to work harder to seamlessly and effectively integrate the two approaches, which might lead to overwork and burnout.

Simply mixing technology with teaching does not qualify as blended learning, or, to quote Lewis, "technology is nothing without a teacher and a plan".³⁴ The augmentation of face-to-face instruction with more self-paced online learning is indeed expected to create a richer learning experience. However, teachers need to have not just good knowledge of the digital tools but also a clear purpose, strong educational philosophy and flexibility to adapt to different uses and needs of their students.

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³² Anthony Tik Tsuen Wong, "5i: A design framework for hybrid learning." In *International Conference on Hybrid Learning and Education*, Springer, Berlin, Heidelberg, 2008, pp. 147-156.

³³ Rachel Grieve, Christine R Padgett, Robyn L. Moffitt, "Assignments 2.0: The role of social presence and computer attitudes in student preferences for online versus offline marking". *The Internet and Higher Education*. Vol. 28, 2016, pp. 8-16.

³⁴ Gordon Lewis, *Bringing technology into the classroom*, 2013, New York: Oxford University Press.

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THE PEDAGOGICAL AND PSYCHOLOGICAL CONDITIONS OF FORMATION OF ECOLOGICAL CONSCIOUSNESS OF STUDENTS

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***Abstract:** The article deals with the psychological and pedagogical conditions of formation of ecological consciousness of students. On the basis of the analysis and generalization of scientific literature on the problem the authors determine the notion "ecological consciousness", investigate its three-component structure (cognitive, emotive, and conative components), distinguish types of ecological consciousness (anthropocentric, biocentric, ecocentric) and the main approaches to the formation of ecological consciousness (traditional, of ecological psychopedagogy, practical-orientating, of ecopsychology of development), and determine psychologo-pedagogical conditions, which guarantee the efficiency of work on ecological consciousness formation. Ecological consciousness is concentrated on the relations of the mankind to the environment and the world of nature that is to material reality. The most popular definition of it is as follows: ecological consciousness is a complex whole of ecological concepts, existing attitudes towards nature, and corresponding strategies and technologies of interaction with it. The problem of the survival of humanity on a global scale has come to occupy a central place as our planet becomes more and more interconnected politically, economically, and socially, and as the security, health and well-being of every human being is more and more dependent on the ecological well-being of the planet as a whole. We need to carry out research and practical steps related to worldwide social and psychological promotion of the concept of sustainable development.*

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Keywords: pedagogy, ecological consciousness, motivation, cognitive activity, psychology, blended learning.

The issues connected with destructive approach to nature become topical at the present stage of development of society. Numerous attempts to solve environmental problems through the introduction of clean technologies, rational use of natural resources have proved ineffective. These problems have deeper character and rooted in those structures of human life, which cover worldview systems, social norms, ethical relations, and culture. That is why it is crucial to solve the ecological problems of the present day that the formation of such a personality, which would have an ecological consciousness, oriented on preservation of the environment. Today, the phenomenon of ecological consciousness is comprehensively investigated within the framework of ecological psychology, which in the post-Chernobyl era has acquired a special urgency. The problem of development and formation of ecological consciousness in the process of socio-economic development is thoroughly studied by S. Deryabo, V.A. Yavsna, L.O. Kiyashko¹, the series of researches devoted to the essence of the concept of ecological consciousness, its typology and structure (V.O. Skrebets²). Mechanisms of formation, its peculiarities in different social and professional groups and functioning of ecological consciousness studied by S. Deryabo, V.A. Yavsna, I.V. Kryazh³. It should be noted that the newly developed problem is the formation of ecological consciousness in ontogenesis. A significant contribution toward studying features of ecological consciousness in preschool, youth committees made such scientists as: S. Deryabo, V.A. Yavsna, I. Galenko, G.O. Horban⁴. A huge role in forming

¹ L.O. Kiyashko, The influence of stereotypes on the nature of pedagogical interaction / L.O. Kiyashko // Pedagogy and psychology. - 2008. - No. 4. - P. 89-92.

² V.O. Skrebets, *Basics of Psychodiagnosics [Text] study guide for students of higher educational institutions* / V.O. Skrebets - K.: Slovo, 2013. - 192 p.

³ I.V. Kryazh, *The role of the ecological position of a person in the regulation of ecologically significant actions* / Kryazh I.V. // Actual problems of psychology: Collection of scientific works of the Institute of Psychology named after H.S. Kostyuk of the National Academy of Sciences of Ukraine. - Zhytomyr, 2013. - Volume 7. Environmental psychology. - Issue 33. - P. 268-277.

⁴ G.O. Horban, *A model of socio-psychological support for managerial decision-making processes in social systems* / H.O. Gorban // Vichnyk Odesa National University. Education. - 2012.-Vol.17, Issue 9. - P.61 - 73.

of ecological consciousness of the individual plays the pre-professional stages and the period of education in the higher education institution. But the analysis of psychological-pedagogical and ecological literature showed that ecological awareness, conditions, and ways of its formation were investigated by scientists in a fragmented manner. Ecological consciousness as a scientific concept has not generally accepted definition yet. V.A. Skrybtsa believes that ecological consciousness - is the higher level of mental reflection of natural, artificial, social environment and its internal world; reflection of the place and role of a person in the ecological world, as well as self-regulation of this reflection.

According to this definition, environmental consciousness is considered as three components of the structure:

- 1) cognitive component - mental reflection of natural, social, artificial and internal environment;
- 2) sensitive component - attitude to the environment;
- 3) the cognitive (behavioral) component - self-flexology and self-regulation in the environment (strategies and technologies of interaction).

Depending on the peculiarities of these components of consciousness a number of scientists (A.M.Lyovochkina⁵, S. Deryabo, V.A.Yavsna) distinguish such types of ecological consciousness:

- anthropocentric - the basis of which is the definition of the environment as human property, which can use it to meet its own needs, so the nature is considered as an object of human action, not as a self-sufficient substance;
- biocentric (nature-centric) - is the opposite of the previous one, the purpose of human interaction with nature is to preserve its inviolability (the idea of the subcortion of the society of nature);
- ecocentric, which is a real alternative to two extreme types and is characterized by the fact that harmony, mutual relation, interaction and mutual understanding prevail in the relations between the person and the environment.

We have identified a number of basic approaches to the formation of ecological consciousness on the basis of the analysis of literary sources, which are used today in the system of ecological education.

⁵ A.M. Lyovochkina, *Basics of environmental psychology: Study guide* / A.M. Lyovochkina//Interregional Academy of Personnel Management. - K.: MAUP, 2014. - 135 p.

The traditional approach was developed by A.N. Zakhlebnyi⁶, N.B. Bulgakova⁷. Its main principles are interdisciplinary approach of systematization and continuity of study of ecological educational material. Formation of ecological consciousness by means of traditional ecological education is primarily on formation of system of ecological knowledge and ideas. As a kind of alternative to this approach, S. Deryabo and V.A. Yavsna have developed an approach to the formation of ecological consciousness, which is considered as a concept of ecological psychopedagogy. As its psychological basis, they have developed an idea about mechanisms of the formation of subjective attitude to nature by means of the subjects of natural objects. In other words, this approach is characterized in its basis by the subject-subject interaction of the person with the objects of the environment, including the subject-subject interaction of the teacher and student in the process of ecological-educational process (this is evidenced by the use as one of the main methods of forming a subjective attitude to the world of nature - ecological-psychological training, as well as various ecological-game forms of work).

Thus, the priority chain of formation of ecological consciousness, in this case ecocentric, in ecological psychopedagogics is formation of subjective attitude of a person to the world of nature.

A practical-orientation (active, action-oriented) approach, which is developed by a number of scientists: I.O. Kavtaradze, V.I. Kamniev. It combines traditional (didactic) methods as well as different practical-oriented methods. The ecological and educational process in this approach is aimed at getting and actively mastering the key concepts by the students and at realization of environmental-oriented activity in the process of direct interaction with nature. The difference of the approach considered from the above is that it offers comprehensive use of their methods. At the same time, the priority line of forming environmental consciousness is personal strategies and technologies of practical nature-oriented activity, which is formed through traditional and active forms of environmental education in natural conditions (conditions of direct

⁶ A.N. Zakhlebnyi, *Ecologically oriented activity: where to orient?* [Text] / A.N. Zakhlebnyi// Ecological education: to school, at school, outside school: Scientific and methodological journal. - 2003., No. 3.

⁷ N.B. Bulgakova, *Components of the art of teaching in higher education: Scientific and methodological guide.* - K.: NAU, 2005. - 36 p.

contact with the world of nature). Finally, from the point of view of ecopsychology of development, the developer of which is V.I. Panov, the formation of ecological consciousness takes place through such interaction with the world of nature, in the process of which there is a direct feeling of unity with the environment. The necessary condition of this feeling is such a change of mentality, when its perceptual, emotional and personal processes are functionally combined into mental states of the experience of unity with natural objects, and mental states become permanent structures of consciousness. Psychological basis and priority chain of formation of ecological consciousness, in this case nature-centric type, is the gain of personal type and personal experience of living of unity of an individual with natural objects on the direct-sensitive, emotional level of interaction.

Thus, it can be concluded that each of the proposed approaches is aimed at forming only one of the sub-structures of ecological consciousness. It is logical to assume that the process of formation of ecological consciousness will be effective under the condition of complex use of principles and methods of the above-mentioned approaches in the process of ecological education. The process of formation of ecological consciousness of students is rather complicated and envisages creation of a number of psychological and pedagogical conditions. The first of them is introduction in educational process of university special courses, integrated subjects of ecological content and saturation of educational subjects ecological-educational material. Equally important condition of formation of ecological consciousness of students is inclusion of them in different types of educational activity, because it is in the process of active development and formation of consciousness of the individual. Complex of various problematic, reflexive-directed, psychological and pedagogical methods and forms of work allow to activate activity of students at classes. Demonstration experiment, round tables, brainstorming, team business game are very effective. Among the methods of stimulation and motivation of educational and cognitive activity, which contribute to formation of ecological consciousness of students, the dominant role plays such activities: drafting of ecological crossword, decision of creative tasks, ecological problems of problematic content⁸. The methods of formation of ecological consciousness of students are varied the obligatory creative

⁸ N. Yu. Yamnych, N.S. Kharchuk, (2015), Innovations in current education quality management. *Naukovyi visnyk NULES of Ukraine. Series: Philological sciences*, 225 (2), 173– 178.

approach when writing abstracts and scientific-research works of ecological content, which provide finding alternative ways in solving ecological problems and providing them with scientific substantiation on the basis of scientific observation, experience and experiment. Such topics of research project as "Ecology and economics - ways of reconciliation", "Future and an environmentally conscious economist" and others promote development of ecological thinking of students.

They are interested in such topics and are willing to carry out them, because it is an opportunity to reveal their own vision and propose ways of solution. It is rather effective in order to form ecological consciousness of students to introduce in educational process a complex of various forms of work both classroom (lecture, seminars, practical lessons) and blended forms of study⁹. The field practice is important among students, the main tasks of which are not only to increase ecological knowledge and provide research skills to students, but also to form a conscious attitude to the environment in the form of a scheme: sensitiveness - humaneness - prudence - solicitude - rationality - responsibility and development in youth of the processes of regulation and self-regulation of behavior in the human system - environment. During the field practice the collected materials are summarized, analyzed in diploma and research works. Thus, the combination of theoretical knowledge with practical activity is achieved, where acquired knowledge becomes own beliefs, transformed into active civil position, becomes own behavior regulators, organic part of personality consciousness. An important task is to involve students in scientific and practical conferences of ecological content, carry out scientific and research work: writing course and diploma projects, conducting with students of nature protection measures, religious educational work, attracting them into mass ecological movements. The necessary condition of formation of ecological consciousness of students and citizens¹⁰ of Ukraine is carrying out with them social-psychological trainings aimed at correction of stereotypes of everyday consciousness,

⁹ L. Shanaieva-Tsymbal, S. Kachmarchyk, S. Khrystiuk, *Using blended learning technology in foreign language communicative competence forming of future International relations specialists*. Romanian Journal for Education. Multidimensional, -2019, Volume 11, Issue 4, p.84-99.

<https://lumenpublishing.com/journals/index.php/rrem/article/view/1555/pdf>

¹⁰ L.O. Shanaeva-Tsymbal, *Formation of ecological self-awareness of citizens of Ukraine* / L.O. Shanaeva-Tsymbal // Bulletin of the Academy of the Customs Service of Ukraine. Series: Public administration. – 2014. - No. 2(11). - P. 136-140.

ideas about natural objects, connections in the system of human-nature; miscorrelations of internal contradictions of personality in communication with nature; increase of the level of positive emotional perception of natural objects; correction of needs and motives of interaction of personality with objects of nature and forming of active position of students in attitude to environment.

The category of ecological consciousness is rather complex, multidimensional in structure, typology and approaches to formation and principles which lie in their basis. Effective formation of ecological consciousness of students of National University of Life and Environmental Sciences of Ukraine is possible as a result of introduction of the system of work, which includes realization of the following basic conditions: Ecology of educational disciplines; complex of active social-psychological and pedagogical methods and forms of education, their problem and personal orientation; intensification of interaction and co-creation of all participants of educational process.

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ICT AND ENGLISH LANGUAGE TEACHING AND LEARNING IN INDONESIA

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***Abstract:** Numerous variables contribute to the difficulty of Indonesian English Language Teaching (ELT), and a number of researchers and academics have determined that student results are insufficient. This study investigates Information and Communications Technology (ICT) as a viable option for tackling the complexities of Indonesian ELT and improving its outcomes. It studies ICT integration in English LTL in great detail, concentrating on how ICT has been used in this field. It examines the benefits and challenges of adopting ICT in language teaching and learning (LTL) in further detail. If applied in line with the principles of effective LTL, the integration of ICT has the potential to transform and improve the effectiveness of the current state of ELT in Indonesia, according to the findings of this study. The use of ICT will enable instructors to modify teaching and learning activities; to gradually change to a more student-centered teaching style; to train students to take a more active role in learning; and to get access to a huge variety of authentic learning materials. In addition, the paper highlights the difficulties that may emerge when seeking to include ICT in the Indonesian English LTL. Consequently, suggestions for action are presented in the conclusion.*

***Keywords:** English Language Teaching (ELT), Information and Communications Technology (ICT), Language Teaching, Indonesia.*

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Introduction

In addition to *Bahasa* Indonesia, the official language, and regional languages, English is an important language for many Indonesians. English plays one of its most significant functions in the educational system. The presence of English on the national examination alongside several other subjects—mathematics, *bahasa* Indonesia, the natural sciences for junior secondary school, and other major-specific subjects for senior secondary school—highlights the importance of English language proficiency for school students¹. Junior and senior secondary school pupils are ineligible for a diploma if they fail to pass a national examination topic. The relevance of English in higher education is clearly obvious. Even students who do not major in English are required to study English as a core subject for two semesters during the first year of university or college. In addition, many public colleges require all students, regardless of their major, to pass the Test of English as a Foreign Language (TOEFL) before graduation.

A TOEFL certificate has even been utilised as one of the admittance criteria for postgraduate programmes². Despite its crucial relevance, many Indonesian academics and several international English language instructors and researchers agree that English Language Teaching (ELT) in Indonesia is challenging and very complicated. Principally concerning is the subpar level of student learning results. Even if students get excellent scores in English at school or on the national test, the majority of high school graduates cannot communicate intelligibly in the language. In the same way, many students who have studied English for six years in elementary, middle, and high school have a hard time understanding the English books they need for college courses. This research argues that information and communication technology (ICT) is a viable technique for enhancing Indonesian ELT.

ICT has been called the greatest invention in every element of human existence in a lot of publications. In fact, it is seen as a cause for the change in how students learn in the area of education. Access to a variety of information sources enables students to take an active part in the learning

¹ A.Z. Puad, and A. Karen, "Teachers' views on classroom-based assessment: an exploratory study at an Islamic boarding school in Indonesia," *Asia Pacific Journal of Education*, Vol. 41, No. 2, 2021, p. 253.

² I.K. Trisnawati, and N. Ayuna, "Non-English major students' perceptions of the TOEFL Prediction Test scores as a requirement for university graduation: A case study in Aceh, Indonesia," *International Journal of Language Studies*, Vol. 14, No. 4, 2020, p. 64.

process, as opposed to relying only on the instructor for knowledge. Thus, ICT is consistent with the paradigm change from instructivism to constructivism in education. These potential advantages of incorporating ICT into LTL would be especially effective in the context of ELT in Indonesia, leading to improved ELT results since ICT gives instructors and students access to a greater variety of resources, genuine materials, and more dynamic learning settings. It includes radios, TVs, mobile phones, all computer applications, network hardware, and software, as well as satellite systems. Due to the scope of this paper's discussion, the term "ICT" exclusively refers to the use of computer technology and the internet in language classrooms.

Globalization and Technology effect on Education

The contemporary period is termed as "Information Age", the communication Age or cyber or Networking Age. Communication is one of the most hyped words in contemporary world. In the process of communication a sender (encoder) encodes a message and using a medium or channel sends it to the receiver (decoder) who decodes the message and after processing information sends back appropriate feedback or reply using a medium / channel. Globalization and technology are an international, global merger of national economic, social, cultural, and political forces into a single, united society³. The combination of globalisation and technology has led to the diversification of goods and services in many nations, as well as substantial economic expansion. It is a developing phenomenon that cultures are becoming functionally and behaviorally similar. The consequences of globalisation and technology are multifaceted, impacting several parts of the global environment, economy, industry, financial status, society, and education in a given country. With the assistance of contemporary technologies, people from all around the world can communicate efficiently and effectively. With the development of contemporary technologies in this century, people have grown closer and begun to comprehend the many cultures of those living in other nations. Through globalisation, communication amongst the world's inhabitants has risen significantly.

³ G. de Castro Alexandre, and G. P. Ninla, "Built Heritage: Contours and Challenges of its Preservation on the Island of Mozambique," *Alkebulan: A Journal of West and East African Studies*, Vol. 2, No. 1, 2022, p. 14.

Through a global network, communities and cultures from all over the globe are connected under the direction of globalisation and technology.

The Internet has been essential in bringing people together. With the use of the internet, communication has become more affordable and individuals can access information and communicate with others from all over the globe. Globalization and technology have also contributed to the transformation of education and the teaching-learning process. Holland, Janet, and John Holland identifies the objectives for the effective use of globalisation and technology in teaching and learning as “broadening horizons with more opportunities for creative expression; flexibility to study where, when, and how best suits individual needs and preferences; increased motivation through learning that stimulates and stretches; wider access to learning and participation; and sensible choices about when, not how, to use new technology to enhance, enrich, and expand learning⁴. It suggests that globalisation and technology may contribute significantly to teaching and learning across all subject areas and age groups.

Aunkst documented a study of over 4000 teachers in the United States and suggested the following effects of incorporating globalisation and technology into lessons: (a) obtaining information and ideas; (b) expressing oneself in writing; (c) mastering recently taught subject skills; (d) acquiring computer skills; and (e) analysing information⁵. Globalization and technology, according to Malik, Ranbir Singh (2018) can drive pupils to study⁶. They discovered that incorporating globalisation and technology into classrooms had a beneficial effect on school attendance and motivation in learning. When students use technology as a way to connect with other people or as a way to help them do so, they take an active role instead of being passive and getting information from an instructor, a textbook, or a broadcast. The student makes active decisions on how to develop, collect, alter, and show information. Globalization and technology enable many more pupils than usual to actively consider information, make decisions, and execute skills. Also, when technology is used to help students with real-world work, it is up to the students to set goals, make design decisions, and evaluate how well they did.

⁴ J. Holland, and J. Holland. “Implications of shifting technology in education.” *TechTrends*, Vol. 58, Vol. 3, 2014, p. 16.

⁵ B.D. Aunkst, *A correlational study of the relationship between help-seeking behavior and writing self-efficacy*. Liberty University, 2019, p. 143.

⁶ R.S. Malik, “Educational challenges in 21st century and sustainable development.” *Journal of Sustainable Development Education and Research*, Vol. 2, No. 1, 2018, p. 9.

Globalization and technology allow the production of high-quality products at a rate that cannot be matched by conventional techniques and resources. Using globalisation and technology, Morgan and Tidmarsh (2004) examined the work of geography instructors. They discovered that combining globalisation and technology as a tool may boost the breadth and speed of learning, thereby enhancing both instructors' and students' productivity⁷. The effective use of globalisation and technology may lead to more relevant and competitive learning results. Globalization and technology can bring real-world experiences into the classroom. This is important for fostering global citizenship and intercultural awareness.

Roles of Teachers in the Context of Globalization and Technological Changes

Due to the rapid technological advancements around the globe in the twenty-first century, education has also evolved. As a result of these developments, the role of schools and education in the educational system and in society has shifted. Similarly, the role of educators is also evolving. Tony Kwangmuang et al. (2021) concludes that the primary duties of the teacher in the context of globalisation and technological development are providing order and enabling learning⁸. The order includes things such as classroom discipline, student-teacher interaction, material management, the learning environment, and the facilities for the teaching and learning process, such as classrooms, labs, libraries, and microteaching rooms. Instructors' roles have evolved from instructors to facilitators, coaches, mentors, and designers of learning environments. Today's teachers are expected to be facilitators who help students evaluate the quality and validity of new sources of knowledge; to be independent professionals who are open-minded and critical; to be active cooperators, collaborators, and mediators between students and what they need to know; and to provide scaffolding for understanding. Along with the spread of globalisation and the development of technology, teachers' jobs have changed in the following ways:

1. Enhance the teaching-learning procedure to improve educational quality;

⁷ J. Morgan, and C. Tidmarsh, "Reconceptualising ICT in geography teaching." *Education, Communication & Information*, Vol. 4, No. 1, 2004, p. 179.

⁸ P. Kwangmuang, et al. "The development of learning innovation to enhance higher order thinking skills for students in Thailand junior high schools." *Heliyon*, Vol. 7, 6, 2021, p. 309.

2. Integrate information communication technology in education;
3. Integrate information communication technology into the curriculum Enhance the teacher's ICT competence;
4. Develop ICT to improve the learning environment.

In the past, the teaching-learning process emphasised memory, but new learning is centred on the attainment of substantial overall learning outcomes as opposed to particular targets, and success is judged in terms of individual progress as opposed to the bell curve. At a time when the educational system is under continuous pressure to provide a better education to more people, technology advancement continues to provide new teaching opportunities and techniques. Education and tutoring are intricate connections in which several aspects influence the total. Some of these elements include the preconditions for student learning and the framework factors that apply at any given moment. Regarding different methodologies, the framework parameters will vary. Prerequisites for learning include the students' work habits, attitudes, motivation, and knowledge, all of which are crucial to teaching and learning. It is essential that the instructor be aware of this and intervenes when it is appropriate or natural to do so. Methods in the fields of globalisation and technology often need distinct instructor responsibilities and increased student engagement.

As a professional practitioner, the teacher will likely serve as an example or benchmark for pupils. The instructor should also be responsible for topic development. Teachers must add to the subject's body of knowledge by their own experience, study, or development efforts. The teacher's position as a topic disseminator is further emphasised by a focus on the "excellent teacher," who, in an energising and engaging way, arouses the desire to learn and hence the incentive to do so. Teachers must explore a variety of instructional methods and assess the learning possibilities they present. Without the willingness to explore novel methods, a teacher's career may become monotonous, and students may be deprived of good and varied teaching settings.

In today's classrooms, teachers are facilitators whose major role is to create learning goals and organise the learning process. Then, educators were compelled to stick to a specified curriculum in the past. Teachers must now consider a National Curriculum, a Core Curriculum, and a local (school) curriculum, but they have the flexibility to pick the teaching materials (textbooks), develop their syllabus, and prepare their pupils for

success in tests and life. Even though the current generation of educators has been constructing syllabi for decades, teachers must be prepared to develop a curriculum. A significant contrast between the obligations of teachers in the past and those of today is the technical expertise they must acquire to adequately carry out their jobs (computers, photocopiers, power points, projectors, etc.). They must become a specialist in information technology, a technician, or a photocopier instead of a teacher. The fact that their role in school management has developed is one of the major hurdles for educators. The school expects them to be independent decision-makers who can bear the pressure of a constantly changing educational environment. Teachers must also be able to work with each other and with parents and other teachers as a team.

ICT and Language Teaching

More than ever, technological advances affect human work, education, scientific progress, market and political cooperation, communications, etc. Computers are no longer reserved for a select few, as they are present in all aspects of modern life, including educational institutions. Some stress the notion that technology is causing alienation and communication breakdown⁹. We often hear about the abundance of information and expertise that is readily available, but also about the general bad general culture and lack of education. Regarding the use of multimedia in education, we see comparable responses. Among the benefits often cited for employing multimedia packages are the following¹⁰:

1. All data is readily modifiable, editable, and extensible;
2. Users can share and compare the information. Learning with more excitement expedites the memorization of new information;
3. People can talk to each other outside of school time and space, which is the main learning environment;
4. Exercises and drills are tailored to different knowledge levels.
5. The development of new technological skills;

⁹ K. Adibifar, "Technology and alienation in modern-day societies." *Int'l J. Soc. Sci. Stud.*, Vol. 4, 2016, p. 61.

¹⁰ X. Gu, W. Bian, and X. Xiaojuan, "Design, development, and learning in e-Textbooks: what we learned and where we are going." *Journal of Computers in Education*, Vol. 2, Vol. 1, 2015, p. 38.

6. Enhancing independent research and teamwork abilities acquisition of social consciousness.

The new technology must be seen as an opportunity for a new kind of communication and as an aid to an educator whose position remains irreplaceable. ICT offers several advantages to both educators and students. According to Wu et al., the most significant advantages of ICT-based language learning: a) Educational expenses may be reduced, and staff travel and commuting may be reduced. b) ICT allows for the creation of a dynamic instructional environment. c) With the aid of ICT in language classrooms, it is possible to change the characteristics of the instructional content to match the peculiarities of the teaching groups. (d) ICT-based material is completely current and trustworthy. e) Modern-day language learning is always available, that is, it can be accessed from anywhere and at any time. e) ICT expedites the initiation of language classes, ensuring that there are no needless delays. (g) ICT facilitates the formation of virtual communities and supports language-learning groups. The nature of ICT-based assessment is more precise, dependable, and rapid¹¹. ICT results in dynamic role adjustments for stakeholders (i.e., lecturers, students, parents, etc.).

According to Amin et al.,¹² the following qualities define an ICT-based e-learning system:

1. It is a network-based system;
2. It emphasises the broadest learning perspective.

Participants access information and expertise through computers. E-learning based on ICT is not the end of language classroom instruction. In reality, language classroom instruction will be redesigned to emphasise those parts of skill acquisition that are most effectively achieved when:

1. Interpersonal interactions are necessary;
2. Opportunities for learning improvement must be found; and
3. Teamwork is a priority;
4. Task evaluation;

¹¹ Y. J. Wu, L. Wan-Ju, and Y. Chih-Hung, "A mobile-based barrier-free service transportation platform for people with disabilities." *Computers in Human Behavior*, 107, 2020, p. 105776.

¹² A. Insha, et al., "What Shapes E-Learning Effectiveness among Tourism Education Students? An Empirical Assessment during COVID19." *Journal of Hospitality, Leisure, Sport & Tourism Education*, 30, 2022, p. 100337.

5. Expert involvement within the group is required.

ICT may assist a language instructor in establishing a stronger relationship with their pupils. ICT facilitates the delivery of material in the same manner as a lecture. When a student changes between technology and an instructor, he or she might make better eye contact. With visually attractive examples, points may be better presented. In addition, absentees might benefit substantially since the materials are available after class. The use of communication technology such as video conferencing, digital video, and interactive whiteboards will stimulate language students, particularly those studying a foreign language. Face-to-face engagement with native speakers boosts language learners' listening and speaking confidence. It also increases their cultural sensitivity. The majority of language instructors use the lecture method to instruct. Despite the fact that this continues to be the most common technique of instruction, it has several inherent flaws. Typically, lectures become monologues, and students remain passive listeners. No matter how interesting the topic is, students' attention spans always decrease after fifteen to twenty minutes. The use of ICT in lectures may significantly enhance language instruction and learning. ICT-enabled gadgets provide an alternative to rote language instruction. It encourages the student and makes language acquisition enjoyable. Even though not all teachers have access to the latest teaching tools, more and more schools are using Virtual Learning Environments (VLE), e-learning, and audio-visual presentation media.

The use of ICT in Indonesian Education

Indonesia is one of the most populous ASEAN nations, with about 210 million people. There are 33 provinces, 268 regencies, 73 municipalities, 2,004 subdistricts, and 69,050 villages distributed throughout 81% of the geographical area¹³. Despite the economic downturn that began in 1997, Indonesia has steadily expanded its telecommunications infrastructure during the last decade. Indonesia is twenty-first among the top 25 nations with the most Internet users. But less than 2% of the population uses the Internet¹⁴. This is much less than in other ASEAN countries like Malaysia,

¹³ R. Djalante, et al. "COVID-19 and ASEAN responses: Comparative policy analysis." *Progress in Disaster Science*, 8, 2020, p. 100129.

¹⁴ A. Suryahadi, H. Gracia, and S. Sudarno, "Economic growth and poverty reduction in Indonesia before and after the Asian financial crisis." *Bulletin of Indonesian economic studies*, Vol. 48, No. 2, 2012, p. 210.

where the Internet is much more common. In the previous two years, the number of ICT users in Indonesia has exploded, from over two million in 2000 to over four million in 2002¹⁵. According to the Indonesia Internet Service Provider Association (APJII), this figure will increase to 7.5 million by the end of 2003. This is because Internet kiosks (called "WARNET"), which are mostly operated by private companies, are increasing their number of Internet access points¹⁶. According to a poll done by APJII, around 43% of users access the Internet using WARNET. The rest get online from their workplaces (41%), their homes (12%), or their schools or universities (4%)¹⁷.

Internet access costs vary based on the kind of connection used. IDR 45,000 (USD 5) to IDR 500,000 (USD 60) a month for an ISP membership, depending on the choices (number of hours, application, etc.) and connection lines (telephone, cable, fibre optic, and so on)¹⁸. Internet connectivity from households and workplaces is also possible through the statewide communications corporation's (Telkoms) direct Internet line (known as Telkomnet Instant), which costs around IDR 160 (\$0.02 per minute) each minute¹⁹. Due to intense rivalry among WARNET access sites, Internet connections are reasonably priced, ranging between IDR 5,000 (US\$ 0.05) and IDR 9,000 (US\$ 0.09) per hour²⁰.

In Indonesia, the use of ICT in education is still in its infancy. In 2002, an estimated 2,500 educational institutions used the Internet in some capacity, with secondary schools accounting for 80% and higher education institutions accounting for 20%²¹. Although complete statistics on the actual usage of ICT in schools have never been collected, computers (i.e., PCs) are predominantly used for administrative functions. Several schools,

¹⁵ P. Nolan and Z. Jin, "The challenge of globalization for large Chinese firms." *World Development*, 30, 12, 2002, p. 2089.

¹⁶ D.T. Hill, "Plotting public participation on Indonesia's Internet." *South East Asia Research*, Vol. 11, No. 3, 2003, p. 297.

¹⁷ Y. Nugroho, "NGOs, the Internet and sustainable rural development: The case of Indonesia." *Information, Communication & Society*, Vol. 13, No. 1, 2010, p. 88.

¹⁸ S. Sarosa, "The effect of perceived risks and perceived cost on using online learning by high school students." *Procedia Computer Science*, 197, 2022, p. 483.

¹⁹ M. Fahmi and S. Widya, "Pengaruh Motivasi dan Budaya Organisasi Terhadap Produktivitas Kerja Karyawan Pada PT. Telekomunikasi Indonesia, Tbk. Witel Sumut Barat." *Prosiding Seminar Nasional Kewirausahaan*, Vol. 1, No. 1. 2019.

²⁰ *Ibid*, p. 479.

²¹ J. Crawford et al. "COVID-19: 20 countries' higher education intra-period digital pedagogy responses." *Journal of Applied Learning & Teaching*, Vol. 3, No. 1, 2020, p. 10.

particularly those in big cities and the private sector, have created websites for marketing and communication between students, instructors, and parents. However, only a few institutions, often international schools or franchised branches of foreign school systems, include ICT in their teaching and learning.

The Centre for Information and Communication Technology in Education (PUSTEKKOM) performed a study of 10 senior secondary schools in Jakarta and discovered that each school had the policy to include computer studies in the curriculum²². The primary objective was to encourage students to utilise computers and the Internet to seek, acquire, and analyse information in support of their education. The training included MS Word, MS Excel, and MS PowerPoint, as well as Photoshop, CorelDraw Office, and the Internet (search engines, e-mail, and mailing lists). In the non-formal education sector, ICT is a popular topic. Anywhere in the nation, it is simple to locate private training facilities that provide brief courses in numerous ICT-related topics. However, these training centres are often neither nationally nor globally recognised. Basic computer skills, including the use of Microsoft Office, programming, web design, graphic design, and animation are taught.

In Indonesia, like in the majority of ASEAN nations, data on gender differences in ICT usage is scarce²³. In the limited recorded research, the proportion of female users is much lower than that of males. Women and men have not profited equally from the use of ICTs by women's organisations in several Asian and Pacific nations, including Indonesia, according to a poll. Access to ICTs is hindered for women, in particular, by ideological, social, and institutional impediments.

The Complex Indonesian ELT

In the Indonesian ELT literature, the context of language policy, in which English is positioned as a foreign language, is the most often debated topic. This choice has the apparent result that learners have few chances to utilise the language in regular conversation. Lauder (2008)²⁴

²² D. Wulandari, and A. Muhammad, "Utilization of Artificial Intelligence Model for Mapping Information and Communication Technology in Education." *International Symposium on Open, Distance, and E-Learning*, Vol. 1, No. 1. 2018.

²³ Z.H. Yin and H.C. Chang, "The effect of trade on the gender gap in labour markets: the moderating role of information and communication technologies." *Economic Research-Ekonomska Istraživanja*, 2022, p. 20.

²⁴ A. Lauder, "The status and function of English in Indonesia: A review of key factors." *Hubs-Asia*, Vol. 10, no. 1, 2010.

noted that the metaphor employed to describe the function of the English language, “English as a tool” (the term used in the Indonesian “Kurikulum Tingkat Satuan Pendidikan (KTSP) curriculum), was selected deliberately to indicate that English is to be utilised sparingly. He said that policymakers seemed to have a “love-hate” relationship with the English language. They favoured it, on the one hand, due to the incentives it provides for accessing information and completing work requirements, as well as its status as a symbol of modernity. On the other hand, they regarded it adversely because they felt that the widespread preference for utilising English phrases endangers the integrity of bahasa Indonesia. They also feel that, via English, liberal western culture corrupts the views and morals of young people.

Tomlinson²⁵ remarked that this policy had an effect on some instructors, making them hesitant to employ a communicative method in language instruction out of fear that it would cause children to misuse English and depart from the curriculum at the time. This attitude was also cited by Ramasivam et al²⁶ as a reason for the inability to introduce CLT (Communicative Language Teaching) in Indonesian ELT. Other concerns are connected to the sociocultural circumstances of Indonesia, such as the credentials of instructors, the quantity of pupils, and the lack of instructional facilities and resources. Due to their lack of credentials, teachers cannot contribute to the quality of ELT in Indonesia. According to Rahayu et al.,²⁷ it is very unusual for English language instructors in Indonesia to have little qualification in English language instruction, with some being quite poor English speakers.

Large class sizes can impact teacher-student interaction, resulting in pupils not utilising English when given group work and instructors being unable to maintain order. In addition, instructors are seldom able to modify their instruction due to a shortage of materials and resources, particularly in schools located in towns with very low budgets. The majority of Indonesian students accept their instructors as the main source

²⁵ B. Tomlinson, “Managing change in Indonesian high schools.” *ELT journal*, 44, 1 1990, p. 25.

²⁶ N.D. Ramasivam and M. Nair. “Challenges faced by teachers in adopting Communicative Language Teaching.” *City University EJournal of Academic Research*, 1, 2 2019, p. 149.

²⁷ E.Y. Rahayu, S. Liliek, and P. Sugeng, “Interlanguage Performance of EFL College Students: Evidenced in the First Semester of the English Letters Major-Indonesia.” *English Language Teaching*, 15, 7, 2022, p. s13.

of information in most instances. This impression is formed by the prevalent authoritarian style and teacher-centered instruction present in many ELT classrooms²⁸. In reality, according to Basri, and Hill authoritarianism was the foundation of Indonesian national education until 1998, when cabinet reform and sweeping reforms to the education system were implemented²⁹. Curtis and Romney saw this authoritarian teaching approach as unfavourable for English learners because it renders them passive and frequently hesitant to engage in learning activities, ask questions, or take risks, which are crucial for language acquisition³⁰.

Although the government has not altered its existing language policy, it has taken significant steps to enhance the quality of national education. Based on Law No. 14/2005 of Instructors and Lecturers, the teacher certification programme was introduced in 2006 to assure teachers' professional competence. The rule stipulates that instructors must have at least a four-year college or university degree. Educators with a lesser educational background were instructed to upgrade their credentials³¹. In addition, the most current curriculum (curriculum 2013) was created to better address the demands of a global society by balancing the development of hard and soft skills among students³². The focus is on helping each person develop skills that are broad and relevant to what they need to do in the real world.

Indonesian Government Initiatives to Enhance ICT in Primary and Secondary Education

The Ministry of National Education (MONE) has implemented the following projects and programmes over the years to increase the use of ICT in elementary and secondary education:

Education Radio Broadcast for Primary School Students (Siaran Radio Pendidikan untuk Murid Sekolah Dasar or SRPM-SD): Radio

²⁸ N. Alim, et al. "The effectiveness of Google classroom as an instructional media: A case of state islamic institute of Kendari, Indonesia." *Humanities & Social Sciences Reviews*, 7, 2 2019, p. 243.

²⁹ C. Basri and H. Hal, "Making economic policy in a democratic Indonesia: The first two decades." *Asian Economic Policy Review*, 15, 2, 2020, p. 214.

³⁰ A. Curtis, and R. Mary Romney, *Color, race, and English language teaching: Shades of meaning*, Routledge, 2019.

³¹ M.C. Chang et al. *Teacher reform in Indonesia: The role of politics and evidence in policy making*. World Bank Publications, 2013.

³² *Ibid*, p. 43.

broadcasting for elementary education was initiated in 1991/1992 as one of the first ICT-based programmes. The radio programmes were designed to enhance the learning-teaching process and were based on PUSTEKKOM's national curriculum³³. By 2020, around 508 radio programmes (in Science, Social Science, Mathematics, Bahasa Indonesia, and Civics) had been developed and used by 170 elementary schools in approximately 20 provinces³⁴. The schools that participated in this initiative also received a radio/audio cassette player, guides for teachers, and student workbooks.

IT programme: At 1999, the Directorate of Technical and Vocational Education (DTVE) and the Ministry of National Education (MONE) started this curriculum in vocational secondary schools (VSS)³⁵. It mandated the inclusion of information technology in all skill competence courses. Students at VSS are taught in both computer fundamentals and web design. Using a mailing-list application, this initiative has led to the construction of a communication forum known as School Information Network or Jaringan Informasi Sekolah (SIN or JIS) among VSSs in every area. More than 500 VSSs and over 800 individual individuals are reported to subscribe to the email list. Additionally, the forum holds monthly face-to-face sessions that draw participation from general secondary schools, junior secondary schools, elementary schools, and local representatives of APJII.

WANKota (Wide Area Network - CITY): This was conceived by members of SIN10 with the intention of wirelessly linking school LANs inside and across cities. The initiative, which included eight cities (Malang, Surakarta, Yogyakarta, Wonosari, Bandung, Cibinong, Tangerang, and Makasar), is sponsored and supported mostly by participating schools and local district administrations. The pilot project for 2003 will expand to an additional 30 cities³⁶. The DTVE injected a tiny incentive for schools (with

³³ D. Lase et al. "Parents' Perceptions of Distance Learning during COVID-19 in Rural Indonesia." *Journal of Education and Learning*, 16, 1, 2022, p. 103.

³⁴ V.I. Dewi et al. "Financial literacy and its variables: The evidence from Indonesia." *Economics & Sociology*, 13, 3, 2020, p. 138.

³⁵ D. Apriana, K. Muhammad, and W. Deesy, "Headmaster's competency in preparing vocational school students for entrepreneurship." *International Journal of Scientific & Technology Research*, 8, 8, 2019, p. 1318.

³⁶ A. Hidayati, "Evaluasi Pemanfaatan Program Information Communication Technology (ICT) Menggunakan Model CIPP Pada Sekolah Menengah Di Kota Padang." *Pedagogi: Jurnal Ilmu Pendidikan*, 10, 2, 2010, p. 76.

a school/VSS block grant of \$10,000 per city) to leverage connected parties to contribute monetarily and/or conceptually via rules³⁷. WANKota functions as a distance-library, a teleconferencing medium, and an Internet access point through which all schools will have a place for constructing and hosting their own websites.

ICT block grants for secondary schools: The Directorate of General Secondary Education (DGSE) and MONE established a system of block grants of around US\$D 4,179 per school for the acquisition of computer equipment. During 2017 and 2020, the initiative awarded funding to over 300 schools across the nation³⁸.

“SMU2000” or School 2000: This project was established by the Directorate General of Primary and Secondary Education, MONE, and APJII in partnership with the goal of connecting 2000 high schools to the Internet through the creation of an educational portal. APJII did not succeed in connecting more than 1,180 schools by the end of the year 2000, despite the involvement of several partners³⁹. In March 2002, around 1,800 high schools were connected to the Internet, according to statistics gathered afterwards. No more information is known on the status of this project⁴⁰.

“E-dukasi” or PUSTEKKOM’s E-ducation initiative: In 2002, in collaboration with the Directorate of Vocational Education, this initiative was initiated. The goal is to increase the quality of education in secondary and vocational schools by using Internet-based learning resources (termed e- learning)⁴¹. Mathematics, physics, chemistry, biology, electronics, and

³⁷ N.A. Pambudi and H. Budi, “Vocational education in Indonesia: History, development, opportunities, and challenges.” *Children and Youth Services Review*, 115, 2020, p. 105092.

³⁸ Harun, Harun, et al. “Understanding the institutional challenges and impacts of higher education reforms in Indonesia.” *Public Money & Management* 40.4 (2020): 307-315.

³⁹ D. Badruzaman, “Kajian Hukum Tentang Internet Mobile dalam Upaya Pencegahan Dampak Negatif Teknologi Informasi dan Komunikasi di Indonesia.” *Ajudikasi: Jurnal Ilmu Hukum*, 3, 2, 2019, p. 135.

⁴⁰ *Ibid*, p. 176.

⁴¹ Z. Abd Rashid et al. “Review of web-based learning in TVET: history, advantages and disadvantages.” *International Journal of Vocational Education and Training Research*, Vol. 2, No. 2, 2016, p. 7.

information technology were the first disciplines created. They are now accessible to instructors (see <https://e-dukasi.co.id>).

Diverse institutions are also conducting ICT-related activities, the majority of which aim to increase awareness of ICT and its benefits; encourage a larger community to use ICT to their advantage; develop content through ICT; enhance collaboration between different agencies on ICT-related educational programmes and activities; and provide training on ICT-related skills. APJII and the Southeast Asian Ministers of Education Organization for Open and Distance Learning (SEAMOLEC) are two organisations that have been pursuing ICT-related programmes aggressively⁴².

To enhance awareness of the advantages of ICT, APJII has created a website (<http://ti.apjii.or.id/>) including general information about ICT and how to utilise it for different purposes. It is simple to comprehend and uses straightforward technology to maximise accessibility. For further distribution, CDs containing the website's content are now available.

Constraints on the Usage of ICT in Indonesia

The activities implemented have considerably raised both the general public and school communities' awareness of the potential use of ICT for education. However, the use of ICT as an important component of the teaching-learning process and as a topic in primary and secondary schools has not yet been broadly adopted. Even at the most privileged schools, the most prevalent usage of ICT is confined to the use of laptops for majorly administrative reasons⁴³. Using ICT to aid learning and e-learning in primary education are still more of a seminar topic than a curriculum requirement. This condition is the result of several factors:

1. There is no national strategy for the implementation of ICT in education. All of the work has been done in the form of projects, which are often ad hoc, not sustainable, and don't have long-term goals.

2. Since the multilayered crisis that began with economic events in the middle of 1997, the Indonesian government has shifted its focus to more fundamental concerns, such as political stability and basic welfare for the people. This has caused ICT infrastructure development to be delayed. Internet connection through Internet kiosks is thus restricted to

⁴² Ibid, p.7.

⁴³ T. Hidayati, "Integrating ICT in English language teaching and learning in Indonesia." *JEELS (Journal of English Education and Linguistics Studies)*, 3, 1, 2016.

metropolitan regions, particularly in Java and Bali. Also, Internet kiosks are often not located near schools. Most primary and secondary schools, on the other hand, are in rural or residential areas.

3. Due to budgetary constraints, the government has prioritised the renovation of school buildings; teacher training on the pedagogical elements of teaching; and the welfare of teachers in basic education. Therefore, ICT for education has not yet been deemed a priority. Therefore, even though some instructors have been trained to utilise ICT in their classrooms, they are unable to do so due to a lack of equipment (hardware). Also, there aren't many trained teachers compared to the total number of elementary and high school teachers in the country.

4. Insufficient relevant material is available in the national language (*Bahasa* Indonesia) on the importance of ICT to teaching and learning. PUSTEKKOM has developed the only ICT-based learning resources to date, however, just for five topics.

Integrating ICT in Indonesian ELT

ELT in Indonesia is complex with issues ranging from teaching approaches and teachers' English language proficiency to the lack of authentic resources and opportunities to use the target language. The typical characteristic of Indonesian ELT is the traditional teacher-centred style of teaching. Moreover, students are often passive and rarely involved in learning activities. The integration of ICT is promising for changing and improving the effectiveness of the current Indonesian ELT condition. By employing ICT, teachers could vary their teaching and learning activities. It could assist them to gradually change their teaching style from teacher-centred to learner-centred, giving the learners the chance to have an active role in the learning process. In addition, the rich multimedia facilities of ICT could offer a huge range of authentic materials as well as opportunities to have direct contact with either native speakers of English or English language learners from different regions or countries, enabling teachers to be more confident with CLT.

It has been stated that CLT in Indonesia has never taken off, partly due to teachers' reliance on the approved curriculum and textbook materials. Indeed, CLT in the international setting of ELT (as well as in other non-English-speaking nations) is apparently hampered by the difficulty of attaining authenticity and the teacher's lack of English

language skills⁴⁴. Consequently, ICT might aid in the improvement of CLT implementation in order to meet the communicative objective of ELT in the existing curriculum of the Indonesian education system. The potential for ICT to contribute to the advancement of ELT in Indonesia is substantial. According to Ketut et al., English language learners in Indonesia are generally eager to learn and diligent. With a conducive learning atmosphere and easy encouragement, students would acquire communication skills with relative ease⁴⁵. In addition, ICT technologies have a growing role in the lives of adults and children in Indonesia.

Despite the serious intent of the government to incorporate ICT into the national curriculum, economic constraints prevent the government from providing adequate ICT resources to every school because it must prioritise educational funding for other basic educational improvements, such as teacher welfare and student poverty⁴⁶. Thus, as a number of previously reviewed research shows, Indonesian ELT also lacks access to ICT resources and facilities. In addition, a study on the ICT literacy and competency of Indonesian English language teachers revealed that while the teachers perceived themselves to have a high level of competency and literacy in operating and using computer applications, their use was infrequent and restricted to a small number of application programmes⁴⁷. In particular, instructors lacked understanding and experience with databases, concordances. Teachers had a wide range of familiarity with computers, and individual literacy skills varied considerably. Despite their clear lack of competence in modern software, the authors found that the instructors had a good attitude toward this idea and a desire to learn more about and engage with the soft wares. Given this information, it seems that ELT in Indonesia still has a long way to go before achieving successful ICT integration.

⁴⁴ B. Tomlinson, and M. Hitomi, *The complete guide to the theory and practice of materials development for language learning*. John Wiley & Sons, 2017.

⁴⁵ I.K. Sudarsana et al., *Learning media: The development and its utilization*. Yayasan Ahmar Cendekia Indonesia, 2020.

⁴⁶ B. Azhari and F. Iwan, "Distance learning during the COVID-19 pandemic: School closure in Indonesia." *International Journal of Mathematical Education in Science and Technology*, 53, 7, 2022, p. 1934.

⁴⁷ E.F. Rusydiyah, P. Eni, and P. Ardhi, "How to use digital literacy as a learning resource for teacher candidates in Indonesia." *Cakrawala Pendidikan*, 39, 2, 2020, p. 305.

Conclusion

ELT in Indonesia is distinct from its neighbouring nations-Malaysia, Singapore, and the Philippines-and is difficult for a variety of reasons. In contrast to nations in the outer circle, opportunities to use English in Indonesia are mostly restricted to educational settings. English language instructors often lack English language ability, and access to ELT materials and resources is restricted. Moreover, unique sociocultural concerns have an effect on ELT teaching and learning activities. Teachers are revered by students as the only source of information, and it is disrespectful to bombard them with inquiries. Learners are engaged passively since successful learners are those who listen to the instructor and do the tasks with as few errors as possible. Through the integration of ICT and a shift from conventional teacher-centered to learner-centered pedagogical techniques, based on the constructivist theory of learning and the implementation of CLT, it is feasible to overcome these issues and improve the results of ELT. ICT affords Indonesian ELT access to a vast array of genuine materials and resources essential for the optimal implementation of CLT. In addition, learners might be urged to engage more actively via a variety of activities and aided to learn in interactive and collaborative forms, so motivating them to surpass their present level of achievement. Thus, ICT is a medium that combines constructivist learning theory and contemporary perspectives on successful second language instruction and learning.

Recommendations

Considering the unique ELT scenario in Indonesia, the following activities may be performed to enhance ELT practises by incorporating ICT.

First, the Indonesian government and school administrators must guarantee that all public schools in Indonesia have proper ICT facilities. As demonstrated throughout the research, the effective integration of ICT in LTL is contingent on the availability and successful inclusion of concepts of second language learning theory and CLT techniques into teaching and learning activities. Therefore, there must be a sufficient supply of and access to ICT gear and software in schools and classrooms for instructors. Second, English instructors must have training in English language proficiency, ICT use, and the integration of ICT into LTL. Importantly, instructors must be prepared to deal with ICT. For this reason, instructors need not just proficiency with ICT technologies but also

English language proficiency and pedagogical expertise. Clearly, instructors need training in the incorporation of technology into their instructional materials and expertise.

Incorporating ICT into teacher training courses and teacher education programmes is one option for Indonesian ELT to attain this goal. Finally, there must be modifications to the curriculum and evaluation system. Unaddressed in this research is the need for a curriculum and assessment system revolution in order to maximise the accomplishment of increased LTL with ICT. This is a crucial factor that must be taken into account in order to achieve the highest level of success. While standardised tests can be used to assess the teaching of English through the integration of ICT with the communicative approach and the constructivist theory of learning, alternative assessment practises must be developed to adequately address the integrated nature of students' English language and ICT learning.

Different modes of assessment must be used to evaluate students' knowledge and performance of genuine abilities that imitate realistic language usage scenarios. Numerous studies have shown that ICT helps the LTL process when accompanied with proper facilities and knowledgeable instructors. ICT integration may help ELT in Indonesia, given the right circumstances. It is intended that this research would contribute to a greater understanding of ICT in LTL and ICT uptake in Indonesian ELT. It will also assist individuals in determining how to educate students and educators for the digital era of learning.

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THE ROLE OF THE HUMANISTIC EDUCATIONAL ENVIRONMENT IN THE TRAINING OF SPECIALISTS

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Abstract: *The article substantiates the need for the formation of a humanistic educational environment in the process of training future professionals. Based on analysis of the literature the definition of the essence of the humanistic educational environment have been specified. The author reveals the features of creating the humanistic educational environment and the basics of its implementation. The main directions of formation of the humanistic educational environment in high school are presented. The unfavorable conditions that affect the quality of humanistic education and upbringing in the educational institution are analyzed.*

Keywords: *humanistic educational environment, ways of formation, vocational training, future specialist, basics, directions of formation.*

Introduction

Modern vocational education is aimed not only at training a competitive specialist capable of self-development and creative search in professional activities, but also individuals with a stable system of values. Training of a qualified specialist, a holistic personality, whose activities are humane in relation to themselves, society and nature is possible only in a humanistic educational environment.

Although most scientific sources pay attention to the formation of a humanistic educational environment, such an important indicator of this process as underestimating the importance of students learning universal values as a target and meaningful dominant humanization of education, which is a prerequisite for future training, is insufficiently studied.

Literature Review

Among modern scholars who study the problems of creating a humanistic educational environment are Sh. Amonashvili, A. Mudryk, P.

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Pidkasisty, E. Shiyanova. Analysis of psychological, pedagogical and philosophical literature shows a growing interest in the problem associated with the formation, development and formation of a favorable humanistic educational environment.

The purpose of our work is disclosure of the peculiarities of creating a humanistic educational environment as a condition for the formation of the personality of the future specialist.

Humanistic educational environment

Assessing the state of Ukrainian higher education, emphasis should be placed on the need to create conditions for personal development, which requires the humanization of the educational environment of an educational institution, the microcommunity of which has an exceptionally large impact on the formation of students' values.

In modern pedagogy there is a well-established position that in addition to heredity and upbringing, a significant factor in the development of personality is the environment¹. It is important to note that the environment in which a person finds himself, directly or indirectly affects his development, fills with meaning everything that surrounds him, from family, peers and to educational and work teams.

As V. Yagupov rightly points out, the environment is "a source of replenishment of personal experience, knowledge, is the objective factor that determines his life guidelines, personal orientation, nature of needs, interests, values, real behavior, the process of self-determination and self-realization"².

Well-known psychologists L. Vygotsky³, S. Rubinstein⁴, O. Leontiev⁵ argued that human development takes place in a relationship with the social surroundings and the environment. The ideas of these scientists about the possibility of changing the environment in relation to the needs of human activity, actualize the problem of organizing a morally positive environment as an effective factor in the humanistic education of future professionals, along with a meaningful component of training".

¹ V.V. Yagupov, *Pedagogy: teaching. manual*. Kyiv: Lybid, 2002, 560 p.

² V.V. Yagupov, *Pedagogy: teaching. manual*. Kyiv: Lybid, 2002, p. 526.

³ L.S. Vygotsky, *Pedagogical psychology*. Moscow: Pedagogy, 1991, 450 p.

⁴ S.L. Rubinshtein, *Fundamentals of general psychology in 2 volumes*. Moscow: Pedagogy, 1989, 516 p.

⁵ D.A. Leontiev, *Essay on the psychology of personality*. Moscow: Smysl, 1993, 43 p.

Analysis of the scientific literature allowed us to conclude that in modern conditions, when the content of the humanities is often not associated with the actual life problems of each person; when students cannot accurately and concisely formulate a thought, respond inadequately to comments, are unable to predict the interlocutor's reaction; there is a low culture of discussion and the formation of one's own point of view, the humanistically directed activity of a teacher in the formation of a humanistic educational environment becomes relevant⁶.

The term "humanistic educational environment", which is considered as "a set of conditions for the purposeful formation of a personality based on the principle of humanism as the main human value", was introduced by A. Baboshina⁷.

G. Bondar defined the humanistic educational environment at the university as a sociocultural and vocational educational space created in a certain way, in which the process of forming a humanistic orientation of the personality by means of a school subject is carried out on the basis of pedagogical interaction⁸.

According to G. Bondar, the structure of the humanistic educational environment includes subjects: students, teachers – on the one hand; means, forms, methods, technologies of teaching and upbringing – on the other hand, and the combination of these components in the procedural part⁹.

Gomonyuk notes that the humanistic educational environment is determined by:

- as a space (in a broad sense), adequate to the modern needs of the individual and corresponding to the development trend of modern culture;
- as a specially created environment (in the narrow sense), which encompasses a set of conditions for enriching a person in the process of education, putting in the foreground its humanistic component;

⁶ G.O. Bondar, *Formation of a humanistic worldview of future teachers in the process of studying philological disciplines: dissertation. ... candidate ped. Sciences: 13.00.04*. Uman State University named after Pavlo Tychyna. Uman, 2011, p. 35.

⁷ E.B. Baboshina, *Culturological model of the humanistic educational environment*. Shkola, 2002, 6, p.23.

⁸ G.O. Bondar, *Formation of a humanistic worldview of future teachers in the process of studying philological disciplines: dissertation. ... candidate ped. Sciences: 13.00.04*. Uman State University named after Pavlo Tychyna. Uman, 2011, p. 32.

⁹ Ibid, p.67.

- this is a space of humanistic communication (dialogue), which attracts the subject of education in the processes of assimilation, consumption, exchange and dissemination of humanistic values, which are later actualized in his behavior as socially significant¹⁰.

“In general, the creation of a humanistic educational environment at the university is a pedagogical strategy aimed at achieving consistency and integrity in the activities of its subjects (students and teachers),” notes A. Gomonyuk¹¹.

Formation of a humanistic educational environment at the university

It is not in our power and competence to create a humanistic educational environment for the entire university, but in our power and in the power of each teacher to create it at the level of their studies within the framework of a particular discipline.

According to the specific subject, humanistic educational environment is a personality-oriented educational process that realizes the humanistic potential of the discipline, through the inclusion of specially organized personally meaningful knowledge for the student using appropriate forms and methods. At the same time, the level of orientation of the educational process on the development and self-development of the student's personality is significantly strengthened.

“In general, the creation of a humanistic educational environment at the university is a pedagogical strategy aimed at achieving consistency and integrity in the activities of its subjects (students and teachers),” notes A. Gomonyuk¹².

Thus, the basis for the implementation of humanistic educational environment is: changing the position of the teacher in relation to the student, while the teacher acts as an assistant in the training of the student's personality; approval of the position of active interaction and cooperation between teacher and student; changing the function of

¹⁰ O.M. Gomonyuk, *A humanistic educational environment is a leading condition for the formation of the professional and pedagogical culture of the future social pedagogue*. Bulletin of Lviv University. Series: Pedagogical, 2009, 25, 1, p. 161.

¹¹ Ibid, p. 164.

¹² O.M. Gomonyuk, *A humanistic educational environment is a leading condition for the formation of the professional and pedagogical culture of the future social pedagogue*. Bulletin of Lviv University. Series: Pedagogical, 2009, 25, 1, p. 164.

knowledge, the assimilation of which ceases to be a routine learning, reproduction and is organized in various forms of search activities.

We believe that the basis of the humanistically directed pedagogical activity of a higher school teacher in order to create a humanistic educational environment is:

- search for didactic technologies, forms and methods of teaching based on the pedagogy of cooperation;
- establishing democratic humane relationships between participants in the educational process;
- avoidance of authoritarianism and formalism in relations between teachers and students;
- the presence of a favorable psychological climate;
- changing the position of the teacher in relation to the student, while the teacher acts as an assistant in the professional preparation of the student's personality;
- approval of the position of active interaction and cooperation between the teacher and the student;
- creation of conditions for self-realization of each student in the spheres of activity available to him;
- actualization of a personified approach to the formation of a student's personality¹³.

The main directions of the formation of a humanistic educational environment at the university:

- humanization of relations between teachers themselves, availability business, friendly microclimate;
- humanization of the relationship between teachers and students (here the institute of curator ship, the availability of a hotline are important, the ability to solve problems in the dean's office or during the consultation of teachers, publicity in assessing the knowledge and skills of students, etc.);
- humanization of relations between students themselves;
- introduction to the tradition of discussions, to discuss both their current problems and those that students learn about from newspaper articles, television programs, the Internet;

¹³ O. Syrotina, *Pedagogical conditions for the formation of the future agrarian specialists' humanistic orientation professional training*. Euromentor Journal, 2021, 12(3), p. 70.

- creation of a selection of materials available to students using existing cultural and educational institutions (museums, art galleries, thematic exhibitions, archives);
- involvement of students in work in the student psychological service, in volunteer work, in charity events, etc.

So, the creation of a humanistic educational environment in the professional training of future specialists provides for the creation of a sociocultural and professional educational space in which the process of forming an individual takes place with a complex of means, forms and methods, technologies based on interaction between the subjects of educational activity.

This task of the education sector is much more complex and, perhaps, more responsible than providing knowledge, skills and abilities.

Unfortunately, proper work in this direction in educational institutions does not have a clear focus and consistency, or even absent. The traditional system of education, characterized by stability and conservatism, does not contribute to the dynamic diversity of educational activities and the formation of personal qualities of the student.

Among the unfavorable conditions that affect the quality of humanities education and upbringing, we noted the indifference of students by teachers and university management, unhealthy moral climate in the teaching staff, biased public opinion about the group's performance in education and others.

Underestimation of these conditions in the organization of humanistic education, in our opinion, weakens the positive result.

But the main thing here is the lack of proper state policy in this area. First of all, the state lacks a clear order for a person to be raised and educated by a higher school. This situation hinders the humanization of training.

Conclusions

In view of the above, the creation of a humanistic educational environment in higher education is becoming a particularly pressing problem today in conditions of social and economic instability, the destruction of humane human ties.

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BRIEF OVERVIEW OF INTERTEXTUALITY

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Abstract: *The notion of intertextuality was launched by Julia Kristeva in 1966, referring to the creation of Mikhail Bakhtin, in a literature seminar moderated by Roland Barthes. The notion fits well with the textualist concerns of the group of researchers around Tel Quel magazine. Bakhtin considers that, in Dostoevsky's work, there are several discursive instances (voices that communicate with each other), interventions that, through questions and answers, create plurivocality (polyphony). Inspired by Bakhtin, Kristeva concludes that poetic language becomes a dialogue of texts, a dialogue between the subject of writing, the receiver and the text. Julia Kristeva believes that each text represents a "plurality of texts", any text absorbing and transforming other texts as "a mosaic of quotes" and this is called intertextuality (the way the text reads history and is inserted into it). Intertextuality is always general and implicit, coextensive with discourse. "The concept of intertextuality replaces that of intersubjectivity... A text is always inspired by other texts."¹*

Keywords: *intertextuality, literature, aesthetics, transtextuality, discourse, hermeneutics*

Our article aims at briefly presenting the main points of view of modern exegetes not only on literature but also on the way texts influence each other, coexist and give birth to new forms of literature. Roland Barthes applies the new notion introduced by Kristeva to textual analysis. The basis of the text is the opening to other texts, codes and signs. Barthes embodies his ideology in his book *Writing Degree Zero* (1970), which launches a new perspective on literature: every word is part of a hypertextual network - the "infinite text" that can be either a well-known writer or mass media.

Julia Kristeva's concept has become fundamental in postmodernity, with almost every theorist of this paradigm trying to nuance its definition. L. Dallenbah, P. Zumthor, L. Jenny, M. Riffaterre, J. Culler etc. greatly extended the approach to intertextuality, G. Genette being the one who

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¹ Julia Kristeva, *Recherches sur une semanalyse*, Paris 1969, Le Seuil, p. 113.

included almost all their theses and hypotheses within the concept of transtextuality. In 1982, Genette published *Palimpsest*, a piece of writing that imposed the idea of a text written on top of another whose semantics still emerges. Some of these theorists identify the distinction between intertext/intertextuality and the reader's involvement in intertext semantics (Riffaterre), the integrative function of intertext (L. Jenny), or appeal to the semiotic notion of presupposition and the consideration of intertext as a pragmatic operator (Jonathan Culler). of a theoretical model of the "text as intertextuality" from the corpus of the Borgesian work (C. Haulică), the inclusion of the "intertextual configuration" in an approach from the perspective of poetics (S. Vultur), each text being free to enter in relation to all the others texts "that come to take the place of the circumstantial reality that living speech shows. This intertextual relationship generates, by blurring the world in question, the quasi-world of texts, or literature."²

M. Foucault, another theorist of postmodernism, does not believe in "white papers", because each text is like a sheet of paper on which it has been written many times, layer by layer. The boundaries of a book are never clearly demarcated; beyond the title, the first lines, the final point, beyond its internal configuration and its autonomous form, it is captured by a system of references of other books, other texts, other phrases; a book is merely a node in a network.

In Genette's opinion, between the old and the new text there are five types of relations as forms of transtextuality: 1. intertextuality (quotation, plagiarism, allusion); 2. paratextuality (title, subtitle, postscript, preface, notes, motto, illustrations); 3. metatextuality (criticism); 4. hyper textuality (derivation through transformation, imitation, pastiche, parody), 5. architext (belonging of the text to a genre or discourse difficult to identify and mention, therefore, by information accompanying the title: novel, poetry, essay) Postmodern communication uses recycled texts, installing intertext, pastiche and parody are used in fuzzy, SF novels and "cyber-punk" stories.

"The theory of intertextuality started from post-structuralism and semiotics, with the openness to deconstructionism that tel-quelism presupposed, in whose horizon it was first defined. Any theoretical model

² Paul Ricoeur, *Essays in Hermeneutis*, Humanitas Publishing House, Bucharest, 1995, p. 104.

of the intertext will necessarily imply a theory of textuality (or a typology of texts) but also a poetic one."³

Some of those who began their careers as structuralists later came to be considered poststructuralists (Roland Barthes or Jaques Lacan). It is not a question of conversion, but of reconsideration of principles and points of view, a reconsideration that has made the whole 1968 movement digestible for some French intellectuals. Regarding the purely theoretical aspect of poststructuralism, it tries to impose concepts that do not excel in novelty, but in depth. Poststructuralism sees in meaning and significance two sides of the same unitary reality. While structuralism tended to regard the independence of the signifier from the meaning as an essential feature of an epistemological process applicable to all branches of science, poststructuralism will revolve around the idea of the unity of gnoseological discourse.

The decline of structuralism represents the inability of the classical metaphysical doctrines of Western philosophy and thought to be able to offer the human being the satisfaction of pure, uncontaminated knowledge. Poststructuralists claim that the idea of self as a singular, separate, and coherent entity is only a fictional construct. They reinforce the idea that the self is made up of discourses, the meaning of which must be interpreted. And this interpretation is made according to the social and political aspect in which the individual subsists.

The general intertextuality hypothesis affects all the parameters of literary communication: the figure and identity of the author/sender, the text itself, the reader/receiver and his/her competencies. The Cartesian subject, solid, stable and unitary, is not compatible with the theory of intertextuality. Authoritarianism is more of an illusion. The identity itself is of an intertextual nature, an interweaving of codified voices and roles. The "death of the author" coincides, according to Barthes, with the "birth of the reader," that is, his more prominent presence in theoretical and critical discourse.

Speaking about the structure of the literary work, Tudor Vianu identifies two overlapping layers of it "Anyone who has ever undertaken a work of literary aesthetics has realized that a poetic work is made of two aesthetic layers, one due to the poet and the other to the language he speaks. The language of the poet and the language of the people, the

³ Smaranda Vultur, *The small infinity. From the intertextual configuration to the poetics of art*, Cartea Românească Publishing House, Bucharest, 1992, p. 275.

individual style of the artist and the collective style of the linguistic instrument that the artist manipulates, the personal inspiration and the community tradition are mixed in various doses to determine the precise character of the literary work."⁴

In agreement with Henri Bremond's opinion, Tudor Vianu considers specific to poetry: musicality, visionary quality and a special "chain" of words. The topical and elementary melodic mobility of a language tends to be limited with the progress of civilization. Vianu refers to Fr. Paulhan who considered that language has two values: it communicates thought (influences the attitude of others) and suggests thoughts and feelings - the latter suggestive function gives rise to poetic creation. Speaking of type and style, Vianu considers that "type groups works around one or another of the constitutive moments of art"⁵ while style groups them around their artistic agent, style being a cumulation of historical and systematic perspective and the true style is that in which harmonizes the individual originality with that of time and society.

In the chapter entitled *The double intention of language and the problem of knowledge*, Vianu concludes that the linguistic fact is both reflexive and transitive: it reflects who produces it but also touches those who know it. Vianu quotes Karl Vossler as saying: "Style is the individual use of language." Referring to the stylistic attitude, the Romanian exegete considers it to be the spiritual attitude of the listener or reader, directed towards the work, made of "the pursuit of a chain of thoughts, feelings, intentions"⁶; he also states that the facts of language must not only be understood, but also felt. Making a study of the slang used in Romanian literature, Tudor Vianu recalls the *Stylistics of the Romanian language* (1944) signed by Iorgu Iordan considering that the metaphorical meaning of words intensify the nucleus of communication, the region of expressive notes and emotional significance. The phrases with stylistic value are considered by Vianu as correspondents of the sensitivity and fantasy of the people and some pastoral metaphors have been grammaticalized absorbing the expressive notes and stylistic values in the core of the communication.

⁴ Tudor Vianu, *Stylistic studies*, Didactic and Pedagogical Publishing House, Bucharest, 1968, p. 22.

⁵ Idem, p. 30.

⁶ Idem, p. 39.

The opposite of this process is that of literary creation which enriches the expressive area of communication. Hiatus, cacophony, alliteration, assonance, articulation, emphasis, capitalization in the middle of a sentence, underlining some words, multiplying punctuation marks, using the plural instead of the singular, changing the gender of nouns, using the historical and timeless present, changing the topic, juxtaposed, subordinate or coordinated sentences carry expressive value. At the same time, writers can increase their expressiveness using tropes and stylistic figures: synecdoche, metonymy, personification, allegory, anomination, oxymoron, anaphora, chiasm, repetition, inversion. Verbal inflection also increases expressiveness: the past participle of the present, the future perspective of the present, the present perspective of the past, the past participle of the future (future II) only bring new valences to the texts.

For Henri Bergson, metaphor is one way to communicate. In the chapter *The psychological function of metaphor*, Vianu talks about the dream "whose images were felt as a kind of metaphor"⁷ and making the parallel between dream and metaphor, Vianu considers that the dream is an instrument of sleep while metaphor is a tool of lucidity, and quoting H. Pongs the closeness between dream and metaphor is made by the unconscious; metaphor being a form of generalization, perceived not by intellect, but by the intuition of fantasy. Recalling the poetic interpretation, Vianu considers that it never ends, poetry having a historical life. By saying poetry the critic refers to metaphor but he believes that the entire poetic work can be perceived as a metaphor, the whole history of mankind being reflected by the historical life of poetry.

"Poetics" is understood by Umberto Eco in a way closer to the classical perspective: "an operative program that the artist proposes... the opera project must be realized as the artist understands it, explicitly or implicitly."⁸ Speaking of work as "form", Umberto Eco defines it as "an organic whole that comes from the fusion of various levels of previous experience... a successful work, a point of arrival of a production and a point of departure of a consumption."⁹ The authors of the works produce closed forms in themselves wishing to be consumed as they were made. But consumers understand the works in a determined, individual way.

⁷ Idem, p. 323.

⁸ Umberto Eco, *The Open Work*, Universal Literature Publishing House, Bucharest, 1969, p. 4.

⁹ Idem, p. 7.

The openness of the work considered by Eco is the possibility that it can be interpreted in various ways.

Referring to contemporary literature, Eco considers the symbol as a form of communication of the indefinite, a form permanently open to ever new reactions and understandings¹⁰. The work remains "open" insofar as it is ambiguous, an orderly universe being replaced by an ambiguous one both positively and negatively. Within the category of "open work", Eco distinguishes a subcategory: that of "works in motion" by the ability to adopt unforeseen and imperfect structures, an "unnecessary and unambiguous invitation to intervention aimed at inserting ourselves freely in a universe deliberately envisaged by author."¹¹ The equivocality of the work results from the artist's aspiration towards visionarism. Umberto Eco divides literary works into: "open" (which invites the consumer to create with the author); "moving" (the consumer must discover internal relationships and choose them); the rest of the open works can be labeled-open in terms of possible readings.

Contemporary art, from Eco's perspective, is original, proposing a linguistic system with its own laws, the poet organises disorder to increase the possibility of information. Regarding the openness of knowledge, Eco recalls contemporary poetics for which "aesthetic pleasure does not consist so much in the final recognition of form as in the recognition of that permanently open process that allows to identify new profiles and new possibilities of a form."¹² Contemporary art, educating in the spirit of the continuous rupture of models and schemes, is a pedagogical tool with a function of liberation, the contemporary poet seeks to destroy the conventions of accepted language, proposing an unusual logic of images, thereby offering the reader a multitude of interpretations. In the chapter *Freedoms of events and determinisms of habit*, Eco appraises that contemporary prose has dissolved the plot to construct pseudo-events based on the presentation of non-essential facts.

Western culture has destroyed the classical concepts of continuity, universal law, causation, predictability. The new terms adopted are ambiguity, uncertainty, possibility and probability. The universe we live in is in crisis because the order of the words no longer corresponds to an

¹⁰ Umberto Eco, *The Open Work*, Universal Literature Publishing House, Bucharest, 1969, p. 27.

¹¹ Idem, p. 44.

¹² Idem, p. 124.

order of things. Umberto Eco, writing about his novel *The Name of the Rose*, states: that books always talk about other books and each story tells a story that has already been told. Contemporary art permanently brings back into scene the language and forms established by tradition.

Roland Barthes, writing about literature, states that "classical writing has been pulverized, and the whole of Literature, from Flaubert to the present day, has become a matter of language..... the form appears like an object" and "in these neutral writings called here *Writing degree zero*, we can catch the tendency of a denial... finally proposing the fulfillment of the Orphic dream: a writer without Literature."¹³ In contemporary literature the form is a parasitic mechanism of the intellectual function, "modern writing is a true independent organism that develops around the act literary, it adds a double mode of existence and overlaps with the content of the words some opaque signs."¹⁴ From Barthes' perspective, modern masterpieces are in a hopeless contradiction: wanting to describe the present world, the writer has no means to do so.

The large number of works leads to the birth of a new literature, in which language is only a project: the utopia of language. Speaking of writers, Barthes considers them transitive using the word as a means to achieve the goal. "In front of the book the critic feels the same conditioning of the word as the writer in front of the world."¹⁵ For the author, any readable text becomes a classic. In terms of style, Barthes considers it the beginning of writing, inaugurating the power of the signifier.

The author of the *Theory of Formativity*, Luigi Pareyson, finds an implicit and an explicit assessment of the functionality of art and its position between values in each artist and at the level of each era. The production and reception of art is itself a poetics. The whole experience has an aesthetic character, which means a generalized "training exercise" at the level of the whole experience. For Pareyson, the form of the work of art has a spiritual and a physical quality in which the content and the style come together. Resuming Kant's problem, Pareyson identifies the difficulties of the model condition of the work of art; this being a guarantee of universality which in turn raises the issue of natural beauty and functional beauty. Regarding the reception of the work of art, there

¹³ Roland Barthes, *The novel of writing-Archology*, Universe Publishing House, Bucharest, 1987, pp. 51-52.

¹⁴ Idem, p. 65.

¹⁵ Idem, p. 150.

are a multitude of degrees of understanding. "Aesthetics is a happy example of the meeting point of the two philosophical paths: the way up, which obtains results from meditation on existence, and the way down, which uses these results to interpret the experience."¹⁶

The experience of the art creator is extremely important. The whole experience has "an aesthetic and artistic character"¹⁷ and "in art formativeness is present in the whole spiritual life"¹⁸, the production of art would not be possible without the intervention of thought. "From the work of art runs the whole original personality and spirituality of the artist."¹⁹ One can make a correlation between the ways of forming and certain forms of civilization. Pareyson thinks of the work of art as he does it, "artistic production being an adventure."²⁰ In terms of form, he believes that it becomes a point of reference and a term of comparison of judgments issued on other forms "the condition of the exemplarity of art as the universality of the individual form "which has two aspects: evaluative or operative."²¹

The literary work is original but also imitative through congeniality. Forms proliferate other forms, generating different forms, still connected by family ties. The differences between literary works tend to fade into the common formative character. "Sensible knowledge succeeds in capturing the reality of things only to the extent that it imagines them,"²² the critic states. Pareyson considers that this has a philosophical and speculative character, while the poetics have a historical and operative character, proposing art programs.

Referring to the term poetry used by Aristotle, Gerard Genette reminds us that this word means "creation." Language therefore has a dual role: to communicate (related to rhetoric) and to produce the work of art (means of creation). Language creates, according to Aristotle, insofar as it bears a mimesis (representations) or a simulation of reality. Aristotle considers the artist's creativity to be manifested at the level of fiction. In 1919, Jakobson declared that the communicative function, proper to

¹⁶ Luigi Pareyson, *Aesthetics. The theory of formativeness*, Univers Publishing House, Bucharest, 1977, pp. 39-40.

¹⁷ Idem, p. 43.

¹⁸ Idem, p. 49.

¹⁹ Idem, p. 57.

²⁰ Idem, p. 106.

²¹ Idem, p. 193.

²² Idem, p. 239.

human and emotional language, is reduced to a minimum. For Jakobson, what makes a text a work of art is the poetic function, the aesthetic function of language being fiction. According to Tzvetan Todorov, poetics has two definitions of literalism: one through fiction, the other through poetry. Genette includes in the constitutive literal regime "fiction (narrative or dramatic) and poetry, without forgetting their possible combination in fiction in poetic form."²³ The latter type is called "diction" by the author. "The text of fiction," said the author, "is intransitive, in a way that does not belong to the unchanging character of its form, but to the fictional character of its object," and narrative fiction can be described as an illocutionary act *sui generis*.²⁴ What differentiates the heterodiegetic and the homodiegetic story, also differentiates the factual story from the fictional one. Genette distinguishes three types of signs: symbols (purely conventional), clues (causal relationship) and icons (analogy relationship). Quoting Sartre, the author considers the sign to have two valences: the pursuit of the meaningful thing but also the object of study and the "fact of style" is the language itself.

According to Tzvetan Todorov, referring to Aristotle, language is a virtual state ("Poetics") and an act ("About Interpretation"). The object of the hermeneutic tradition is delimited since antiquity and distinguishes between direct and indirect language, clear and obscure and two forms of interpretation: comprehension and interpretation. Quoting Novalis, the author considers that "art is part of nature"²⁵ and agreeing with Kant's point of view, Todorov considers that "poetic language opposes non-poetic language by overabundance of meaning."²⁶ For the author, the romantic genre is in some poetry, cannot be exhausted, is in its infancy, being capable of the highest composition, and romantic poetry is the only one capable of becoming a mirror of the surrounding world. Todorov, like Aristotle and Kant, considered that the procedures of the dream were close to those of metaphor, the common point of the two being the resemblance. Classical rhetoric and aesthetics attributed a transitive role to art and language. Art is functional by imitating nature and language

²³ Gerard Genette, *Fiction and Diction*, Universe Publishing House, Bucharest, 1994, p. 106.

²⁴ Idem, p. 110.

²⁵ Tzvetan Todorov, *Theories of the Symbol*, Universe Publishing House, Bucharest, 1983, p. 241.

²⁶ Idem, p. 270.

serves communication. But the romantic current denies the transitivity of art (Moritz) and language (Novalis).

Maria Corti considers literature as the meeting point of the individual consciousness and of the collective one, something that changes with history. When the sender identifies with the recipient, the text becomes self-communicating. Corti identifies three links of the recipient: with the issuer, with the work and with the other recipients. "A history of literature must be a history of readers"²⁷ and literary language is a catalyst for the virtues of language. The author considers neo-avant-garde writers capable of destruction rather than construction, premeditated killing of signifiers, destroying interaction with signifiers, but "the text does not live in isolation in literature but enters into a complex network of relationships with other works. a culture."²⁸ Speaking of intertextuality, the author mentions both synchronous and diachronic but also regressive intertextuality (Romano Bilenchi). Regarding fictionality, its theorists tend to consider fictional worlds as having the same power as the real one. However, there is a difference between the imaginary universe and the fantastic universe, both of which are dependent on the real. Reality, according to the author, can take five forms: things that happened, things that are future-oriented, reality as a model, magic realism in the manner of Buzzati (produced by a vision that replaces the laws of reality) and violent reality conditioned by an exceptional historical event.

The fact that literature lives on literature, that literature is "made" with literature is today the domain of evidence and the writer is, as Adriano Marino says, "bookish" by definition. He "accumulated" books and produced books. Intertextuality should not be confused with copying, plagiarism. It involves rewriting, transforming, melting all the elements taken over. To be intertextual therefore means to "dialogue", to argue, to parody, and not to copy.

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²⁷ Maria Corti, *For an encyclopedia of literary communication*, Pontica Publishing House, Constanta, 2000, p. 72.

²⁸ Idem, p. 147.

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SUSPENDED TIME: FAIRY TALE VS. RAP LYRICS

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***Abstract:** The paper identifies the linguistic manifestations of suspended time, represented by chronotopes of the “other world” of fairy tale and certain rap lyrics worlds. The article is aimed at scrutinizing the semiotic, stylistic, conceptual-metaphoric and narrative properties of suspended time in fairy tales and rap lyrics in a comparative aspect, revealed through the use of the textual-semiotic, conceptual blending and stylistic analyses added by the elements of narrative, componential and archetypal analyses, which were applied in 4 consecutive stages of the study.*

“Suspended” time, defined as a time of everness and standstill, is identified either in the tale oneiric worlds, or the “otherworlds” related to the kingdom of the dead. It is manifested by symbolic images associated with the meaning of “eternity”, by narrative speed retardation and “pause” as well as by connotations of “serenity” and “tranquility”. It correlates with three topoi, denoted by lexical means of indefiniteness and spatial-temporal remoteness; nominations related to the archetypal elements of worldbuilding or their metonymic designations. The temporal distance separating suspended time from narrative time is “iconically” conveyed by the syntactic redundancy of the sentence structure.

In rap lyrics suspended time characterizes the world of the rapper’s Ghetto past, metaphorically interpreted as a time loop, or the oneiric world, and is marked by metaphorically reinterpreted symbols of eternity and conceptual metaphors conveying the meanings of “imprisonment”, “lock up”, “vicious circle”, “temporary trap” and “stop”,

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associated with narrative speed retardation and “pause” and connotating “danger”, “despair” and “vicious circle”.

Keywords: *suspended time, rap lyrics, fairy tale, oneiric worlds, otherworld, semiotic, stylistic, conceptual metaphor, narrative.*

Introduction

The article introduces and investigates from a linguistic perspective the concept of suspended time as the time of eternity and immobility, which is inherent in the chronotope of the other world of a fairy tale, prototypically embodying the kingdom of the dead, in contrast to the temporality of the oneiric world of rap lyrics.

The “suspended” time as an archaic time of everness, “immutable permanence” (Assmann, 2002) ¹ was studied in interdisciplinary framework in connection with the archaic consciousness – first of all, of the ancient Egyptians. The concept of suspended time has never been used in linguistic studies, including those that study the time of fairy narrative. The same way, the narrative and linguistic manifestations of this type of time have never been the research focus either of linguists or literary scholars.

“Suspended” time, or *illud tempus*, can be compared, in our opinion, with the F. Nietzsche’s idea that the greatest human happiness is the ability, during the time this happiness lasts, to feel unhistorically (Nietzsche, 1997)². To a certain extent it correlates with “timelessness” temporality of a fairy tale, which is “indifferent” to the passage of time, (Lüthi, 1982, pp. 19-20)³ creating a specific “atemporal” zone. However, the indefinite time of the tale rather “fits” into the category of generalized time, while the “suspended time” or the time of eternity, most likely, forms a separate temporal category, related to the worlds of fairy space, associated with the archaic idea of realm of the dead.

¹ J. Assmann, (2002), *The mind of Egypt: History and meaning in the time of the pharaohs* / A. Jenkins (Translator), New York: Henry Holt and Company.

² F. Nietzsche, (1997), *On the Uses and Disadvantages of History for Life* (Edited by Daniel Breazeale), University of Kentucky / Hollingdale R.J.(Translator), Cambridge: Cambridge University Press, pp. 57-124. Available at: <https://doi.org/10.1017/CBO9780511812101.007>

³ M. Lüthi, (1982), *The European folktale: Form and nature* / Niles, J.D. (Translator), Philadelphia: Institute for the Study of Human Issues.

An unexpected, at first glance, comparison of the temporality of a fairy tale and rap lyrics, however, has some justification. First, the metamodern style of modern rap in its all-encompassing intertextuality involves a combination of incompatible – of ultra-modern images and techniques with reinterpreted archaic images, symbols, rituals and mythologemes. Second, the theme of death and the otherworldly, intertwined with the motives of fear, doom, depression, obsession, delirium hallucinations, which is often associated with an oneiric chronotope, is quite popular in modern rap, being a part of its protest ideology. At the same time, the oneiric world of rap lyrics, in its striving to comprehend the unknown and the beyond, is fundamentally different from the parallel world of a fairy tale. This raises the problem of comparing these worlds from viewpoint of their time, hypothesized in a study as the variants of a suspended time.

With that in mind, the purpose of this research is to identify the narrative, semiotic, stylistic and conceptual-metaphoric properties of the suspended time in fairy tales and rap lyrics in a comparative aspect.

2. Theoretical background

The paper relies on linguistic and interdisciplinary conceptual framework, which encompasses (a) the study of temporality in linguistic and interdisciplinary framework; (b) the concept of suspended time; (c) the research on oneiric worlds and oneiric imagery; (d) the problem of rap mythopoetics, associated with some archetypally-based symbolics.

The temporality of both fairy tale and rap has not been sufficiently studied in linguistic and interdisciplinary frameworks despite the fact that their chronotope may incorporate different types of time, not being limited to the indefinite, one-directional (as the plot unfolds) and generalized time (Lüthi, 1982, pp. 4-7)⁴ of a fairy tale or the psychological time of rap as characteristic of poetry in general.

The category of narrative time in its subsequent, prior, interpolated manifestations (Genette, 1980)⁵ is most fully disclosed in linguistic studies

⁴ M. Lüthi, (1982), *The European folktale: Form and nature* / Niles, J.D. (Translator), Philadelphia: Institute for the Study of Human Issues.

⁵ G. Genette, (1980), *Narrative Discourse: An Essay in Method*, trans. by Jane Lewin, Ithaca: Cornell University Press.

(Jaszczolt, Filipović et al., 2012⁶; Rosen, 2004⁷; Yamaguchi, 2016⁸). All these types of narrative time, to one degree or another, can be identified in fairytale narratives and, in part, in those rap lyrics that contain an event or narrative component. Moreover, narrative time can introduce suspended time, but does not coincide with it. Narrative time includes different variations of linear time as the time of the sequential development of events - in the present, past, future, or in a combined version in interpolated narration, combining subsequent and simultaneous types (Genette, 1980, p. 114)⁹.

Of certain interest for our study is the category of narrative speed (Genette, 1980, p. 94)¹⁰, since the above definition of suspended time hypothetically implies some elements of anisochronies or variations of speed, e.g. pause as interruption of the event-story and time retardation.

Much less studied is cyclical time as “eternal recurrence” of the same (Assmann, 2002, p. 18¹¹; Purves, 2010¹²) associated both with the archaic world picture, reflected by fairy tale and myth, as well as the overarching intertextuality of the metamodernism, one of the genres of which is modern rap. Common in the means of expressing the cyclic time of a fairy tale and rap is formulaicity, numerous repetitions at the lexical, structural-compositional and plot levels, the archetypal motif of the Hero’s/ lyrical Hero’s trials or death (metaphorically reinterpreted in rap lyrics) and return-transfiguration in new capacity (including the Hero’s social status

⁶ K.M., Jaszczolt; L. Filipović, et al. (2012), *Space and Time in Languages and Cultures. Language, culture, and cognition* (Ed. Luna Filipović, Katarzyna M. Jaszczolt), John Benjamins e-Platforms, 363 p.

⁷ R.M. Rosen, (ed.) (2004), *Time and Temporality in the Ancient World*, Pittsburgh, PA: University of Pennsylvania Press.

⁸ T. Yamaguchi, (2013), ‘Temporality in Manyōshū. Lege artis. Language yesterday, today, tomorrow’, *The Journal of University of SS Cyril and Methodius in Trnava*, Warsaw: De Gruyter Open, 2013, Vol. I (2), December 2016. pp. 212-252. DOI: 10.1515/lart-2016-0014 ISSN 2453-8035

⁹ G. Genette, (1980), *Narrative Discourse: An Essay in Method*, trans. by Jane Lewin, Ithaca: Cornell University Press.

¹⁰ G. Genette, (1980), *Narrative Discourse: An Essay in Method*, trans. by Jane Lewin, Ithaca: Cornell University Press.

¹¹ J. Assmann, (2002), *The mind of Egypt: History and meaning in the time of the pharaohs* / A. Jenkins (Translator), New York: Henry Holt and Company.

¹² Alex C. Purves, (2010), *Space and Time in Ancient Greek Narrative*, Cambridge University Press.

transformation in rap) – associated with a Campbell's Hero's Journey (Kravchenko et al., 2021)¹³.

In linguistics, the concept of cyclic time is based on the narrative techniques of reverse perspective (Volkova, 2016)¹⁴, feedback loops (Zhihareva, 2018)¹⁵ and the boomerang effect, considered, among other things, in its discursive aspect (Mann, Hill, 1984)¹⁶. Such a time is also studied as a type of temporality associated with the intertextuality of rap lyrics, considered, in particular, through the prism of the cyclical chain "evil-retribution", showing a recurrent archetypal motive of fate (Kravchenko, 2019)¹⁷.

Considering that one of the possible worlds of modern rap lyrics is an oneiric world, the study relies in part on the innumerable studies on oneiric chronotope. Yu. Lotman characterizes dreams and visions as a semiotic window or semiotic mirror in the space of a text (Lotman, 2000, pp. 123-124)¹⁸, that is, as a text in a text with its own spatial-temporal and semantic structure. The concept of "oneiric" is understood in the article in a broad sense – as an umbrella term, referring not only to dream, but also to various trance states, including visions, delusions, hallucinations, inspiration, other transient states of consciousness because it is not always possible to draw a line between them (Pankratova, p. 5¹⁹; Zhihareva, 2018,

¹³ N. Kravchenko, M. Procopchuk, O. Yudenko, (2021), 'Afro-American rap lyrics vs. fairy tales: Possible worlds and their mediators', *Cogito. Multidisciplinary research journal*, Vol. XIII (1), pp.146-168.

¹⁴ S. Volkova, (2016), 'Reverse perspective as a narrative technique in Amerindian prosaic texts. In *Lege artis. Language yesterday, today, tomorrow*', *The Journal of University of SS Cyril and Methodius in Trnava*, Warsaw: De Gruyter Open, Vol. 1(1), pp. 359-394.

¹⁵ O. Zhihareva, (2018), *Ecopoetics of English biblical discourse: concepts, images, narrations*, Kyiv: KNLU. / Zhihareva, O. *Ekopoetyka anhlomovnoho relihijnoho diskursu: kontsepty, obrazy, naratsii: monografija*, Kyiv: KNLU.

¹⁶ M.F. Mann; T. Hill (1984), 'Persuasive communications and the boomerang effect: some limiting conditions to the effectiveness of positive influence attempts', *Advances in Consumer Research*, Vol. 1 (1), pp. 66-70.

¹⁷ N. Kravchenko, (2019), 'Biblical intertextuality devices in African American rap texts (based on the Kendrick Lamar's album "Damn")', *International journal of philology*, Vol. 10 (2), pp. 12-17.

¹⁸ Yu. Lotman, (2000), *Semiosphere. Culture and explosion. Inside thinking worlds*, St. Petersburg: Art-SPB.

¹⁹ M. Pankratova, (2016), 'The structure of the oniric motive and its functions' in V. Ya. Bryusov's novel "The Fiery Angel", *Philological Sciences*, No. 1, pp. 41-47.

p. 266-267²⁰). To understand the connection of the oneiric world with the transcendental world of the fairy tale, the important is the idea that “the deep structure of human narrative is conceived in dreams and the genesis of all myth is dreams” (Fowler, 1986, p. 10)²¹, as well as that myth, archetype, fairy tale, and dream are the substrata of all imaginative experience (op. cit.).

Among the characteristics of the oneiric chronotope, researchers note the presence of an “otherworldly” component that causes fear; some kind of sacred knowledge obtained from another reality, as well as thematic groups “disorientation”, “element”, “death”, “silence” and “stillness”, connecting in oneiric topos the real and otherworldly worlds (Pankratova, 2016, p. 41-47)²².

The study of the metaphorical imagery of modern rap (Kravchenko et al, 2020²³; Kravchenko et al, 2020a²⁴; Kravchenko et al, 2021²⁵) including in the aspect of archetypal symbolism (Kravchenko, Brechak 2019²⁶; Kravchenko, Snitsar, 2019²⁷), which is touched upon in individual studies, is also of certain importance for the addressing a problem of our research. The identification of linguistic means of expressing suspended time in rap lyrics allows, in this regard, to shed light on the unexplored issue of

²⁰ O. Zhihareva, (2018), *Ecopoetics of English biblical discourse: concepts, images, narrations*, Kyiv: KNLU. / Zhihareva, O. Ekopoetyka anhlomovnoho relihijnoho dyskursu: kontsepty, obrazy, naratsii: monografija, Kyiv: KNLU.

²¹ Douglas Fowler, (1986), *The Kingdom of Dreams in Literature and Film: Selected Papers from the Tenth Annual Florida State University Conference on Literature and Film*, Tallahassee: University Presses of Florida.

²² M. Pankratova, (2016), ‘The structure of the oniric motive and its functions’ in V. Ya. Bryusov's novel "The Fiery Angel", *Philological Sciences*, No. 1, pp. 41–47.

²³ Kravchenko, N., Davydova, T., Goltsova, M. (2020), ‘Comparative Study of Fairy Tale and Rap Narratives: Spaces Specificity’, *Journal of History, Culture and Art Research*, Vol. 9, Issue 3, pp. 155-167.

²⁴ Kravchenko, N., Snitsar, V., Blidchenko-Naiko, V., (2020), ‘Paradoxes of rap artists’ role identity: Sage, Magician or Trickster?’, *Cogito. Multidisciplinary research journal*, Vol. XII, No. 1, pp. 179-195.

²⁵ N. Kravchenko, M. Procopchuk, O. Yudenko, (2021), ‘Afro-American rap lyrics vs. fairy tales: Possible worlds and their mediators’, *Cogito. Multidisciplinary research journal*, Vol. XIII (1), pp. 146-168.

²⁶ N. Kravchenko; H. Brechak, (2019), ‘Archetypal Symbolism of African American Rap: A Linguistic Aspect (based on the rap text by Tyler, the Creator “Foreword”)’, *Science and Education a New Dimension. Philology*, Vol. VII (60), Issue 204 (In Russian).

²⁷ N. Kravchenko; V. Snitsar, (2019), ‘Cultural archetypes in the construction of “possible worlds” of modern African-American rap (based on Kendrick Lamar’s texts)’, *Euromentor Journal*, Vol. X (4), pp. 80-92.

metaphorical interpretation of archetypally-based images, symbols and mythologemes.

3. Methods

3.1. Database and methods

The corpus of material encompasses the 20 texts of the rap songs of the modern American rap performers-songwriters Asap Rocky, Kendrick Lamar, Taylor the Creator, Juice WRLD, as well as the 15 texts of English, Russian and Ukrainian fairy tales. The numbers of analysis units include

The unification of Western European and Eastern European fairy tales into a single corpus of material used for comparison with rap texts is justified by the latest research based on a phylogenetic analysis of 275 fairy tales of different peoples, which were reduced to 76 basic stories proving the genetic relationship of fairy tales that could date back to that time when the western and eastern Indo-European languages split (Graça da Silva, Tehrani, 2016²⁸).

The involvement of the English-language rap for comparative analysis is explained by (a) the presence in its semiotic space of oneiric worlds, correlating, as hypothesized by this paper, with suspended time; (b) the obvious, even with a superficial analysis, difference between the means, methods and space of actualization of suspended time in a fairy tale and rap, which raises the problem of linguistically manifested features of cognizing the transcendent in archaic and modern (metamodern) consciousness. Russian and Ukrainian rap was not included in the analysis due to the lack of its translations into English.

The selection of analysis units was based on the markers of:

(1) explicit nominations, designating the other worlds in fairy tale and rap lyrics; (2) allusion to the oneiric world and off-world; (3) archetypally-bound images, marked by symbolic connotations of “eternity”; (4) conceptual metaphors conveying the time-associated meanings of “temporary trap”, “time stop”, etc.; (5) expressive syntactical devices, based on redundancy of sentence structure, “iconically” reproducing time duration.

²⁸ Graça da Silva S., J.J. Tehrani, (2016), ‘Comparative phylogenetic analyses uncover the ancient roots of Indo-European folktales’, *Royal Society Open Science*. Available at: <https://royalsocietypublishing.org/doi/10.1098/rsos.150645>

Method of analysis incorporates (a) textual-semiotic analysis to identify the possible worlds, marked by suspended time, and their corresponding chronotopes (Lotman, 2000²⁹; Kravchenko et al, 2020³⁰; Zhihareva, 2018³¹); (b) conceptual blending analysis (Fauconnier, Turner, 2002³²; Handl, Schmid, 2011³³) to reveal the suspended time-associated meanings in rap lyrics; (c) stylistic analysis (Simpson, 2004³⁴) aimed at identification of syntactic devices, which “iconically” reproduce time duration; (d) the elements of narrative analysis (Genette, 1980³⁵; Jones, 2003³⁶; Propp, 2011³⁷) to interpret the suspended time within the framework of such narrative speed concepts as retardation and pause; (e) elements of archetypal analysis (Bieliekhova, 2014³⁸) to specify the archetypally-based images, marked by symbolic connotations of “eternity”; (f) elements of componential analysis to determine the denotative and connotative meanings in nominations designating the suspended time.

Data analysis was being carried out in 4 consecutive stages:

1. Sampling of analysis units;
2. Identification of “worlds” characterized by suspended time, in terms of their toposes and means of designation - taking into account their differences in the compared tests of fairy tale and rap;

²⁹ Yu. Lotman, (2000), *Semiosphere. Culture and explosion. Inside thinking worlds*, St. Petersburg: Art-SPB.

³⁰ N. Kravchenko, T. Davydova, M. Goltsova, (2020), ‘Comparative Study of Fairy Tale and Rap Narratives: Spaces Specificity’, *Journal of History, Culture and Art Research*, Vol. 9, Issue 3, pp. 155-167.

³¹ O. Zhihareva, (2018), *Ecopoetics of English biblical discourse: concepts, images, narrations*, Kyiv: KNLU. / Zhihareva, O. Ekopoetyka anhlomovnoho relihijnogo diskursu: kontsepty, obrazy, naratsii : monografija, Kyiv: KNLU.

³² G. Fauconnier, M. Turner, (2002), *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities*, New York: Basic Books.

³³ S. Handl, H.-J. Schmid, (2011), *Introduction. Windows to the Mind: Metaphor, Metonymy, and Conceptual Blending*, Mouton de Gruyter, pp. 1-20.

³⁴ P. Simpson, (2004), *Stylistics: A resource book for students*, London: Routledge.

³⁵ G. Genette, (1980), *Narrative Discourse: An Essay in Method*, trans. by Jane Lewin, Ithaca: Cornell University Press.

³⁶ R.A. Jones, (2003), ‘Mixed Metaphors and Narrative Shifts: Archetypes’. *Theory and Psychology*, Vol. 13, No. 5, pp. 651-672.

³⁷ V. Propp, (2011), *Morphology of the folktale*. Austin: University of Texas Press.

³⁸ L.I. Bieliekhova, (2014), ‘Methodology of explicating archetypes embodied in American poetic texts’, *Cognition, Communication, Discourse*, No. 9, pp. 8-32 (in Russian).

3. Analysis of syntactic-stylistic, metaphorical and archetypal-figurative characteristics of suspended time in their comparative characteristics in rap and fairy tale;

4. Justification of suspended time in fairy tales and rap in the context of such categories of narrative speed as delay and pause, as well as in the aspect of differences in the analyzed genres of connotations associated with such time.

“Suspended” time.

Usually, when studying the time of a fairy tale, scientists characterize it as generalized and indefinite, a time “once upon a time”, which is devoid of the psychological experience of time (Lüthi, 1982, p. 21³⁹) and flows in a deep, indefinite past. However, the study of fairy-tale narratives undertaken in this paper shows that such a time, in our opinion, is somewhat different from “suspended” time, as a time of eternity, everness and standstill. In a fairy tale, such a time exists in the other worlds, which in the archaic consciousness are primarily associated with the kingdom of the dead.

The material under consideration showed that the first and main difference between the suspended time of a fairy tale and rap lyrics refers to different kinds of “possible” worlds, constructed by corresponding chronotopes. In a fairy tale, such a time marks two different worlds: (1) the parallel off-world, into which and within which the hero can move and events can unfold. That is, the suspended time of this off-world can incorporate other types of time, i.e. linear and cyclical, necessary to “get out” of otherworld, where the hero can stay only for a limited time – undergoing trials before his transformation; (2) the oneiric world, available both in rap semiotic space and fairy tale – with the difference that in a fairy tale such a world is one of the manifestations of the “other” world, resembling the real physical world with interweaving of different types of times, while in the oneiric world of rap lyrics, suspended time is incorporated into psychological time and its topos is “limited” by the consciousness of the lyrical hero.

In the fairy tale, the suspended time of the “other world” is associated with three types of topos: an indefinite topos, a “definite” topos associated

³⁹ M. Lüthi, (1982), *The European folktale: Form and nature* / Niles, J.D. (Translator), Philadelphia: Institute for the Study of Human Issues.

with archetypal elements of peacebuilding, and a metonymically indicated topos.

An indefinite topos, is "recognizable" in the text semiospheres of fairy tales of different cultures as being based on archetypal-symbolic connotations: Fairyland: "another kingdom", "in a land far, far away", "Far Far Away Kingdom", "beyond the seas, beyond the forests, beyond the wide valleys", "The Thrice-Ninth Kingdom". In all such nominations the meaning of indefiniteness is either denoted (In a certain kingdom, in a certain state) or connotated by references to a spatial-temporal remoteness. Lexical markers of such a chronotope include adverbs (far, far away), adjectives+nouns ("another kingdom", "The Thrice-Ninth Kingdom"), indefinite article, prepositions ("beyond"), etc. designating distance or / and indefinite location: "*You will fly over thirty lands to the thirtieth kingdom and bring me dead and living water*" ("The Tale of Ivan the Tsarevich, the Firebird and the Wolf"⁴⁰).

The nominations of a "definite" topos refer to a more "definite" place, which, however, denotes or connotes the meanings "very far", "very long" and "unknown", and is often associated with the archetypal elements of worldbuilding – water:

(50) "*I am the smallest of thirty thousand brothers, and our home is at the bottom of the sea*" (Kipling, 2020⁴¹); (51) "*he was so many miles, as he thought, below the waves of the Atlantic? (...) they got out of the water, and he actually found himself on dry land at the bottom of the sea*" (Croker, 1828⁴²); *at the bottom of the water* ("The Adventure of Cherry of Zennor"⁴³);

air represented by sky / heaven nominations:

He climbed, climbed and found himself in the sky ("Cockerel-golden scallop and mill"⁴⁴);

Earth (the Underworld):

"kingdom in the Underworld" (Lang, 2020⁴⁵);

⁴⁰ *The Tale of Ivan Tsarevich, the Firebird, and the Gray Wolf*. Available at: <https://stpetersburg-guide.com/folk/swolf.shtml>

⁴¹ R. Kipling, (2020), 'The Butterfly that Stamped', *Just So Stories*, Delhi Open Books.

⁴² Th. C. Croker, (1828), 'The Soul Cages', *Fairy Legends and Traditions of the South of Ireland*, Part II, pp. 30-58.

⁴³ *The Adventure of Cherry of Zennor*. Available at:

<https://www.mysteriousbritain.co.uk/folklore/cherry-of-zennor/>

⁴⁴ Cockerel-golden scallop and a miracle mill (Russian folk tale). Available at: <https://russkie->

⁴⁵ A. Lang, (2020), *The Magic Ring and Other Stories: From the Yellow and Crimson Fairy Books*, Good Press.

"That's how Oh led him, and led him all the way to the underworld" ("Oh!"⁴⁶)

The element of fire is presented in fairy tales not as a separate world, but as a space of transition between worlds: either as an image of a fiery river (*For a long time, or for a short time, the horse drove him to the river of fire. Neither the animal will jump over it, nor the bird will fly over*⁴⁷ or a symbol of purification and transition to a new physical and spiritual state: *Oh, he burned it for the third time, and again he sprinkled the coal with living water - and from that lazy young man he became such a nimble and handsome Cossack* ("Oh!").

The image of fire in the chronotope of rap lyrics also reflects the archetypal symbol of transformation and eternity (cf. the eternal flame of the Zoroastrians, ancient Romans, etc.). Due to this, it is very often used in the multimodal symbolism of clips, e.g. "Element"⁴⁸, "Humble"⁴⁹, "I got that fire"⁵⁰. Since the visual image of fire, as a rule, is not associated with the lyrics of songs, it results in the violation of semantic cohesiveness and corresponding disregards of cooperative maxims of the relevance (together with maxims of quantity and style / transparency) of information. In turn, implicatures, triggered by the maxims flouting, contributes to additional semantic parameterization of the often uncomplicated text of the song.

Different fairy tale topoi can be indicated metonymically:

mountains as metonymic designations of the sky as the "higher world": *the old man noticed how sad he grew, and asked the Eagle what she would take for carrying this man on her back to the Blue Mountains*" (Lang, 2020⁵¹);

a pit, a well - as metonymic images of the Underworld and, at the same time, of the transition between the worlds: *he (...) climbed into that deep hole and descended neither more nor less - exactly three years* ("Three kingdoms - copper, silver and gold"⁵²); "The Well of the World's End"⁵³.

⁴⁶ Oh! (Ukrainian tale). Available at: <https://kazky.org.ua/>

⁴⁷ Go there - I don't know where, bring that - I don't know what. Available at: <https://www.kostyor.ru/tales/tale35.html>

⁴⁸ K. Lamar, *Element*. Available at: <https://genius.com/Kendrick-lamar-element-lyric>

⁴⁹ K. Lamar, *Humble*. Available at: <https://genius.com/Kendrick-lamar-humble-lyrics>

⁵⁰ Juvenile, *I got that fire*. Available at: <https://genius.com/Juvenile-i-got-that-fire-lyrics>.

⁵¹ A. Lang, (2020), *The Magic Ring and Other Stories: From the Yellow and Crimson Fairy Books*, Good Press.

⁵² *Three kingdoms - copper, silver and gold*. Available at: <https://www.kostyor.ru/tales/tale115.html>

⁵³ *The Well of the World's End*. Available at: <https://fairytales.com/the-well-of-the-worlds-end/>

The temporal characteristics of worlds based on suspended time are expressed in different ways:

- (1) by means indicating their remoteness in time, associated with remoteness in space;
- (2) by archetypal symbols associated with the meaning of "eternity";
- (3) by narrative speed reproducing the time "slowing down" and "pause"⁵⁴ (Genette, 1980).

Let's consider these parameters in their comparative characteristics with rap lyrics.

Temporal-spatial distance, associated with the chronotope of "other world", i.e. the length of time required to reach the "other world" is conveyed by means of expressive syntax, based on the redundancy of sentence structure, i.e. enumeration, repetition in combination with polysyndeton, stylistically resulted in climax and semiotically – in iconic reproduction of time duration.

"So they journeyed on and journeyed on, and journeyed on, through many tangled woods and over many high mountains" ("The Black Bull of Norrway"⁵⁵);

"Somewhere beyond the mountains, beyond the forests, not knowing in which state once lived a king" ("The tree to Heaven"⁵⁶)

In rap, as a rule, the oneiric world is not separated by physical distance, as it is part of the consciousness of the lyric hero. At the same time, it exists as a parallel dimension, where a rational logic of cause and effect is replaced by an irrational logic of oneiric reality, which can be built through a personification or metaphor: e.g. the world, closed in living walls ready to collapse at any moment:

*These walls want to cry tears
These walls happier when I'm here
These walls never could hold up
Every time I come around, demolition might crush.*⁵⁷

⁵⁴ G. Genette, (1980), *Narrative Discourse: An Essay in Method*, trans. by Jane Lewin, Ithaca: Cornell University Press.

⁵⁵ *The Black Bull of Norrway*. Available at: https://www.worldoftales.com/European_folktales/English_folktale_102.html#gs.c.tab=0

⁵⁶ *The tree to Heaven* (Ukrainian tale). Available at: <https://www.kazky.org.ua>

⁵⁷ K. Lamar, *These walls*. Available at: <https://genius.com/Kendrick-lamar-these-walls-lyrics>.

In the above snippet personification, based on such lexical units as *to want, to cry tears, to be happy*, attributed to an inanimate object, is aimed at creating the metaphorical model of closed world, in which the objects (walls) possess features of a living being, i.e. the feeling and emotions. The conceptual metaphor THE ROOM (WALLS AS ITS METONIMIC MANIFESTATION) IS PASSIONATE ENAMORED relies on the target (FEELING OF LOVE) and source (DWELLING) input domains. The “generic” aspect space, which connects the target input 1 “To be in love” and source input 2 “dwelling” is associated with the space criterion: lovers want to be close, including in terms of location. The partially matching inputs are selectively projected into new blended space with further unfolding of conceptual metaphor, connotating the meaning of the “danger” of the space, enclosed by living walls: With strong human feelings, walls can collapse and destroy the object of their love. The connotative meaning is based on “playing” the different meanings of the verb “hold up”: “stay calm” and “support and prevent something from falling”. Correspondingly, the characteristic “never could hold up” attributed to “walls’ as part of an expanded metaphor associates the attributes “show weakness” (unable to restrain emotions) and “destruct” (“demolish”).

In a fairy tale, a certain correlate of such a container space of another world is a living hut on chicken legs – with the difference that such a local embodiment of the transcendental world (as, incidentally, of any of the alternative worlds of the fairy tale) does not admit metaphorization, existing as a coherent part in the structure of a completely “real” fabulous chronotope: - *There is a hut on chicken legs, it turns around. Hut, hut, turn (...) your back to the forest, in front of me!* (“The Princess Frog”⁵⁸).

In “other worlds” kingdoms, eternity is manifested by a number of the archetypally-based symbols, represented by images of trees, animals and fruits. Apple-tree (“The old Witch”⁵⁹), oak-tree (“My Own Self”⁶⁰), a rowan tree, “the rose-tree” (“The Rose tree”⁶¹), etc. represent the metonymic manifestations of the world tree, connecting this and other worlds.

Often the world of eternity with suspended time is indexed by a set of interconnected archetypal symbols: the apple tree symbolizing the world

⁵⁸ *The Princess Frog* (Russian tale). Available at: <https://narodstory.net/russkie-skazki.php?id=30>

⁵⁹ *The old Witch*. Available at: <https://fairytalez.com/the-old-witch/>

⁶⁰ J. Jacobs, *My Own Self*. Available at: <https://fairytalez.com/my-own-self>

⁶¹ The Rose tree. Available at: <https://fairytalez.com/author/joseph-jacobs/>

tree, golden apples, which give eternal youth, and a well with immortal water: *enters the garden and sees – there is an apple tree with silver leaves, golden apples, and under the apple tree there is a well* (“Rejuvenating apples”⁶²).

Even the plant that is just isomorphic to the tree in shape and size can acquire an archetypal symbolism of the world tree, because it can also reach the sky and go down to the underground:

*Why, the beans his mother had thrown out of the window into the garden had sprung up into a big beanstalk which went up and up and up till it reached the sky.*⁶³

Echoes of the archetypal symbolism of some trees and fruits as symbols of the transcendental world are present in separate rap compositions:

*Bury me alive, bury me with pride, Bury me with berries, that forbidden fruit and cherry wine.*⁶⁴

Analyzing this fragment, the researchers point out that the images of berry, cherry wine and forbidden fruit combine into the coherent symbolic whole “due to their subordination to the verb “bury” and become then the attributes of the transition to another world”. Associations with the other world are supported by symbolic connotations associated with each of the figurative nominations. So, the seed inside the cherry carries the idea of new life and rebirth. The meaning of the transition as rebirth is enhanced by the explicit allusion to the forbidden fruit, symbolizing the transition from eternal life to death, as well as by the image of “cherry wine” and cherry, which in the Anglo-Saxon tradition also symbolizes the fruit of the knowledge of good and evil (Kravchenko, Snitsar, 2019, pp. 87-88)⁶⁵.

Important attributes of the “other world” are archetypally-bound images of animals and birds:

the winged horse and the winged Gray wolf, which, in their mythological roots, go back to the pagan winged deities moving between worlds):

*He mounted the horse, which said: "Keep a firm grip now, for I shall clear the river of fire at a single bound, and pass the poison-trees..."*⁶⁶

⁶² *Rejuvenating apples* (Russian fairy tale). Available at:

http://ivanok.ru/gor_menu/sk_mol_yabl.php

⁶³ *Jack and the Beanstalk*. Available at:

<https://sacred-texts.com/neu/eng/eft/eft14.htm>

⁶⁴ K. Lamar, *Radioactive*. Available at:

<https://www.azlyrics.com/lyrics/imaginedragons/radioactive.html>

⁶⁵ N. Snitsar, V. Kravchenko, (2019), ‘Cultural archetypes in the construction of “possible worlds” of modern African-American rap (based on Kendrick Lamar’s texts)’, *Euromentor Journal*, Vol. X (4), pp. 80-92.

⁶⁶ *The King of Erin and the Queen of the Lonesome Island*. Available at: <https://www.sacred-texts.com/neu/celt/mfli/mfli05.htm>

a white bird ("The King of Erin and the Queen of the Lonesome Island"), Firebird ("The Tale of Ivan Tsarevich, the Firebird and the Gray Wolf"), a flying falcon as a prophetic bird, providing a connection between heaven and earth or its mythological substitutes – wonderful bird Nagay (one of the ancient Russian name for griffin), uniting Heaven and Earth – as it flies through the air, carrying the hero between the fairy-tale worlds, but walks on the ground on four legs. In particular, in different variants of the "Tale of the brave fellow, rejuvenating apples and living water" Ivan Tsarevich gets out from the lower world either on a bird-falcon or on the bird Nagay:

*Here Ivan Tsarevich shot geese and swans on the seaside, laid them in two vats, put one vat for the Nagai-bird on her right shoulder, and another vat on her left, and sat on her ridge himself. Nagai began to feed the bird, it rose and flies high.*⁶⁷

The images of birds, and in particular, the phoenix bird, as intermediaries between the worlds of the living and the dead, can also be used in rap lyrics, but exclusively in a metaphorical meaning, as a conventional metaphor of rebirth:

(56) *"Feel the burn, watch the smoke as I turn / Rising, a phoenix from the flames"*⁶⁸.

(57) *"I'm gonna change you like a remix / Then I'll raise you like a phoenix"*⁶⁹.

At the same time, as some researchers note, any transformation in rap lyrics is a kind of transition between worlds. Similar to archaic culture, initiation is associated today with imaginary death (such as a radical transformation of identity that can be interpreted in terms of "death-rebirth"). In addition to the explicit relationship with Thanatos, an actual death is substituted by the identity transition into a qualitatively new state in one of the alternative "possible" worlds. Among such worlds that structure the semiotic space of rap lyrics the scientists identified the world of imagery death; oneiric world, the world of artistic inspiration and the

⁶⁷ *The Tale of Ivan Tsarevich, the Firebird, and the Gray Wolf*. Available at: <https://stpetersburg-guide.com/folk/swolf.shtml>

⁶⁸ Eminem, *Beautiful pain*. Available at: <https://genius.com/Eminem-beautiful-pain-lyrics>

⁶⁹ Rocky, *Asap. The Phoenix*. Available at: <https://genius.com/A-ap-rocky-phoenix-lyrics>

world of spiritual values (Kravchenko et al, 2021)⁷⁰, as well as the world of the rapper's Ghetto past, always in comparison with his miraculous transformation in present. Elements of frozen time can be found in each of these worlds. The exception is not even the world of the rapper's past, which can be interpreted in terms of frozen time, from which it is difficult to escape:

"I'm trapped inside the ghetto"; "You can take your boy out the hood, but you can't take the hood out the homie".⁷¹

The first metaphor relies on the idiom "be trapped in a time warp" (to remain unchanged from a time in the past), projected into source-input space 1 - the ghetto and target - input space 2: a world-view / unchangeable state of mind.

Generic aspect, common for two input spaces, is as follows: stability, invariance (based on definition of a world-view as a core set of values and principles through which the world is understood). Output or blended space *"A world-view like a ghetto remains unchanged from a time in the past"*, is projected, in its turn, into the rapper's personal state of mind: *"My Ghetto state of mind remains unchanged from a time in the past < I'm trapped inside the ghetto.*

Our analysis is in part consonant with the conclusions that the space designating terms "ghetto", and "the hood" are often used to define collective identity"⁷² (Forman, 2002), that is the particular world-view and state of mind.

The same metaphorical model underlies the idea of a time loop that the rapper is trapped in, in the phrase *"You can take your boy out the hood, but you can't take the hood out the homie"*.

From the point of view of the narrative speed such frozen time is closest to Genett's understanding of "pause", which, however, is realized not so much as interrupted time (in Janette's terms), but as a metaphorically interpreted "suspended" state of mind.

In addition to the time of the past, a part of which, namely the one associated with the ghetto space, is interpreted as frozen time, the

⁷⁰ N. Kravchenko, M. Procopchuk, O. Yudenko, (2021), 'Afro-American rap lyrics vs. fairy tales: Possible worlds and their mediators', *Cogito. Multidisciplinary research journal*, Vol. XIII (1), pp.146-168.

⁷¹ Lamar, K. *Institutionalized*. Av. at:

<https://www.azlyrics.com/lyrics/kendricklamar/institutionalized.html>

⁷² M. Forman, (2002), *The Hood Comes First: Race, Space, and Place in Rap and Hip-Hop*, Middletown, Conn.: Wesleyan University Press.

characteristics of suspended time are also identified in the oneiric chronotope of the worlds of altered consciousness, through which a person tries to “freeze the moment”. Such worlds are presented in rap lyrics (a) as a semiotic space of the entire text that conveys sensations and images in the world of altered consciousness (“**Shrooms**”, **Xzibit**⁷³: *feeling hypnotized / pupils dialated changing size*; “**Herb Is Pumpin**”, **Keith Murray**⁷⁴; “**Mushrooms**”, **Eminem**⁷⁵: *I never meant to give you mushrooms girl / I never meant to bring you to my world*); (b) as allusive inclusions in the form of the songs titles, which are associated with the oneiric world but not related to the text by ‘paratextuality’ relationships (“**Lucid Dreams**”, Juice WRLD⁷⁶; “**LSD**”, **ASAP Rocky**⁷⁷); (c) as local images in the lyrics associated with the “other world”: *I'm over here Sue, (hi) you're talkin to the plant, look!* (“**Mushrooms**”, **Eminem**); such a world is often inhabited by supernatural beings, mediators of the transition as exemplified below: *But hold it, I'm gettin' close, my soul is, I'm seein' ghosts, A solo is now a poet, hypnosis overdose on potions*⁷⁸; *“demons running / Inside my heads telling me evil thoughts*⁷⁹.

One of the variations of the oneiric world is inspiration, which is used in some compositions as the basis of an extended conceptual metaphor
INSPIRATION IS HALLUCINOGEN

My style of speak is mentally disturbed

I drug the head more than hallucinogenics with rhymes like these (“**Herb Is Pumpin**”, **Keith Murray**).

The difference between the suspended time in the other world of a fairy tale and the oneiric world of rap is determined, first of all, by the difference between the worlds themselves.

Unlike the hallucinogenic world, fairy-tale Otherworlds are worlds of tranquility, serenity and unearthly beauty (for example, a fairy tale about the gold, silver and copper kingdoms or the underwater kingdom). Its

⁷³ Xzibit, *Shrooms*. Available at: <https://genius.com/Xzibit-shroomz-lyrics>

⁷⁴ Murray, Keith. *Herb Is Pumpin*. Available at: <https://genius.com/Keith-murray-herb-is-pumpin-lyrics>

⁷⁵ Eminem. *Mushrooms*. Available at: <https://genius.com/Eminem-my-fault-lyrics>

⁷⁶ WRLD Juice, *Lucid Dreams*. Available at: <https://genius.com/Juice-wrld-lucid-dreams-lyrics>

⁷⁷ Rocky, ASAP. *LSD*. Available at: <https://genius.com/A-ap-rocky-l-d-lyrics>

⁷⁸ Rocky, ASAP. *Everyday*. Available at: <https://genius.com/A-ap-rocky-everyday-lyrics>

⁷⁹ Tyler, The Creator, *Bastard*. Available at: <https://genius.com/Tyler-the-creator-bastard-lyrics>

destructive force manifests itself only on its border as “it is difficult to get to it, it is necessary to cross the forest, a dangerous river, etc.”, while the Otherworld itself is “the kingdom of peace where everything happens as if in a dream”⁸⁰ (Kravchenko, 2019, p. 16):

*Overhead was the sea like a sky, and the fishes like birds swimming about in it*⁸¹ (Croker, 1828);

*In the middle of the field stood a magnificent castle, built out of porphyry, with a roof of gold and with glittering battlements*⁸² (Lang, 2020).

The hallucinogenic world seems completely different, since there is no peace and tranquility in it. It always remains dangerous and destructive. Once people enter it for a short time in order to find serenity, slow down time (Taking time slow⁸³) or experience unknown sensations (Chew up this mushroom / This'll help you get in touch with your roots⁸⁴) they get trapped in a vicious circle.

The suspended time of the oneiric world merges then with the cyclical time of a vicious circle, associated with the motif of inevitability:

Off again there he go to another dimension, / My mind, body, soul imprisoned (“Everyday”, ASAP Rocky).

See me sweroin' through, they want me locked up

*Been locked up in my own mind*⁸⁵;

I beez in the trap, bee beez in the trap

*I beez in the trap, bee beez in the trap.*⁸⁶

The use of the above metaphors based on the source domains “imprisonment”, “trap”, “lock up”, reveal such characteristics of the time

⁸⁰ N. Kravchenko, (2019), ‘Biblical intertextuality devices in African American rap texts (based on the Kendrick Lamar’s album “Damn”)', *International journal of philology*, Vol. 10 (2), pp. 12-17.

⁸¹ Th. C. Croker, (1828), ‘The Soul Cages’, *Fairy Legends and Traditions of the South of Ireland*, Part II, pp. 30-58.

⁸² A. Lang, (2020), *The Magic Ring and Other Stories: From the Yellow and Crimson Fairy Books*, Good Press.

⁸³ Rocky, ASAP. *Everyday*. Available at: <https://genius.com/A-ap-rocky-everyday-lyrics>

⁸⁴ Eminem, *Mushrooms*. Available at: <https://genius.com/A-ap-rocky-everyday-lyrics>

⁸⁵ Lean, Yung. *Kyoto*. Available at:

<https://www.azlyrics.com/lyrics/yunglean/kyoto.html>

⁸⁶ Minaj, Nicki. *Beez In The Trap*. Available at: <https://genius.com/Nicki-minaj-beez-in-the-trap-lyrics>.

of the oneiric world as isolation, vicious circle, temporary trap and stop, associated with connotated meanings “hopelessness” and “despair”.

*Got my heart in a hellhole, it's on fire
But I won't let myself get trapped in here this time, time
Time will stop (Time stops), time will stop (Time, time stops).⁸⁷*

In the above verse, the desired timelessness as a full stop of time, which is explicitly represented by numerous repetitions of lexical units (*time will stop, time stops*), turns into a temporary trap from which there is no way out, which is also explicated by the idiom *get trapped* to denote a situation from which there is no way out.

Thus, the comparison of suspended time in the chronotopes of a fairy tale and rap in terms of the narrative speed showed some similarity in time retardation and event interruption or “pause” due to the descriptive pauses (static description) in the fairy tale and the metaphorical expression of the feeling of imprisonment by time in rap oneiric world.

An oneiric world is also possible in a fairy tale, where it mostly performs a prognostic function and becomes one of the narrative motives in the development of the plot: “*She had had a wonderful dream, to the effect that a large chest of gold lay buried in the vault of Blenkinsopp Castle*”.⁸⁸

The common and divergent ways of manifestation of suspended time in a fairy-tale narrative and rap lyrics are presented in Table 1.

TABLE 1. “Suspended” time in rap lyrics and a fairy tale narrative: common and divergent.

Fairy tale	Rap lyrics
Worlds with suspended time chronotopes	
1) parallel off-worlds based on: indefinite topoi, “definite” topoi associated with archetypal elements of peacebuilding; metonymically indicated topoi; 2) oneiric worlds	1) oneiric worlds; 2) the world of the rapper’s Ghetto past, metaphorically interpreted as a time loop
Means of designating worlds	
1) Lexico-semantic means, relating the	1) songs titles, which allude to the

⁸⁷ WRLD Juice, *Can’t Die*. Available at: <https://genius.com/Juice-wrld-cant-die-lyrics>.

⁸⁸ *The White Lady of Blenkinsopp*. Available at: <https://www.sacred-texts.com/neu/eng/efft/efft61.htm>

meanings of indefiniteness and spatio-temporal remoteness; 2) nominations of “definite” topoi, associated with the archetypal elements of worldbuilding: water, earth, fire, air (sky); 3) metonymic designations of “definite” topoi	oneiric world but are not related to the text by ‘paratextuality’ relationships; 2) nominations of sensations and images pertinent to the world of altered consciousness; 3) explicit nominations of the off-world: hellhole, another dimension; trap
Temporal characteristics of suspended time	
1) Distance-based remoteness in time, marked by syntactic redundancy of sentence structure, “iconically” reproducing time duration; 2) archetypally-rooted images of trees, fruits, animals and birds, marked by symbolic connotations of “eternity”	1) figuratively reinterpreted archetypally-bound images, symbolizing the eternity (in separate songs); the image of phoenix, metaphorically employed as a symbol of renewal and eternity; 2) conceptual metaphors conveying the time-associated meanings of “imprisonment”, “trap”, “lock up”, “vicious circle”, “temporary trap” and “stop”
Suspended time in the context of narrative speed	
retardation and descriptive pauses to convey peace and unearthly beauty	retardation and “pause” to convey the meaning “imprisonment by time”
Time associated connotations	
Connotative meanings of “calmness”, “serenity” and “tranquility”	Connotative meanings of “danger”, “despair”, “hopelessness”, “vicious circle”.

5. Conclusions

The article examines the concept of suspended time, studied in the linguistic aspect as a component of the chronotopes of the “other worlds” of a fairy tale and oneiric worlds in rap lyrics.

The purpose of the article – to identify the narrative, semiotic, stylistic and conceptual-metaphoric properties of the suspended time in fairy tales and rap lyrics in a comparative aspect – is formulated within the framework of the interdisciplinary concept of the archaic suspended time, other currently accepted approaches to temporality in linguistic and interdisciplinary perspective, as well as through the prism of the research on archetypally-based rap mythopoetics, oneiric worlds and imagery.

Based on an integrative method, which involves textual-semiotic, conceptual blending and stylistic analyses added by the elements of

narrative, componential and archetypal analyses, applied in 4 consecutive stages of research, the article reached four main findings.

First. "Suspended" time, as the time of everness and standstill, is identified in a fairy tale as the other-worldly time, associated with archaic ideas about the kingdom of the dead. Suspended time is related to indefinite topoi, designated by lexical-semantic means of indefiniteness and spatial-temporal remoteness; to "definite" topoi, which nominations refer to the archetypal elements of worldbuilding: water, earth, fire, air (sky); metonymic designations of "definite" topoi. Sometimes such topoi are "built" into the oneiric worlds of the character who sees them in a dream or under the influence of alcohol.

Second. In rap lyrics suspended time is inherent either to the world of the rapper's Ghetto past, metaphorically interpreted as a time loop, or to the oneiric world, the entry into which is caused by particular substances. Such worlds are designated by the names of songs, nominations of feelings and images associated with the world of altered consciousness; explicit or metaphorical designations of "otherworld": a hole, another dimension; trap.

Third. In the fairy tale suspended time is characterized by archetypally-based symbolic images of trees, fruits, animals and birds, associated with the meaning of "eternity"; narrative speed reproducing the time retardation and "pause"; connotating the meanings of "calmness", "serenity" and "tranquility". The temporal distance separating suspended time from narrative time is "iconically" conveyed by the syntactic redundancy of the sentence structure.

Fourth. In rap lyrics suspended time is marked by metaphorically reinterpreted archetypally-based images, symbolizing the eternity; by the image of phoenix as a metaphor of eternal renewal; by conceptual metaphors conveying the meanings of "imprisonment", "trap", "lock up", "vicious circle", "temporary trap" and "stop", associated with the oneiric suspended time. The stopped or slowed down suspended time correlate with narrative speed retardation and "pause", related to the metaphoric meaning "imprisonment by time" and connotating the meanings of "danger", "despair", "hopelessness" and "vicious circle".

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PSYCHOLOGICAL ASPECTS OF SECOND LANGUAGE ACQUISITION: A CASE STUDY IN THE INDONESIAN EDUCATIONAL SYSTEM

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***Abstract:** One of the most controversial issues in applied linguistics concerns the role of conscious and unconscious processes in second language acquisition. Some scholars believe learners must consciously understand the language system to develop and apply the proper forms. Behaviourists, who want to exclude consciousness from psychological explanation, argue against consciousness' significance in behaviour and learning. The debates between both adherents of conscious and unconscious processes in second language learning still linger. The English language is one of the most commonly used language all over the world. Learning English gives students access to more information and research. English is interlinked with most third-world countries' social, economic, and educational development. However, the English language is a second language in Indonesia. A substantial amount of research has examined the influence of characteristics including age, gender, and cognitive aptitude on second language learning. However, psychological factors should also be given equal importance. Thus, this research exposes the psychological factors involved in learning as a second language in the Indonesian educational system. This research shows the influence of sociocultural variables on second language acquisition. This work will review the Neuro-Linguistic Programming skills, strategies, and techniques to overcome mental difficulties with learning English as a second language in Indonesia.*

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Keyword: English Language, Indonesia, Second Language Acquisition; Language learning.

Introduction

Humans communicate with one another through the means of language. Humans and animals are used to exchanging messages with one another. Humans use words to communicate, but animals mostly communicate through gestures and noises. Syntax, phonology, morphology, and other principles govern the connection of words to form sentences and questions. Language continues to evolve by introducing new words to describe new concepts. Man cannot effectively operate in societies without language¹. All humans are required to communicate their feelings, ideas, and emotions to one another. Language is a vital component of life that reveals identity and is also the emblem of a community. The manner in which a person uses language might reflect his educational level and other aspects of his way of life. Good language skills and fluency pave the path for a successful job. Language consists mainly of speech, which takes the form of conversation or dialogue.

The earliest language spoken by humans has been the subject of academic debate for millennia². No evidence or proof exists regarding the origin or antiquity of the human language. Due to the absence of concrete evidence, it is difficult to examine this issue. Therefore, scholars who wish to investigate the origin of language must draw upon various types of evidence, including fossils, archaeological evidence, contemporary language diversity, studies of language acquisition, and comparisons between human language and animal communication systems. Numerous designs on rocks and forms on wooden bark have been discovered, and scholars believe that they may have been the language or interpretation used by early man to communicate. There are several hypotheses about the origin of language. However, modern experts assert that the origins of language are likely related to the origins of contemporary human behaviour and lifestyle. Humans creatively utilise language and may have acquired it through animal signals³. The precise shape of language may

¹ A. Tripp, Alayo, and M. Benjamin, "Perceiving gender while perceiving language: Integrating psycholinguistics and gender theory." *Wiley Interdisciplinary Reviews: Cognitive Science*, 13, 2, 2022, p. 1583.

² R.K. Moore, "Is spoken language all-or-nothing? Implications for future speech-based human-machine interaction." *Dialogues with Social Robots*. Springer, Singapore, 2017, p. 281.

³ T. Janson, *Speak: A short history of languages*. OUP Oxford, 2002.

emerge through the speech community's development. Thus, words are not always innate but may be creatively learned from the outside world. Today, a lot of people learn multiple language. Some persons have learn their "native language" and have to learn a second language.

Second language acquisition refers to acquiring a second language alongside one's native tongue. Successful language acquisition occurs when the second language is learned utilising the instruments of phonology, morphology, syntax, semantics, and vocabulary. There are several distinctions between the native and second languages. First language acquisition is a natural process. On the other hand, the second language cannot be learned spontaneously and must be taught. Today, English is one of the most widely spoken languages in the world. In the past, the British were the only people who spoke the English language. It is a fact that English has become an international language therefore it does not belong only to native speakers in English-speaking countries. It has truly belonged to the world as the global lingua franca of this century, it has been adopted as a second language by many countries of the world. Second language English speakers communicate in English not just with native English speakers but also with other second language or foreign language English users. There are difficulties related with second-language English acquisition. Thus, this study reveals the psychological aspects of English as a second language acquisition in the Indonesian educational system.

Second Language Acquisition

Second language is the language which students learn in addition to their native language. It can be learned in formal or in informal way. The learner may strain to learn a new language, because they may not get enough chance to speak. Kotsyuk (2015) recognised the wide range of learning a language by the non-native speakers. Learning one or more languages is a huge encounter that has the ability to impact the course and proficiency of learner's advancement⁴.

Some researchers say that a number of individuals trusted that learning more language does not trigger perplexity⁵. It has no inalienable

⁴ L. M. Kotsyuk, "English language error analysis of the written texts produced by Ukrainian learners: Data collection." *Cognitive Studies | Études cognitives*, 15, 2015, p. 389.

⁵ C. Tillmann and N. Hermann, "Selection criteria for word trigger pairs in language modeling." *International Colloquium on Grammatical Inference*. Springer, Berlin, Heidelberg, 1996.

negative effect on learners' improvement and has some socio-cognitive advantages. Specifically, the children who learn more language demonstrate a few favorable circumstances in understanding the convictions of others and the communication needs of their conversational accomplices. They also accomplish higher scores than monolingual learners on various psychological capacity tests, including mental adaptability, non-verbal critical thinking assignments, understanding the regular inception of names, recognizing semantic comparability and phonetic similitude and the ability to pass judgment on the grammaticality of sentences. The situation in which the bilingualism or second-language learning happens is vital. Factors that can influence the results of learning additional language improve incorporate parental frames of mind towards acquiring new language. The status of the language in the network and the socio-cultural context may develop the language learners.

According to Leung, Constant (2007), a great deal can be found out about a second-language student's perusing capacity by utilizing a similar evaluation measures as one would use for a monolingual learner⁶. Gaps between listening cognizance and perusing understanding and information about the learner's performance in the home language are additionally critical data that ought to be surveyed. Different wellsprings of data can add to the legitimacy of the finding, for example, report cards from the nation of origin, talk with information on the accomplishment of formative achievements, past appraisals, and the language and scholarly accomplishment of learners. It is basic to consider the family social and phonetic foundation, cultural assimilation and parental attributions about their learners' scholastic troubles. Since there is no proof that bilingualism negatively affects children's scholarly and socio enthusiastic advancement, guardians can be urged to talk their local language at home and enable their pupils to gain proficiency with the dominant part language in school. The proof for the staggering positive advantage of bilingualism, together with proof that bilingual learners are not intellectually disabled, demonstrates a critical job for schools. They can give a way to the learner to develop their language aptitudes in the school language and empowering them to turn out to be full members in the study hall and receive the rewards of their instructive experience.

⁶ C. Leung, "Dynamic assessment: Assessment for and as teaching?." *Language Assessment Quarterly*, 4, 3, 2007, 257-278.

English as Second Language in Indonesia

There are numerous valid justifications to acquire English as a second language. There are in excess of 6,000 unique languages spoken throughout the world⁷. As indicated by the latest insights, English is the first language of more than 375 million individuals⁸. English is the official language in fifty-four nations that spread Europe, the Americas, Africa, Asia, and Australasia, and which incorporate nations as various as New Zealand, South Africa, Belize, India, Malta, and Singapore⁹. This implies English is a really all-inclusive language that makes correspondence over the globe simple and helpful. English is the world's most well-known second language. The British Council evaluates that more than one billion individuals are learning English as a second language at some random time. English is educated at school as a second language in several nations throughout the world, from France to Thailand, Israel to Malaysia, in Sweden, China, and in numerous different nations.

After 350 years of occupation, Indonesia gained independence from the Dutch on August 17, 1945. However, the nation could not legally create its Republican government until August 17, 1950, since the conflict with the Dutch lasted for many years after independence day, and the Indonesians did not get Dutch acknowledgement of their independence until December 27, 1949¹⁰. Throughout 1950, the government began to address the nation's social and cultural concerns, especially education. Indonesians were reluctant to acquire Dutch for two reasons: first, it was the language of their former rulers; and second, Dutch did not have the same international significance as English. In contrast to nations like Singapore, the Philippines, and Malaysia, English is officially acknowledged as a second and foreign language in Indonesia¹¹.

Since English is a global language used for a variety of purposes, it has been mandated that all students in Indonesia must study it by the time

⁷ S.L. McKay and D. Wendy, *International English in its sociolinguistic contexts: Towards a socially sensitive EIL pedagogy*. Routledge, 2017.

⁸ P. S. Rao, "The role of English as a global language." *Research Journal of English*, 4, 1, 2019, p. 79.

⁹ Y. Kachru and E. S. Larry, "The Karmic cycle of world Englishes: Some futuristic constructs." *The Handbook of World Englishes*, 2019, p. 779.

¹⁰ P. Bijl, "Colonial memory and forgetting in the Netherlands and Indonesia." *Journal of Genocide Research*, 14, 3-4, 2012, p. 446.

¹¹ R. Rahmi, "The development of language policy in Indonesia." *Englisia: Journal of Language, Education, and Humanities*, 3, 1, 2015, p. 9-22.

they reach the secondary level. However, some institutions provide English instruction from the primary through the tertiary or higher education levels. In addition, some private schools now require children to study English at the primary level, while others utilise English as the primary language of teaching in all classrooms. It is fascinating that people are becoming more conscious of the significance of English in their lives, not just in terms of its roles in knowledge, science, and technology, but also in economic activity and professional advancement in Indonesia. This rise in awareness is bolstered by the increasing prevalence of schools utilising English as a medium for transmitting information to students, employment adverts that are aired and written in English, and news and television programmes that are done in English.

Additionally, English is necessary for specific occupations as a soft skill. These factors increase the necessity for Indonesians to use and learn English. In Indonesia, English as a foreign language is seldom used outside of the classroom, unlike Bahasa Indonesian language¹². Outside the classroom, Indonesian students speak either Bahasa Indonesian or their native language. This problem impacts the English proficiency of Indonesian students. Thus, English language instruction in Indonesia has been widely seen as a failure¹³. This is because most Indonesian students cannot communicate effectively in English after their studies¹⁴. To develop their English skills, students in Indonesia must enrol in an English course outside their school's English instruction, or they may also participate in specific English training such as English for particular reasons, English conversation, TOEFL, IELTS, etc.

According to Regulation No. 22 of 2006 issued by the Minister of National Education of the Republic of Indonesia on Content Standards for Primary and Secondary Education Units. English is taught two hours per week in elementary school (as a Local Subject for classes IV, V, and VI) and four hours per week in junior and senior high school, as of October 20,

¹² H. Sundari, "Classroom interaction in teaching English as foreign language at lower secondary schools in Indonesia." *Advances in language and Literary Studies*, 8, 6, 2017, p. 147.

¹³ D.N. Hidayat, J.Y. Lee, J. Mason, & T. Khaerudin, Digital technology supporting English learning among Indonesian university students. *Research and Practice in Technology Enhanced Learning*, 17, 1, 2022, p. 11.

¹⁴ M. Mashudi et al., "The Impact of English Cultural Awareness on Indonesian Advanced EFL Learners' Grammar Knowledge." *International Journal of Society, Culture & Language*, 10, 1, 2022, p. 102.

2009¹⁵. Moreover, the standard competency of an English graduate for each level is communicative competence in the form of spoken language accompanying action for elementary school, in the form of spoken and written language for achieving functional literacy level for junior high school, and in the form of spoken and written language for achieving informational literacy level for senior high school. In this curriculum, the syllabus is viewed as the plan of the learning process with a lesson plan - RPP, which includes the standard of competence, the primary standard, the material, the learning activities, the learning indicators, the assessment, the time allocation, and the resources.

The National curriculum is prepared by a teacher or group of teachers under the supervision of the department of education based on the standard of content, the standard of graduate competency, and the guideline of the organisation of a school-based curriculum. In addition, the principles of curriculum development are scientific, pertinent, methodical, consistent, adequate, real, contextual, adaptable, and exhaustive. Moreover, the following are the stages of development: (1) investigating and determining the standard of competence, (2) investigating and deciding basic competence, (3) identifying primary topic/material, (4) constructing learning activity, and (5) formulating indicators, (6) deciding kind of assessment, (7) allocating time, and (8) allocating resources.

Advantages of Learning English as a Second Language

Learning English as a second language could be a standout amongst the best choices that the learner ever makes. Being conversant in English can help the learner from numerous points of view, regardless of whether they want to travel, think about in an English-speaking nation, emigrate, or improve their vocation prospects. Consider the accompanying:

1. English is the most prevalent language on the Internet. In 2010, the internet had in excess of 536 million English-speaking clients. Almost 5.5 billion sites are accessible in English¹⁶.

¹⁵ W. Wachidi, R. Adrian and Y.T. Dmitriy, "Professional competence understanding level of elementary school in implementing curriculum 2013." *International Journal of Educational Review*, 2, 1, 2020, p. 105.

¹⁶ J. Hemsley-Brown, "'The best education in the world': reality, repetition or cliché? International students' reasons for choosing an English university." *Studies in Higher Education*, 37, 8, 2012, p. 1008.

2. Approximately 66 percent of the world's researchers and scientists utilize English as a second language¹⁷.

3. Twenty-five percent of the total population communicate in English at essential middle of the road level¹⁸.

4. The learner basically cannot get into certain callings except if they are equipped in English. A portion of these callings incorporate air traffic controller, the discretionary part, and a few employments in the registering or data innovation industry. In every part of the field English language is given prior role.

5. If one needs to live and work in an English-talking nation, migration experts may ask about the endorsement that demonstrates English language abilities of the workers.

To sum up, the students live in a globalized reality where just capable English speakers have the best chances to advance and excel in their own and expert lives.

Difficulties of English Learners

There are many problems that Indonesians face when learning English as a second language. Below are the following:

Pronunciation Problems

The students are baffled inevitably, while they attempt to convey expressions in English language. For instance, English vowel sounds are famously hard to ace for speakers of dialects like Spanish or Italian¹⁹. This is also the case with Indonesian Language. There are just five vowel sounds in Spanish, yet there can be up to twenty vowel sounds in English. Chinese speakers may have issues articulating the distinctive "r" sounds in English, and Arabic speakers think that its hard to articulate the "p" sound, as it does not exist in their primary language. The teacher can have more concentration on pronunciation of the learners. They can use the techniques of language teaching to improve the language skills.

¹⁷ Z. Dörnyei and T. Tatsuya, *Questionnaires in second language research: Construction, administration, and processing*. Routledge, 2009.

¹⁸ J. Himmelstein et al. "Health Care Spending and Use among Hispanic Adults with and without Limited English Proficiency, 1999–2018: Study examines health care spending and use among Hispanic individuals with and without limited English proficiency." *Health Affairs*, 40, 7, 2021, p. 1134.

¹⁹A. Pereltsvaig, *Languages of the World*. Cambridge University Press, 2020.

Syntax and Grammar

Numerous students move the linguistic examples of their first language into English. For instance, numerous Asian dialects do not utilize articles 'a, an, the', which results in off base sentences like "My mom is a specialist". Indonesian speakers may make an interpretation straightforwardly from Bahasa Indonesia into English and make statements like "I have 20 years of age". French speakers may have issues with word request and develop inaccurate sentences like "I play at times football" or "he is your sibling?". This may make an issue in understanding the English language. The student can invest more energy in getting the best possible utilization of syntax in sentence.

Problems with vocabulary

The wrong utilization of jargon is another basic test. English has many "false companions" which means words that are comparative in one's primary language and in English yet which mean various things. For instance, "heaps" signifies batteries in French and the word additionally exists in English, however it does not mean batteries yet it really implies hemorrhoids. Spanish speakers may abuse the word 'thoughtful' which means caring in English, believing that it implies equivalent to the Spanish word 'simpatico' signifies well disposed.

Psychological Aspects of Second Language Acquisition

Second language acquisition entails learning the second language in the same manner as the first. According to Ellis, acquisition occurs not just in the learner's mind but also through the interplay of mind and social situation. Additionally, he asserts that the realm of language and mind has been formed within linguistics and psychology²⁰. There are numerous mental issues in learning a second language. For instance, in Indonesia, large portion of the learner do not learn English as an apparatus of communication. They learn it just for examination reason. This lack of engagement causes them to flop in learning the language. They neglect to build up the language aptitudes in objective language. Those learner need certainty while conveying in English. At the point when the youngster fails to talk in an open spot or in a class, the exceptional consideration ought to be given to the kids. Generally the youngster faces issues in

²⁰ N.C. Ellis, "Essentials of a theory of language cognition." *The Modern Language Journal*, 103, 2019, p. 39-60.

future. These learners ought to be given training separately to conquer the dread to talk in open spots.

One of the fundamental problem in learning strategy in Indonesia is that the learner and the instructor can consider English as a “subject” as opposed to language. The educator focuses just on writing, verse, article, and so on. At the point when verse is instructed, the educators should be expressive. For instance, if the lyric communicates distress, the understudy should cry. This kind of experience is not really found in class instructing. Most times, teachers in rush to finish the bit. They believe that it is an exercise in futility to stir feelings and cooperation with the learners. Learners from rural and urban zones face a great deal of issues in language learning. The guardians of the learners are uneducated thus they are confronting the issue in learning language. One who hails from an accomplished family will confront fewer issues than those of an urban region. An educated family child can have enough motivation to improve their English speaking skills through learning.

The student’s economic position is one of the mental factors focused on by the student. Students from low-income families need more money to attend the finest schools that provide great education. In contrast to disadvantaged learners, pupils from affluent homes get a superior education and speak many languages. This results in a sense of inadequacy among the pupils from low-income families. Students’ mental problems result from their lack of awareness.

The sound system of the new dialect may be difficult to learn. Imitation assumes a principle role in language learning as the learner are gained the parent language. In olden days Grammar Translation Method is utilized to show the subsequent language. Through this technique, the learners are knowledgeable in punctuation controls yet they cannot communicate easily in objective language. In this technique, the instructor uses to decipher every single word in native language, so the learner needs familiarity with second language. Therefore, the utilization of the first language in the study hall can be restricted. A few challenges looked by a second language student are in the region of segmental phonology of English²¹. There are real contrasts in the utilization of stress and sound among English and Indian dialects. Another issue looked by the language students are thinking in first language. Numerous students have this issue.

²¹ P. Trudgill, “Native speaker segmental phonological models.” *English pronunciation models: A changing scene*, 2005, p. 79.

Thinking in primary language additionally causes native language impact. The student needs to think in the objective language, so a large portion of the issues can be amended.

Issues emerge just when the subsequent language contains words which are not utilized much in the primary language. Non-local speakers use case-endings to express the implications which are imparted by relational words in most of the European dialects. Non-local English language students finds it hard in the utilization of relational word. Non-local speaker gets inconvenience in learning a language. While instructing or learning a language primary language has a role. First language can likewise include in building up the subsequent languages. It has both positive and negative consequences for second language learning. Talking in native language is identifies with student's character. The impact of the primary language brings to regular actualities. They are negative exchange and positive exchange. Positive exchange may move the abilities of parent language into objective language. In the negative exchange, it might migrate the phonetic contrasts. The territorial language commands the student of English language. They lean toward native language at home and with the environment.

They disregard to utilize English language for communication. The exercises which are associated with home may not give space for English. In classrooms, the learners may rely upon first language. It gets hindrance with classroom. They neglect to understand the significance of English language. They have to rehearse in objective language to accomplish a language. The example of first language and second language has little distinction. The structure of the sentence, articles, relational words cannot be contrasted and those of different dialects in every one of the occasions. They cannot attempt to dazzle their primary language with objective language. This acquire hindrances language learning.

Cognitive Influences in Language Acquisition

The impacts of condition, situation, and strengthening are the principle suspicion after the learning psychology. Human conduct is comprehended through these suppositions. Learning hypotheses comprehend the way toward learning and how it functions. Real research

customs are behaviorism, cognitivism and self-controlled learning²². Psychological brain science is viewed as another pattern in contemporary psychology. It learns about the capacities and abilities of people. This psychology adjusts the earth and battles to get flawlessness.

Cognitive Psychology

Cognitive Psychology manages mental procedures like reasoning, retaining, language procurement, symbolism, and so on. This brain science additionally works in innovativeness and critical thinking aptitudes. Intellectual analysts accept that the human personality does not acknowledge the definite structures and styles of the data from nature. The passed on data is contrasted and the data put away from the get-go in the psyche. The data is examined and put away in new structures. Those messages are deciphered and put away and are taken to the need of the circumstance. Shuell express psychological ways to deal with learning. It is a procedure of dynamic, valuable, total and self-coordinated²³. Subjective methodology relies upon the students mental exercises. It prompts the accomplishment of the students. Dynamic inclusion of the student is given an unmistakable job.

Language and Human Brain

There are two divisions in the human cerebrum. They are left half of the globe and right side of the equator. The left side of the equator is known as 'consistent mind'. It is involved in language learning and examination. The correct half of the globe is known as 'innovative cerebrum'²⁴. It is involved in creative activity and staring off into space. The correct side of the body is constrained by left half of the globe and the left half of the body is constrained by right side of the equator. Doctor noticed that, if any wounds occur in left half of the globe, the patient may lose their capacity of discourse and language capacities. They do not lose their capacities, if the correct side of the equator gets harmed.

²² M.J. Carter and T.P. Jae, "Self-controlled knowledge of results: Age-related differences in motor learning, strategies, and error detection." *Human Movement Science*, 31, 6, 2012, P. 1475.

²³ T.J. Shuell, "Cognitive conceptions of learning." *Review of educational research*, 56, 4, 1986, P. 411.

²⁴ W. Glannon, *Brain, body, and mind: Neuroethics with a human face*. Oxford University Press, 2013.

Cognitive Factors

Cognitive factor involves the psychological procedures in language procurement. It clarifies the language information of the students. This factor examines the learning system of the cerebrum. The computational model in cognitive methodology incorporates three phases. During the main stage, the students gather certain highlights in language and it is called input. This info is put away in transient memory. In the second stage, the student revamps the contribution to information and store in long haul memory. In the last stage, the put away information is utilized as yield. The students utilize the information for communicating in the language with familiarity, exactness and lucidness. In the second language procurement, the psychological procedure partitions into smaller scale procedures and full scale forms. Consideration, rebuilding, working memory are incorporated into small scale forms. Rebuilding is the procedures of changing the entomb language and checking the students' cognizant consideration during the yield of the language. Full scale procedures are included in differentiation between deliberate learning and coincidental learning.

Socio Cultural Factors

Social perspectives assume a significant role in second language securing. As indicated by Ellis, there are three kinds of social structure which influence the second language securing. The primary kind is sociolinguistic setting which includes the breaking down of the second language in the general public. Additionally, investigations of the subsequent language is impacted among the general public. The subsequent kind is explicit of social elements influencing the second language securing. The variables incorporate age, social class and ethnic character. The third kind is situational factors which examine the social connection. The student may communicate in a standard language with higher societal position, on the opposite side, they talk a casual route with their companions.

Psychological Factors

One can improve oneself in the second language with ordinary routine with regards to utilizing the language. While rehearsing the subsequent language, there may be some mental hindrances as well. Tensions, Shyness, Lack of certainty, Nervousness, Inferiority complex, and so forth are a portion of the regular variables influencing the students

in rehearsing the subsequent language. The student gets these basic factors in learning another dialect, since they do not obtain the language. They attempt to learn with the assistance of language rules. The student can focus on obtaining the language by rehearsing before the crowd and friendly gathering. They can defeat these basic factors by concentrating on securing.

Neurological Disorder Affecting the Second Language

Cortical area gets widened due to bilingualism. In the brain, cerebral circuits are stored as linguistic system. According to Lebrun, the left hemisphere of the brain controls the language functions and it controls speech perception and speech production, writing and audition. Cerebral organization of language is not identical in monolingual or bilingual situation. The role of right hemisphere also plays a main role in second language learning. Galloway and Krashen made a study on cerebral organization in bilingualism and second language learning. The study states that the right hemisphere is involved in the early stage of second language learning. They together made a distinction between unconscious language acquisition and conscious language learning. Left hemispheres is involved in conscious language learning. Second language acquisition is an unconscious process. Neurological issue is the fundamental factor in language obtaining. Some significant components are examined beneath.

Dyslexia

Dyslexia is a language learning disability. The individual having dyslexia disorder would find it difficult to acquire language learning skills especially, reading skills. Mercer and Dakin define Dyslexia as Dyslexia is a particular learning handicap that is neurological in inception. It is described by troubles with precise and additionally familiar word acknowledgment and by poor spelling and deciphering capacities²⁵. These challenges ordinarily result from a shortfall in the phonological segment of language that is frequently surprising in connection to other psychological capacities and the arrangement of viable study hall guidance. Auxiliary results may incorporate issues in perusing understanding and decreased perusing knowledge that can hinder the development of jargon and foundation learning. Students who have

²⁵ M. Laasonen, et al. "Phonological and sensory short-term memory are correlates and both affected in developmental dyslexia." *Reading and writing*, 25, 9, 2012, p. 2247.

dyslexia disorder would find difficulty in spelling, writing and pronunciation of words. It is found to be difficult for them to attain excellence in academics. Those students feel difficulty in identifying separate speech sounds.

Dyslexia differs from one person to another. It is based on the remedies and efforts taken by the individual. These people find difficulty in the recognition of words, reading, spelling, fluency and writing. Through special instruction, some individuals with dyslexia tend to learn reading and spelling. Later, they experience the difficulty in learning grammar, understanding textbook and writing essays. An individual having dyslexia faces problems in spoken language and is sent to school with high quality language instruction and they develop excellent language though they have difficulty in exposing themselves clearly.

Neuro-Linguistic Programming in Language Teaching and Learning

English language is taught by various methods from the 19th century till now in Indonesia. Grammar Translation Method is the pioneer method in which English is taught with the help of mother tongue²⁶. In Direct Method, English is taught directly without the influence of native language. Bilingual Method includes two languages in which two languages are taught with differentiation. In Inductive method, all the grammatical rules are taught first followed by examples. Deductive Method includes the explanation of examples which are taught first followed by the grammatical rules and principles. Communicative approach deals with communicative skills in which an individual is trained with dialogues regarding their daily lives. Situational approach is a method which uses the principle of child learning its mother tongue. A situation is framed by the trainer and the individual faces those situations to master in the language. It works on the principle of survivability of an individual in a foreign land.

The latest method followed in second language acquisition is Neuro-Linguistic Programming. This method deals with how the language is received by the brain and how it is assimilated which makes an individual to master in the language. Neuro-Linguistic Programming has some special effects which reduce all the limitations of learning a foreign

²⁶ A. Kaharuddin, "The communicative grammar translation method: a practical method to teach communication skills of English." *ETERNAL (English, Teaching, Learning, and Research Journal)*, 4, 2, 2018, p. 254.

language as the second language. Neuro-Linguistic Programming offers skills, strategies and techniques to overcome the mental difficulties and to develop the self-learning and self-motivation²⁷. It studies about the connection between language and human brain. It is a new form which evolves due to the development of linguistics. Language area is mainly related to brain and sensory organs and this is the basic concept of Neuro-Linguistic Programming. Several techniques and approaches are implemented to effectiveness of Neuro-Linguistic Programming. Neuro-Linguistic Programming basically assists one to understand themselves along with the ability of learning a language. It also helps to understand a word or a speech in a better way. It makes an individual to be fluent in a language especially in a foreign language.

Neuro-Linguistic Programming is a method which can be used for language training. It is a natural method by which an individual learns a language naturally. The philosophers and researchers state learning in a natural way without any force is the best way of learning. In Neuro-Linguistic Programming, the words of those people come to reality because this method is a natural method. Neuro-Linguistic Programming, works on three phases, the first phase is Neuro which is related to brain and its function²⁸. The second phase is Linguistic which is related to language and language training and the third phase is Programming which focuses on the methods and other training for language. This three phases are interconnected to form a new method which is more effective in teaching a language. This method is like the way how a child learns its mother tongue through its sensory organs. In this method, there are certain techniques which are applied in language class to make an individual thorough in language.

Neuro-Linguistic Programming is a training through sensory organs. This programming is completely related to sub-conscious mind of an individual which will be active even when an individual is at sleep. For example in lower classes, the teacher used to play rhymes during lunch period and the children will be busy at their lunch. Few days, the children start to sing those rhymes correctly without any training or effort by the teachers and this is the best example for Neuro-Linguistic Programming.

²⁷ J. Inozu, et al. "Overcoming affective barriers for continuous language learning." *Asian EFL Journal*, 9, 4, 2007, p. 188.

²⁸ Y. Kotera, and V. G. Willia, "Japanese managers' experiences of neuro-linguistic programming: a qualitative investigation." *The Journal of Mental Health Training, Education and Practice*, 5, 2019.

This principle can be applied in language to get a positive result from a student. This method reduces the effort of teacher and an individual learns without any force. Language teaching with Neuro-Linguistic Programming is the apt task for the modern world. The grammatical principles and other rules can be recorded in audio format and those can be played to the students. The students are not forced and they are allowed to do some other work which is not related to their training. Even in some Neuro-Linguistic Programming students are asked to sleep and the recordings are played. When the students are in rest, their subconscious mind will be very active and it records whatever happens around through which an individual gains knowledge. A drama, short story or a novel is displayed in the screen as like a movie instead of teaching and this technique is related to visual sense. Some speeches are played again and again to make the students thorough in pronunciation and intonation. Writing skills are inherited by showing the letters and the students write what they see and a sound explains what it is. The teacher reads a word and the students write it correctly without any mistake.

The children will be fluent in their mother tongue but they face some problems in writing because they do not know what about the word and letter but in Neuro-Linguistic Programming the words and letters are shown to the students from the beginning. So, the drawbacks in natural learning method is rectified and an individual is trained in a language. Neuro-Linguistic Programming gives a clear way in which the overall sensory organs are used while a language is learned. Since it is completely based on natural way of learning, it is used by many institutions for language learning and other trainings.

Neuro-Linguistic Programming in Language Teaching

Neuro-Linguistic Programming is used to teach English language. In general fact, one's disappointment and achievement is controlled by the conduct and thought. If those pattern and thought are modified in right way language can be taught to an individual in successful way. Neuro-Linguistic Programming basically works on representational system of sensory organs²⁹. The visual sense includes pictures, graph, videos, use of blackboards and charts. The teacher uses flash cards and charts to make

²⁹ C. Zastrow, D. Virginia, and K. Michael, "The neuro-linguistic programming treatment approach." *Journal of Independent Social Work*, 1, 1, 1987, p. 38.

the learners a reasonable comprehension about a word and its significance.

The auditory involves listening in to the expressions of the educators and learning those words. This includes story-telling, listening to audios, reading, explanations and listening to speech. This enhances listening skill along with the style of speech, intonation and pitch is understood by the students. The kinesthetic includes drama, mime, writing own stories. The learners bring out their own potential and express themselves to others. The activities mentioned are performed by the individuals by their own interest. When an individual acts in an English drama, that person should understand the behavior and style of an Englishman to make the program success. In order to accomplish that he voluntarily motivates himself by which he gains English language training by his own interest. This is the basic idea in Neuro-Linguistic Programming to enhance self- motivation among the learners.

Eye movement is a clue given by the student to the teacher about their mind set. Sue Swift an educator states if the student eye movement is at right they are imagining or inventing something new. The body and mind are inter-connected and so, while teaching, the teacher can give some practical exercise related to the study which can improve the learning. For lower class children the teacher can make the students to walk and after that the word walk is explained which is easy to understand. The words which are spoken should be motivating if a teacher says it is a difficult task to do it will affect the performance of the students. The brain assimilates the word difficult and the overall efficiency of the student is spoiled. So usage of good and motivating words is all the more important.

The special concept is that learning could be promoted with the help of unconscious mind stimulation. The unconscious mind has the capacity of gathering more information than the conscious mind. There are some materials which are available for learning English with the help of unconscious mind through Neuro-Linguistic Programming. The students are offered to listen to some principles of English language when they are relaxing themselves or some movies are played which are related to their subject. These activities make the learners improve in their language without their own effort because their unconscious mind collects all the information and makes them as expert in English language. It should be taught with Neuro-Linguistic Programming by these principles. The teacher should frame the activity for the students and make them engage

in learning. Since each and everything is assimilated by brain, the teacher should be more careful while framing a plan.

Proposed Strategies of Modern Teaching Methods for Second Language learning

As seen from the above, learning English as second language is a significant obstacle for many students in Indonesia. With the expansion of information and technology, the significance of the language has increased, and yet a significant proportion of Indonesian students have not yet acquired the bare minimum of language proficiency. At the university level, however, there is no clear language policy, resulting in significant discrimination in university curricula. Some colleges place a high priority on the subject, while others place a lower priority or none at all. Essentially, language acquisition is the learning of linguistic abilities. In this investigation, the researchers discovered learning issues. Together with the review Neuro-Linguistic Programming discussed earlier, the following paragraphs propose some remedies.

The use of technology in education acts as a method for changing colleges in ways to sustain the acquisition of superior learning skills by each and every student³⁰. This aspect has a very important impact, particularly on the instruction of underprivileged students, whose educational experiences frequently stress rote drill on lower-order skills. Technology in language instruction is not an innovative concept. This proficiency has been found in language teaching for decades, and this may be disputed for centuries, as learners recognise the blackboard as the first attempt at technology. Online learning education is becoming more and more popular, both in the field of language teaching and in traditional education. Most teachers are embracing the new form of consecutive learning as an opportunity. Modern tools like tape recorders, verbal communication classrooms, and video-based learning have been in use since the 1960s and 1970s³¹. Nowadays, these techniques are used in modern classrooms in every constituency in the world. In one of the most excellent-standards and early-call tricks in text modernization, these fundamental texts are blanked out, and the learners recreate them by

³⁰ P. Sahlberg, *Finnish Lessons 3. 0: What Can the World Learn from Educational Change in Finland?* Teachers College Press, 2021.

³¹ S.K. Otto, "From past to present: A hundred years of technology for L2 learning." *The handbook of technology and second language teaching and learning*, 2017, p. 25.

typing vocabulary on their own. All these tricks can offer learners feedback on whether the answer is acceptable or unacceptable. This is the most stylish feedback, like screening, and the learner is flawed, adjusting through remedial actions.

Student-teacher relationships is also essential. Traditional and contemporary processes of student-teacher relationships are the same, but techniques are changing. In a typical classroom, the instructor teaches, but they endeavour to ensure students' success. All the students would often go to school if they had a favourite teacher. Positive student-teacher relations are hard to establish but can be developed. Setting a knowledge skill approachable and inviting students to be taught can differ in character for a positive connection. An instructor and student with strong communication skills, a high opinion in the classroom, and attention to teaching and learning will form a positive relationship in the classroom. Students have distinct learning and goal-setting processes. Some children in a classroom absorb and learn quickly, whereas others must be taught regularly using various tactics. Without a good message, teaching becomes difficult.

Jones and Jones's [1981] book *Accountable Classroom Discipline* emphasises creating an accessible learning environment for primary school pupils. Jones says student disruptions are expected in poorly organised and managed courses without engaging educational assignments. Once a teacher knows the genuine concern of the student, it will be easier to help such a student. Student-tutor communication improves classroom impressions. Several research works have shown that teacher-student relationships affect academic achievement and student behaviour. The more the teacher communicates with students, the more likely they are to help them learn quickly and effectively. Furthermore, if a teacher knows and understands the students' cultures and economic background, there would be better communication and improve the relationship. Students will absolutely learn when they get an interest, but teachers have to guide them in the proper way. Authoritarian control is often destructive to students who are in the primary grades, and eventually upper-grade teachers have difficulty dealing with children who were taught by an authoritarian teacher. The teacher can encourage the students to come forward in the classroom and ask the students to deliver something about a topic of their choice. It will contribute to the positive growth of the children. The teacher can give the students the opportunity to interact with each other.

A good relationship between teacher and student is important for the language classroom. On the contrary, it is limited in traditional classroom where teachers do not communicate much with the students, they usually deal only the subject matter. The good and limited connection between student and teacher can be helpful for the students who are hesitating to interact with each other. In traditional classroom, teachers assign the list of books to read by the students. Usually, students are not interested in reading. They could not understand the background of the materials. Students, in modern trend also are not interested in reading books. If they begin to read, they just go through the keywords and they got bored. Students are always interested to learn something innovative from the help of videos from internet. In reading, they have to go through line by line but in watching video, they can easily understand what the matter is. If teachers follow the usual method, it will not bring out the positive result. For example, if a teacher asks students to read a novel, they will not be much interested in reading as they do not want to spend their time in reading. So they are watching the movies of that novel and they prefer it. Today, the classroom has totally turned to virtual classroom. Students can learn anything without facing the teacher.

Conclusion

English is considered to be universal language because of its position throughout the world. In this modern world, it plays a significant role in various fields. The importance of English language cannot be neglected at any cost. English is not only used for the purpose of communication, the language is used by international bodies as a common language. English language is accepted by the people all over the world. In commonwealth countries, English serves the role of second language. People believe that English as the language of communication throughout the world.

English Language Teaching in Indonesia consists of a long tradition of imparting and learning foreign languages. It is a mono-phonic area where many approaches and methods are unified. Methods and approaches are the set of procedures or a collection of techniques used in a systematic manner to reach the goal of efficient learning. Learning is a continuous process. A teacher can try innovative ideas to overcome the challenges involved in teaching English. The result of the present study clearly portrays the impact of socio-cultural factors in the second language learning process. Moreover, the influence of parents, family, peer group and locality of the students play a prominent role in the student's second

language acquisition. The study brings out an outcome which provides a wider scope for learners to use the effectiveness of the second language in every circumstance. The researchers have found the obstacles faced by the learners and, through the suggestions, they can be overcome.

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SENGHOR'S *NEGRITUDE*, BLACK CONSCIOUSNESS PHILOSOPHY AND THE QUESTS FOR AFRICAN SUSTAINABLE DEVELOPMENT

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Abstract: *In any model of human and societal development, it is conventionally and philosophically believed that it is always directed along cultural identity of a people, and Africa as a continent and Africans as a people are not an exception. Human culture enlivens human senses of development, and in the case of Africa. Through the socialization of Negritude, Black Consciousness Philosophy (BCP) becomes an identity of hope, liberation and growth. Here, we assess Senghor's Negritude as a conscientious movement for political and social redemption from western political hegemony and economic enslavement. Such BCP believes on the socio-political influences of African collectiveness and communal blackness that marked African Cultural Identities (ACIs), which is championed by Negritude's movement. With the contemporary revisitation of Senghor's Negritude as the basis of BCP, we try to restate this consciousness of ACIs to fashion the courses of African Sustainable Development (ASD). The paper concludes that Africans should maintain their cultural identity that is situated in their Blackness of History as against the White of History, especially in their pursuits for ASD, even in the midst of compelling and oppressing cultures in our current world of economic, social and political changes and civilization.*

Keywords: *Negritude, African Sustainable Development (ASD), African Cultural Identities (ACIs), Black Consciousness Philosophy (BCP), Leopold Senghor*

Introduction

There are always some longings for development and growth in any given or constituted society; and the African society has not been an

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exception to such undying philosophical conviction, a thought that constantly defines the authenticity and intelligibility of the human person as a subject and object of knowledge.¹ But, the over the times, the same African society and her development has been impeded by the *Whiteness of History*. With such consciousness, there have been lingering neglects of the *Blackness of History* that is endemically associated with ACIs.² In the modern era, for instance, the influx of the Europeans on African continent, brought with it, a series of simultaneous blessing and setbacks, development and repression. We will always recall that Africa owes much of her enlightenment and progress to the Whites, and also owes much more of rejects to them due to their damaging activities and policies on African socialization, ethics, cultures, wealth and development. This is always associated with imperialistic model of political associations and diplomatic relations.

For many African philosophical and political scholars and thinkers have been able to recognised that African continent has been under the scourges of *Whiteness of History*, and which has been limiting their sense of development in relations to their cultural identity and consciousness.³ However, in most instances of African past and present experiences, such influences of the *Whiteness of History* has been on the repression of core African values is one of the consequences Africa seems to be paying for such blind embrace of westernization.⁴ Needless to say, a blatant rejection of Europeanism is not an option but, an adoption of certain useful western elements of ASD, without jettisoning those which positively constitute and appraise our Africanness is definitely what should be obtained. This initiative was what birthed the concept of *negritude*.

Negritude implies that living our lives as Africans with the heritage of the westerners hindering us from being Africans and thus killing the Africanness in the *Blackness of History*. Over times, there have been many local, national and international advocacies for the promotion and protection of human life, rights and dignity. The black respect, promotion and protection of life, rights and dignity are seated on the legitimacy of

¹ A.D. Lukman, "AU and the Challenges of Democratic Governance in Africa: The Need for a Contemporary Approach." In Olayemi Akinwumi, et al (eds). *Humanities and the Burden of Governance in Africa*. Keffi: Nasarawa State University, Nigeria, 2018, p. 45.

² L.S. Senghor, *What is Negritude?* NY: Praeger, 1972, p. 250.

³ G.O. Ehusani, *An Afro-Christian Vision "Ozovehe": Toward a more Humanized World*. NY: University Press of America, 1991, p. 21.

⁴ A.D. Lukman, p. 45.

the collective purpose and consciousness of common cultural development and on the logics of all the African or black initiatives aimed at decolonial self-definition and self-reconstitution, such as *Négritude*, Ethiopianism, Garveyism, the Harlem Renaissance, African Personality, the Black Consciousness Movement, Afrocentricity, Pan-Africanism, the African Renaissance, Decoloniality and many others.⁵ Away from the effects of these cultural and socio-political revivals needed to call the African persons to the values of Blackness consciousness that is communal and humane; where African persons have been struggling to be freed from the *Whiteness of History* and its imposing neo-colonialism.

Hence, the idea of ASD has seen to be on the path to connote growth and improvement of ACIs through the consciousness of mental liberations and economic freedom.⁶ Before the regaining of independence by many African nations, on the need economic and political freedom and for the dignity of human rights, Leopold Senghor took the task to arrest the dehumanization which Africans were experiencing in the hands of colonial masters. It is a literal activity for the liberation of Africans from the effects of Europeanism. Senghor's *Négritude* sets up a harmonious basis for the integration of black values, with a view to bringing necessary contribution to the world of civilization and modernization.

Here, we will be appraising Leopold Senghor's *Négritude* towards the understanding of the power of ACIs that are strongly based on the resiliency of BCP or the *Blackness of History*. It is on the conviction that; "human beings have an uncanny ability to adapt their lives to their circumstances. There are of course other important factors: relative peace, security, new ideas from within or from without, and of course the very art of building. But these are very-secondary and their fruition depends squarely on the first set of conditions."⁷ Such conditions are depending on the projection of ACIs through their worldviews. Such worldviews can only be duly expressed in languages that reflect the true natures of African persons in their cultural convention and convictions.

⁵ S.J. Ndlovo-Gatsheni and P.P. Ndlovo, "The Invention of Blackness on a World Scale." In M. Steyn and W. Mpofo (eds). *Decolonising the Human: Reflections on Africa on Difference and Oppression*, (pp. 1-24) Johannesburg: Wits University Press, 2021, p. 26.

⁶ Adebola B. Ekanola, "Questioning the Structure and Ethics of the Global Capitalist Order." In M.F. Asiegbu and J.A. Agbakoba (eds). *Philosophy and Praxis*. Ibadan: Hope, 2006, p. 136.

⁷ J.O. Oguejiofor, *Is the African Worldview Responsible for the African Predicaments?* *UCHE Journal of Philosophy, Nsukka*, 1993.

Developmental Conceptualization of Leopold Senghor's *Negritude*

For the record, Leopold Senghor (1906-2001) was the first African to attend the *Académie Française*, and he was a key figure in two of the political and intellectual movements of 20th century Africa: *Negritude* and *African Socialism*. He was a Senegalese poet and statesman, founder of the Senegalese democratic block. He began some thoughts on African realities and values met with practical fecundation in his direct political involvements and appointments. He then began to test these values, and this wins his earlier and even later poetic thoughts with politico-philosophical principles. He embraced many dichotomies: Africa and Europe, black and white, colonialism and independence, elitism and populism. He is to be considered among those writers who looked forward to a new kind of civilization in which all races and culture join on a basis of peace, equality and justices. Among his major politico-philosophical writings are: *et voce Africanize du socialism* published in Paris, 1961, and *African socialism*, 1965. They form major collections of his talks and writings on *African socialism*.⁸

The Senghor's *negritude* is seen as a reaction to the French policy of assimilation and association where African values system and culture were regarded as worthless. *Negritude* means "black colour or blackness". It is indeed a truism that contemporary Africans have an ardent desire to regain her existential integrity which Jean-Paul Sartre paraphrases as the original purity of her existence: the personalism of self-liberation and self-reliance. *Negritude* as a basis of BCP confronts the mask of blackness which sometimes represents the thrust of "bad faith" associated with African ontology and even confront blackness is to engage in the inward looking process in order to being the self unto itself.⁹ *Negritude* is a call for collective retrospect, reflection and returns to the roots and sources of black existence, a public proclamation and defense of the black person in his or her world as well as his or her value of civilization.

Historically, *negritude* began in the late 1920's to early 1930's with young intellectuals lived in Paris, France, very far away from the physical boundaries of their in continental Africa or in the America Diaspora. It is a revamping consciousness of cultural identity and personality for the

⁸ Cf, M.I. Nwoko, *Basic World Political Theories*. Owerri: Claretian Institute of Philosophy, 1988, p. 207.

⁹ T. Sithole, *Steve Biko: Decolonial Meditations of Black Consciousness*. London: Lexington, 2006, p. 106.

Blacks. The claim of the ethno-philosophers (cultural nationalists) (among whom are Aime Cesaire, Sedar Senghor and David Diop) that our traditional worldviews need to be revised in order to attain an authentic and autonomous mode of living in Africa, and can be contextualized as a discourse on development.¹⁰ Etymologically, negritude is from the *Latin* word “negritude” meaning “black colour or blackness.”¹¹ African scholars arrived at the conceptualization of *Negritude* through poetry, collective emotion, sense of communion, socio-cultural identification of interests and the relevant abandonment of self ontologically.¹²

Negritude as a philosophy has a wide ranging issues regarding the sustainability of the African identity and personality. In it, African personality is a theory of essence and existence (ontology), of African culture.¹³ Hence, Senghor defined negritude as the sum total of the cultural values of the Black world.¹⁴ African personality attempts to distinguish Africans from Europeans by defining the African in term of the complex of character traits, dispositions, capabilities, natural endowment, etc.¹⁵ Hence, for Nwoko, *Negritude* as “a whole complex of civilized values, cultural, economic, social and political which characterized the black people or more precisely, the Negro-African world.”¹⁶ *Negritude*, as Shurnik puts it is “a transformed, from a vehicle of revolt against the intellectual tentacles of French assimilation, into the positive assertion of newly found identity, and finally into an abstraction of cultural values native to African.”¹⁷ Senghor’s *negritude* rose from the background of dehumanization. It is first and foremost a literary expression that gives rise to an influential philosophical current. It is opposed to the French assimilation policy which champions the superiority of the European culture and then redirects the focus of

¹⁰ K. Owolabi, Two themes of African Philosophy. *Journal of Philosophy and Development*, 5(1&2), 1999, p. 28.

¹¹ See, C.B. Okolo, *African Social and Political Philosophy: Selected Essays*. Nsukka: Falladu, 1993, p. 60.

¹² See, Chuka Okadigbo, *Consciencism in African Political Philosophy*. Enugu: Fourth, 1985, p. 22.

¹³ C.B. Okolo, p. 60.

¹⁴ R.R. Grinker and C. Steiner, C. (eds.). *Perspective on Africa: A Reader in Culture, History and Representation*. USA: Blackwell, 1999, p. 630.

¹⁵ C. E. Eze (ed.). *African Philosophy: An Anthology*. USA: Blackwell, 2001, p. 40.

¹⁶ Cf, M.I. Nwoko, *Basic World Political Theories*, p. 212.

¹⁷ A.E. Skunik, Leopold Sedar Senghor and African socialism. *JMAS*, 3(3), 1965, p. 349.

Africans to rediscovering the African communitarian spirit, culture, values, identity and authenticity.¹⁸

In all, the concept of *negritude* synthesized African predicament and it also endeavors to respond to the humiliating situation of Africa as Maquet puts it, "it is a total attitude of response to a situation"¹⁹ and it is simply for self-awareness and self-liberation, a course to initiate development proper to the identity of the people. Senghor puts it more explicitly when he said that; "*negritude* is first a negation as I have said, more precisely of the affirmation of a negation. It is the necessary movement of a historical movement, the refusal to assimilate, to lose oneself in the other. It is by the same token a dialectical one, and refusal of the other is affirmation of the self."²⁰ This Affirmation of the self in the face of western civilization led these black intellectuals living in Europe to take cognizance of an African civilization over and above the difference their various social heritages.

Reassuring the development of BCP, according to Steve Biko, the philosophy of social consciousness of African people recognizes that the *Blackness of History* of the Blacks remains ontologically defined and characterized. But the *Whiteness of History* of the supposed white people is not white in essence. No white man anywhere on earth, no colour of humanity that can be white. It is very unrealistic.²¹ It is deceptions of a claimed perfection of history and existentiality. It is deception on the nature of the human person, the so-called *Whiteness of History* is fairly reddish, the red connotes red connotes the structure of un-sure blindness, for it is neither blackness nor whiteness, neither darkness nor brightness diplomatically and politically. The philosophy of *Negritude* therefore made an important contribution to our conceptualization of personal and social experience of African persons in valuing their identities in the midst of imposing, suppressing and subjugating effects of the *Whiteness of History*.

Developmental Recognition of Senghor's *Negritude*

Senghor's philosophy of *negritude* is aimed at rejecting any thing white and uplifting the black values and dignity. "It is the rejection of French assimilation policy and the assertion of the value of the African culture and

¹⁸ See, J.O. Oguejiofor, *Ibid*.

¹⁹ J. Maquet. *Africanity: the cultural Unity of Black Africa*. NY: Oxford University Press, 1972, p. 6.

²⁰ As quoted in C. Jones, *The culture of Africa*. Lagos: Innocence, 1960, p. 7.

²¹ See, Steve Biko, *I Write What I Like*. London: Penguin, 1978, p. 34.

identity.”²² Senghor’s *Negritude* is a direct attack on the French policy of assimilation which intended to turn African away from their culture, identity and black pride into the French culture and identity. This fact, he saw as not a privilege or honour in an attempt to fully anglicize the Africans.²³ He sees the European and African cultures as something totally different and cannot work hand in hand, and he highly characterizes and classifies the European culture as individualistic and capitalistic.²⁴ We know that, individualism and capitalism are totally alien to the African culture, according to him. Since, the two cultures are incompatible; there was need for Senghor to wake-up the consciousness of the Africans to rise to defend the pride of the black skin, African identity and values, and to chase the intended capitalist and individualistic culture the French wanted to impose on the Africans, thereby retaining African communalism.

Towards assessing the power of philosophy for African liberation and integration in a global world of common development and advancement through ideologies, we understand that African essence is externalized in a distinctive culture and philosophy.²⁵ This claim is supported by Senghor’s asserting that *Negritude*- the rooting of identity in one’s natural essence- is diametrically opposed to the traditional philosophy of Europe (the colonizer).²⁶ It was call of cultural reformation and integration, knowing the ontological worthiness of the Blacks by the Blacks themselves in the world of racial values and interests. European philosophy is essentially static, objective. It is founded on separation and opposition: on analysis and conflict. In contrast, African philosophy is based on unity, balance negotiation and appreciation of movement and rhythm.

As against the influences of western colonization of the African cultures and minds and the return of the values of BCP, we see Senghor’s *Negritude* as “a philosophy of rediscovery and cultural awakening, a philosophy of cultural emancipation aimed at giving the African people a sense of pride and dignity in their identity as Africans by making they appreciate the values of their culture as distinct from the French culture and identity.”²⁷ Senghor believes that every African shares certain distinctive and innate characteristics, values and aesthetics. In his poem,

²² Joseph Omoregbe, *Knowing Philosophy*. Lagos: JERP Ltd, 2011, p.114.

²³ See, A.E. Skunik, p. 350.

²⁴ A.D. Lukman, p. 48.

²⁵ C.E. Eze(ed.) *African Philosophy: An Anthology*, p. 45.

²⁶ See, Joseph Omoregbe, p. 114, O.A. Falaiye 2012: 12.

²⁷ See, Joseph Omoregbe, p. 115.

New York, Senghor argues that the black community of Harlem should “listen to the far beating of your nocturnal heart, rhythm and blood of the drum and let the black blood flow into your blood.”²⁸ It is pertinent to note that Senghor has a high rating for African values and ideologies. He links the Africanness of Africans to the colour of the Skin or better put, the Africanity as consisting in the state of being black that is “colour based criterion of identity.”²⁹

The root of African livelihood lies in its spirit of communalism in which all ideologies and values are based.³⁰ The root here symbolizes the words/ thoughts as a strong power of cultural recognition.³¹ For the African person is born of the power of cultures blended with the strength of languages that propel their oneness of truth and harmony. It owes to the fact that the African seminal characters to manage themselves and their resources in accordance to the power of reasoning and organization. The awareness of the beauty and values of being black, not only by skin colour but by transcending it in order to recognize and identity those intrinsic African peculiarities.³² This makes us who we are as distinct from western conception of who takes us to be. This is what makes the *Negritude* movement particularly laudable. While we cannot completely jettison Senghor’s zest to enthrone the uniqueness of being black (African), we however must not fail to see that a complete rejection of western influence is and of itself quite impracticable and Senghor fails to recognize this consciousness of development.

Socio-Political and Cultural Recognition of *Negritude* as Basis of BCP

BCP is simply directed towards the recognition of the cultural humanness and communality of the Blackness of History which is associated with African consciousness for self-actualization and self-liberation. BCP talks about the liberation of African person due to the imposing influences of the White of History in African soils. Such consciousness is formally traceable to *Negritude* movement (the

²⁸ L.S. Senghor, “‘New York’ (Jazz orchestra: solo trumpet).” In J. Reed and C. Wake (trans), *L. S. Senghor: Prose and Poetry*. Oxford: Oxford University Press, 1965, p. 157.

²⁹ See, L.S. Senghor, *What is Negritude?* NY: Praeger, 1972, p. 250.

³⁰ Kolawole Owolabi, *Two Themes of African Philosophy*, p. 30.

³¹ L.S. Senghor, “‘New York’ (Jazz orchestra: solo trumpet)”, p. 156.

³² Steve Biko, p. 50.

consciousness of the Negro family- the Black consciousness of existential recognition). The cultural values of mutual dependence, care, concern solidarity, and a sense of community are obtrusive. The cultural values of BCP bring the preferred image of God's people as family points to the sense of community and security that such belongingness evokes.³³ Through it, Negritude was been the philosophical vehicle of thrust and hope for African liberation in the midst of western hegemonistic influences and remains the basis of recognition of the indispensable African Blackness- the blackness of distinctive authenticity and subjectivity of ACIs.

This *Negritude* consciousness was greatly championed by Steve Biko, which he regarded as BCP. Biko championed the directedness of BCP as an act of African reformation of minds towards self-realization and self-dynamism. It exhumed the consciousness of Negritude as a way of living and sense of African self-actualization. For Tendayi Sithole, Biko's BCP, "a formidable project in the face of oppression, has always been at the existential juncture that is informed by the politics of becoming. This is a project that is defined by blackness since it is informed by the existential questions of becoming the human in the world that dehumanizes. And, not to any that there is a need of gesture from whiteness, but blackness needs to ensure that it becomes human in its own terms."³⁴ It is a concern that the blacks have been human and they should not be further dehumanized, with the political and economic beliefs that they cannot govern and develop themselves and their societies.

From all indications, Blackness as a philosophy of liberation and solidarity emerges within the history of racism, enslavement and colonisation as a badge of sub-humanity and inferiority. This owes to the developmental and social meaning and placement of two concepts - dismemberment and remembering - and these concepts enable us as Africans to empathetically make sense of the technologies of invention of 'blackness' as a marker of sub-human, if not deficient, identity, as well as to appreciate African and black people's struggles for self-reconstitution and resistance to dehumanizing Eurocentrism in our midst.³⁵ For Biko, "BCP as a vehicle to assert the

³³ See, M.F. Asiegbu, "African Identity and Pentecostalism." In A.G. Nnamani (ed). *The NEW religious Movements: Pentecostalism in Perspective*, (pp. 138-153. Proceedings of the 21st Conference of the Catholic Theological Association. Benin City: Ava Publishers, 2007, p. 142.

³⁴ Tendayi Sithole, p. 50.

³⁵ See, S.J. Ndlovu-Gatsheni and P.P. Ndlovu, "The Invention of Blackness on a World Scale", p. 28.

humanity of blacks is seen as an offence by the imperial self of whiteness."³⁶ This is because, the concern of BCP as a philosophy of life is directed in making the Blacks to know who they really are as a community of persons that effect their development through their ontological authenticity and subjectivity. This resides in their blackness as a cultural and personalistic identity of values, morals, togetherness and communality.

Understanding the philosophy of *Negritude* as a basis of BCP should help contemporarily the African society in redirecting the socio-political powers and values towards the realization of ASD. It is a basic foundation to escape or overcome the effects of the territorial consciousness of white's supremacy on the Blackness of History- "the presentation of antiblack consciousness in the minds of the Blacks", and live to recognize the power of togetherness, authenticity and subjectivity dependent on the blackness. For Sithole, "BCP is the articulation of the existential reality.... For blacks to think for themselves, it means the white liberals are put out of work.... The walking out of blackness from white liberals is the self-definition and self-construction of blacks for themselves and in themselves."³⁷ With *Negritude* as a philosophical conscience posits the understanding of BCP situates the fact that "Blackness is Pathology."³⁸ It is an African ontological consciousness that can never be suppressed without an indispensable effect of its emergence, resurrection and undying survival.

Impulses of ASD in Senghor's *Negritude*

From the imposing influences of human lived experiences, the culture of Africa's today, as greatly observed by social thinkers, possesses particular characteristics of social, economic and political suppression, alienation and subjugation, and they centred on the placements of industrialization, urbanization, civilization and religiosity, communication and other modes of socialization and civilization.³⁹ It promotes communal living that creates new ways of thinking, acting and making use of leisure.⁴⁰ The increase of commerce between the various nations and human groups opens more widely to all the treasures of different civilizations and thus little by little, there develops a more universal form

³⁶ Tendayi Sithole, p. 81.

³⁷ Tendayi Sithole, p. 71.

³⁸ Tendayi Sithole, p. 71.

³⁹ See, O.A. Falaiye, *A Philosopher Interrogates African Polis: How can we get it Right?* Inaugural Lecture series, University of Lagos, Akoka, Nigeria, 2012, p. 6.

⁴⁰ L. S. Senghor, "'New York' (Jazz orchestra: solo trumpet)", p. 157.

of human culture, which better promotes and expresses the unity of the human race to the degree that it preserves the particular aspects of the different civilizations. The thrusts of sustainable development cannot be distant from the two modes of effectual human maturity within a community that is characterized by ACIs.

Recognizing the power of liberal philosophical thoughts of the people, there are needs to result to Africentric conceptualization of development in understanding the ACIs. The concept of Africentrism is, therefore, very useful in the enhancement of the African sense of worth, self-esteem and dignity as a people among other groups.⁴¹ Such conceptualization and contextualization of the African persons are about the development prevalence of their ACIs. In most case, “the concept can be employed inclusively as well as exclusively to affirm African heritage and solidarity without the denigration of other cultures.”⁴² When African person is developmentally analyzed, it is usually situated within social valuing of ACIs, knowing that culture is expressed in language and social values of the people, and language and social values are develop within some cultural interests. This is one of the major powers of development of the African person, which Senghor is trying to project in *Negritude* as a basis of BCP: an ideology of Black developmental sensibility. Owing that, culture presupposes the consideration linguistic relevance and functionality of the African persons. We talk about the situations which opposing the importance of positive cultural allegiances and religious ideologies when the glaring face of fatalistic view of humanism and individualism has been militating against the maintenance of the factors of ASD.

We take into consideration all the aspects of ASD, and these include the social, cultural, economic and human development. Out of these aspects of ASD is the consideration of the African person as an agent of ASD. It is in that line that Iroegbu, in the *Kpim of Politics*, defined development “as a progressive realization of the fullest possible and balanced flourishing of both human and natural resources, the latter in view of the former.”⁴³ In that regard, every development should be judged

⁴¹ See, A.O. Idamarhare, Africentric Hermeneutics: Methodology towards Decolonizing Biblical Studies in Africa. *Journal of Sociology, Psychology and Anthropology in Practice*, 6(1), 2014, p. 50.

⁴² A.O. Idamarhare, p. 50.

⁴³ See, the Iroegbu’s Definition of the African Conceptualization of the Democratic and the Understanding of Politics in P. Iroegbu and M. A. Izibili, *Kpim of democracy: thematic introduction to socio-political philosophy*. Benin City: Ever Blessed, 2004, p. 20.

on how far it affects the human condition. In these conditions, it is no cause of wonder that man, who senses his responsibility for the progress of culture, nourishes a high hope but also looks with anxiety upon many contradictory things which he must resolve: What is to be done to prevent the increased exchanges between cultures, which should lead to a true and fruitful dialogue between groups and nations, from disturbing the life of communities, from destroying the wisdom received from ancestors, or from placing in danger the character proper to each people? How is the dynamism and expansion of a new culture to be fostered without losing a living fidelity to the heritage of tradition? This question is of particular urgency when a culture which arises from the enormous progress of science and technology must be harmonized with a culture nourished by classical studies according to various traditions.

For instance, Leopold Senghor recognizes that, despite of cultural bound of BCP, there are conflicts that permeate nearly all aspect of ACIs, from religion to science, from politics to economics and from morality to general social perceptions. This tension began with the blowing of the most the myths that safeguard the fabric of society and provided answers to the questions of everyday living of our people.⁴⁴ The relevance of ACIs to the rescue of human society from environmental and social degradations and aberrations associated with the people, the sense of cultural integration always stand tall in the minds of Africans.⁴⁵ In term of ASD, language and culture become very indispensable in their valued placement and sustainability in African minds. Communication is always done for a reason. Through communication, people are led to a mutual understanding and shared ambition. This inclines them to justice, peace, good will, active charity, mutual help, love, and in the end, to integral communion of interests of development. Therefore, it is only in culture which subsumes human language; that development and its sense of meaning and relevance could expressed to common humanity. The global consciousness towards togetherness and connectedness demands that; in human development, culture with its linguistic impulses will remain global tools for change and integration.

For Senghor, understanding the tents of *Negritude*, human sociological development is about the network of persons. It is about the society of

⁴⁴ Anselm Ekhelar, "Contemporary Pastoral Issues in the Nigerian Church: A Challenge to Incarnate the Gospel." In A.G. Nnamani and M. Ihensekhein (eds.). *The Catholic Faith in the Face of Changing Values*. Benin City: Floreat System, 2013, p. 187.

⁴⁵ O.A. Falaiye, p. 15.

persons, and this has strongly defined the sense of ACIs, in terms of age-groupings and socio-cultural traditional groupings. It is about social interaction and communion of peoples: that is, the unity of community. We exist as individual only if we are in relation to others. It may be our family, peer groups and friends, or community; much of our uniqueness comes from being with and learning from others in groups. Our development occurs in a group context, and ASD cannot be an exception. Developmentally, our first group is the family and extended family. Much of our way of thinking about self and how we relate in other groups can be traced back to our family history. The human person can only survive and flourish in the network of healthy human relationships.⁴⁶ Then, what engender the network of healthy human relationships are healthy and sustainable ACIs. It is understood that the global consciousness is sited in human communitarian ethics, culture and linguistic relevance and it must be expressed towards the workability of ASD.

Reawakening BCP for the Realization of ASD

The African persons have great hunger for wholeness and integration, and everything good and beautiful in the world opens us toward the whole. Our desires are boundless. There is always the need to understand what the stages of development are.⁴⁷ They are: the value of human life, the respect of human rights and dignity, the sense of ecological continence and spirituality, avoidance of wars and other forms of conflict, avoidance of wrong disposal of industrial and forms of toxic wastes, avoidance of medical moral insincerity, and the likes. All these concerns of cultural restoration, revaluation and reformation centred on the political and diplomatic placements of ACIs for renewed one's self worth, rationality and intelligibility. They need to be properly communicated in a linguistic culture in which the people can easily understand it. It is about the people's well-being and safety. It is continually futuristic, only it is time bound. Just like the Greek's saying "there is no yesterday, no tomorrow. Time is a single continuum." What this means is that humanity is one and the same, and it needs to be promoted and respected by the rational and intelligible creatures it houses. It functions in the culture and language it fashioned for itself. This is development in continuum, because there

⁴⁶ Confer Kofler's foreword in John Kusumalayam 2008, p. 123.

⁴⁷ P.O. Isanbor, *The Pedagogy of African Philosophy for Integral Human Development in Scientific and Technological Culture*. In *Azonim N dum Iro ro Monograph Series, Vol. 1*. Ekpoma: E-mesh, 2017, p. 57.

cannot be development without humanity, and there cannot be humanity without culture and its linguistic impulses. This is the consciousness for development inherent in Senghor's *Negritude*: on the values of culture and development

It is in this context that we arrive at the essence of ACIs for the realization of ASD, where we recognize that "development of culture" and "culture of development" is two-way aspect of the human person that cannot be taken away from the individual irrespective of his or her racial origin and conviction. What it means that both the people and the society need to be conscientiously formed to have development sustained, and then humanity will be sustained. Then, more than material resources, the cultural values of communal relatedness, togetherness, "at-homeness" and an entire web of relationships are typical of the sense of African familyhood, as our blackness shows our sense of connectedness as common family of cultural values and ethics. Such is the idea of communal life initiated by the sense of family that a person's problems become those of the community, and remains the basis of BCP.⁴⁸

For the existential phenomenology of the otherness of African living, we recognized as well, the "Brotherhood of Humanism" which Kenneth Kaunda and Nelson Mandela purposed to strengthen the philosophy of *ubuntu*, which characterizes the cultural integration of African consciousness and Black psychology of human commonness.⁴⁹ Before now, exacting the relevance of African self-definition or cultural identity, as Olusegun Oladipo recommends that; "the African quest can quest can be summarized as a quest for freedom and development. This quest cannot be successful if all we do is strive to return to, or maintain, our old ways of life; or pursue change along lines established by foreign peoples."⁵⁰ We have to know that freedom defines character and sense of purposes, and with it, one's sense of independence is highly and totally characterized in management his or her fortunes and challenges.⁵¹ With such faces of changes which are inherent in every culture poise the human individual as a person of character and wills, to look at his future with the

⁴⁸ Cf, M.F. Asiegbu, "African Identity and Pentecostalism", p. 142.

⁴⁹ See, P.O. Isanbor, p. 57.

⁵⁰ Olusegun Oladipo, "The Issues of African Self-definition in the Contemporary World." In Olusegun Oladipo (ed). *Core Issues in African Philosophy*. Ibadan: Hope, 2006, p. 70.

⁵¹ P. Iroegbu and M.A. Izibili, *Kpim of Democracy: Thematic Introduction to Socio-Political Philosophy*, p. 45.

hope of developing authentically, and Africans are not an exception. For “a careful and balanced use of these two faces can strengthen us in our interactions with others cultures. It can also assist us in the search for appropriate socio-cultural frameworks for building anew and humane society in Africa”⁵², and holding the strength of human togetherness and integration in the management of their commonwealth and privileges as peoples defined and grouped by the same cultural personalization and identification.⁵³ With common thinking of development, we can greatly infer that we have common humanism, a globalised humanness, which justifies the global feature of common development.⁵⁴ The morality of common development not guaranteed by the commonsense associated by global hinge of scientific and technological development, but the common resign to the workability of human rights to peace, justice and harmony. These elements of symbiotic living are highly evidenced in BCP that is associated with its common communal ethic of development.

Conclusion

We have been concerned with the influencing valuation of ACIs for the realization of ASD through the explication of Senghor’s *Negritude* as the foundation of BCP. This is to relate the African cultural beingness with the ontological consideration of the BCP for the realization of ASD. With such philosophy, we recognized that the society with its politics, economy, labor, law, culture is not simply a secular and worldly reality, but a social and religious reality that must be redeemed for the sake for attaining the purpose of which the world created for. It is not alien to the message and economy of salvation of the African person. Society in fact, with all that is accomplished within it, must have the human person as its primary concern. This is the true cultural humanism that the African society is traditionally known for, and it is only with the consciousness of ACIs, is ASD possibly realizable.

Here, we pursue the conclusion of this paper along the conviction that the importance of the movement of *Negritude* as a basis of BCP for the realization of ASD in our world that has been bedeviled by wars and other forms of dehumanization. Therein, we recognized that the effects of the

⁵² Olusegun Oladipo, “The Issues of African Self-Definition in the Contemporary World”, p. 71.

⁵³ Cf, O.A. Falaiye, p. 20.

⁵⁴ P.O. Isanbor, p. 57.

societal adherence to cultural potency for the development of the African person and his or her society. We also recognized that; a people's culture can retard development as in the general secretiveness of Africa science. This situation detracts from the postulate of culture based development will include incidental revision of cultural realities that are out rightly inimical to positive human advancement. No culture without its sense and propensity of retardation, depending how it is employed at some particular times for the development of people and their society. But, the sense of responsibilities and commitment must be admitted in the employment of the culture by the members of African society for their development through proper cultural ideologies and implementations. In that way, the quest for ASD consciously prompts the African culture to its responsibilities that relate to the first law of nature, self-preservation, and recognizes the need for African culture to become both a stimulus for and a beneficiary of development properly so called.

Therefore, the African nations and leaders should be meaningfully shrouded in the efforts in overcoming the burdens to poverty, endemic diseases and imposing effects of corruption and management of human and natural resources. Away from this achievement, the thrust of ASD becomes very elusive and highly compromising in the fate of neo-colonialism, self-alienation by Africans on Africans. ASD will be more meaningful and realizable when human cultural identity is properly harnessed and applied to house the values (love, truthfulness, hospitality, trust, contentment, solidarity) of ASD. It is in them that development will be sustainable. There should be a proper valuation of ACIs to ascertain what a development should mean to the African people, in finding reason to promote its courses, and recognize the indispensable fact; in sustaining ACIs is ASD realized. This is underlying concern of development inherent of Senghor's *Negritude* as the basis of BCP.

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A FACILE STUDY CONCERNING THE PROSPECT AND CHALLENGES OF CONDUCTING A HYBRID METHOD OF LEGAL RESEARCH IN NIGERIA

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***Abstract:** Research writing is said to aim at conveying the relevance, findings, and proffering recommendations. In this regard, most scholars and reputable journal have always emphasized the need for quality research that adopt an empirical or a hybrid method of research. However, it has been observed that most legal researchers in Nigeria, are not in tune with a hybrid method of study, given its challenges. It is in this regard, that this study adopts a hybrid method of research in ascertaining the prospect and challenges of adopting a hybrid methodology in legal research in Nigeria. Concerning the empirical method, an online questionnaire was sent to 304 respondents residing in Nigeria. The data generated were analyzed through descriptive and analytical statistics. The study, therefore, found that a hybrid method of research has several prospects given its quality, authenticity, originality, and undisputed findings. The study also observes that despite the prospect of a hybrid method of research, there are several challenges encountered by Nigerian legal researchers given its complex nature. It is therefore concluded and recommended that for quality legal research a hybrid methodology should be adopted and legal researchers should be trained concerning the scientific method of research.*

***Keywords:** Hybrid, Method, Legal, Research, and Nigeria*

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Introduction

It is apt to state that various discipline (which also includes legal research) in academic research or study has been rated as an engine room for nation-building and development¹. It is concerning this, that most reputable journals are tilting towards empirical or a hybrid method of research writing or study that is aimed at conveying the relevance, findings, and solution of a particular study².

Concerning the above, it suffices to state that in several cases most legal researcher research or study have been abruptly rejected before delving into the main content of the study³. This is because the study is mainly doctrinal which may not be a suitable method of study that could portray such study as good and quality research⁴. This challenge of not being able to produce or write quality and standard empirical methods of research is stem from the fact that most legal researchers do not possess the knowledge of what should constitute the content of a good, quality, and standard empirical⁵. Furthermore, it suffices to state that there are some instances where some legal researcher knows that the subject matter of their research ought to be an empirical or hybrid method of research, but their challenge is how to use the checklist of an empirical or a hybrid method of research to arrive at a good, quality and standard research⁶. Also, several legal scholars often conceive empirically or a hybrid method of study as elusive and alien to legal research, therefore their conceive idea concerning empirical study, is that it is a science and social science-based method of research.

¹ P.A. Aidonojie, N. Okuoghae, O.P. Agbale and M.E. Idahosa, "Supervisor and Supervisee Relationship: The Legal and Ethical Issues Concerning Academic Theft in Nigeria Tertiary Institution", *Euromentor Journal* (2022), 13(1), 113-138.

² P.A. Aidonojie & A.O. Odojor, "Impact and Relevance of Modern Technological Legal Education Facilities amidst the Covid-19 Pandemic: A Case Study of Law Students of Edo University Iyamho", *KIU Journal of Humanities*, (2020) 5(4), 7-19; P.A. Aidonojie, O.A. Odojor, O.O. Ikubanni, A.A. Oyebade, A.I. Oyedeji and N. Okuoghae, "The Challenges and Impact of Technological Advancement to the Legal Profession in Nigeria given the Covid-19 Pandemic", *KIU Journal of Humanities* (2020), 6 (4), 5-19.

³ J.P. Ageert, and G. Kateman, "The quality of analytical information contained within abstracts and paper on new analytical methods", *Analytica Chimica Acta*, (1992), 265(2), 133-155.

⁴ M.A. Eloubeidi, S.B. Wade, D. Provenzale, "Factors associated with acceptance and full publication of GI endoscopic research originally published in abstract form", *Gastrointest Endosc* (2001), 53, 275-282.

⁵ Ibid

⁶ Ibid.

Although, before now the use or inclusion of an empirical method of research in legal research was unknown to law⁷, however, in the current dispensation it is a prerequisite that all academic research that requires the inclusion or use of an empirical research method⁸ must conform to such method of study to convey the actual findings and solution to the findings.

It is concerning the above that this study tends to embark on a hybrid method of study concerning the prospect and challenges of conducting a hybrid Method of legal research in Nigeria. Furthermore, proffering possible solutions in resolving the challenges often encountered by legal researchers in conducting legal research in Nigeria.

Methodology

The study adopts the use of a hybrid method (combined doctrinal and non-doctrinal method of research) of study research. The doctrinal method of study, mainly concerning the fact that it enables the researcher to analytically and critically examine several literatures such as; scholarly journal articles, books, internet articles, and other relevant sources as they relate to the nature and concept of a hybrid method of research, the prospect and its challenges concerning the hybrid method of research in legal research.

However, a non-doctrinal or empirical method of study is used in this study to aid and facilitate the researcher to gather and collate data through the use of a questionnaire survey instrument. The study adopts an analytical and descriptive approach in examining and analyzing the data obtained with the use of a questionnaire. The essence and reason for adopting a non-doctrinal method are to enable the researchers to ascertain the prospect and challenges often encountered by legal researchers in adopting a hybrid method of legal research in Nigeria. Furthermore, it will also aid in identifying possible remedies that could aid in savaging the challenges.

Aims and Objective of Research

It suffices to state that the reason why most researchers, undergraduate and postgraduate do have challenges concerning research (most especially in the area of hybrid legal research), is concerning the fact

⁷ T.M. Annesley, "The abstract and the elevator talk: A tale of two summaries", *Clin Chem* (2010), 56, 521-4.

⁸ L.B. Adollaci and M.G Pereira, "The introduction, methods, results, and discussion (IMRAD) structure: a fifty-year survey", *J Med Libr Assoc*, (2004), 92, 364-367.

that, they do not concern themselves with the regard to objectives and aim of their research⁹. However, the following serve as aims and objectives that could aid in guiding an individual before embarking on a doctrinal and non-doctrinal or a combined method of research¹⁰.

- i. To ascertain and discover current or new facts or principles;
- ii. To verify and test old facts or principles on how relevant in the current dispensation;
- iii. Another objective of the research is aimed at examining the consequences of new facts or principles or old facts or principles;
- iv. To establish or propound ideas, or theory, or concept;
- v. To ascertain the consistency and certainty of old facts, theories or principles, or concept;
- vi. To ascertain or established the availability of alternate choices concerning.

Conceptual Nature of a Hybrid Method of Legal Research

Writing a good and quality research study abstract is very sacrosanct in an academic study¹¹, in this regard, it is relevant for every researcher to avert his/her mind to the content of their study if it solves the actual problem intended by the study. However, it suffices to state that a hybrid method of research is a combination of two methods of research that include the following;

1. Doctrinal method of research

The word doctrinal is called in Latin '*doctrine*' which in essence means knowledge, education, and learning from existing materials such as; laws, books, articles, periodicals, and other relevant materials¹². In this regard, doctrinal research involves an extensive survey of and analysis of existing literature and laws¹³ that deals with the subject matter of the study. It is a library-based form of research often used by most legal researchers¹⁴. In

⁹ J.W.L. Acals and D. Kotz, "Effective writing and publishing scientific papers, part II: Title and abstract", *J Clin Epidemiol*, (2013), 66, 585-598.

¹⁰ Ibid

¹¹ Ibid

¹² M.N. Abamir, "How to write an experimental research paper", *Acta Neurochir*, (2002), 83, 109-113.

¹³ D. Ailain, k. Kiarash, L. Céleste, R. Michel, and M. Patrice, "Quality of Abstracts in 3 Clinical Dermatology Journals", *Arch Dermatol*, (2003), 139(5), 589- 593.

¹⁴ C. Acndrade, "How to write a good abstract for a scientific paper or conference presentation", *Indian J Psychiatry*, (2011), 53, 172-5.

Nigeria, the doctrinal method of research is very pronounced in the legal profession when analyzing legal issues and finding a probable legal solution to some challenges¹⁵. In this regard, a doctrinal method in legal research involves a systematic and logical analysis of the constitution, laws, and literature, in arriving at a rational-legal conclusion.

However, it suffices to opine that the structure or checklist of a doctrinal research method often takes the following format as follows;

- i. Abstract
- ii. Introduction
- iii. Method
- iv. Major discussion of the subject matter (often termed as a body of the study)
- v. Conclusion/recommendation

In this regard, it suffices to state that in achieving the above structure or checklist of a doctrinal method of research, the researchers often engage in reading or studying several pieces of literature or laws in a comprehensive or detailed manner. The researcher after a detailed reading is required to engage in a critical analysis of the said idea derived from the literature or laws in formulating its concept or ideology or findings¹⁶. The researcher then forms its conclusion and makes a recommendation concerning his/her observation derived from the existing literature and laws.

Relevant Tools often use in Conducting a Doctrinal Legal Research

In conducting successful doctrinal research authors often employ the use of several existing primary and secondary sources of authority¹⁷. In this regard, their ideas or opinion are formulated from already existing knowledge. In this regard, the following serve as some of the basic tools for conducting doctrinal research;

- i. Constitution
- ii. Statutory law
- iii. Judicial precedent or Case law report
- iv. Periodicals

¹⁵ B. Acaramelli, "Abstract - The trailer of scientific communication", *Rev Assoc Med Bras*, (2011) 57, 593.

¹⁶ T.M. Adnnesley, "The abstract and the elevator talk: A tale of two summaries", *Clin Chem*. (2010), 56, 521-4.

¹⁷ O.I. Edetalehn, "An Appraisal of Doctrinal Legal Research Methodology in Nigeria", *Edo University Law Journal*, (2019), 1(2), 28-48.

- v. Textbook
- vi. Book chapter
- vii. Journal article
- viii. Internet articles
- ix. Monographs

The above tools are often used by the researcher in Nigeria when adopting a doctrinal method of research. In this regard, this often poses a challenge in ascertaining the quality and how reliable such research is when compared to a non-doctrinal method of research. In this regard, it suffices to state that, it is concerning the tool often employed in a doctrinal method of research, that it is often considered as an opinionated form of research that could be biased or not tilting towards discovering new facts and finding the actual solution to current issues.

2. Non-doctrinal method of study

A non-doctrinal method of study is also known as an empirical method of research, that involves the use of fieldwork¹⁸. The non-doctrinal method uses a data survey method obtained through the use of interviews, questionnaires, samples obtained from clinical sources, and diagnosing of a participant¹⁹. Furthermore, the non-doctrinal method of research requires the researcher to give a detail concerning the design that was adopted, the sampling size and method used in identifying their audience or respondents, and also the instrument used in the study²⁰.

Concerning the above, a non-doctrinal method of study is required to have the following checklist or contents as follows;

- i. Abstract
- ii. Background or brief introduction of the study
- iii. Methodology
- iv. Sampling techniques and sampling size
- v. Results and Discussion of findings
- vi. Conclusion/recommendation

Given the above, this study shall further briefly examine and analyze the various content or checklist of a non-doctrinal method of study as follows;

¹⁸ Ibid

¹⁹ Ibid

²⁰ A. Adnstey, "Writing style: Abstract thoughts", *Br J Dermatol.* (2014), 171, 205-6.

i. Abstract

An abstract can be referred to as an abridged and a concise written statement of a comprehensive research study without missing out on the relevant content of the said study. According to the Black's Law Dictionary,²¹ it defined an abstract as thus: 'a concise and short statement of a text or written work, especially of a legal document; a summary of a written work.' Furthermore, the Oxford Advanced Learner's Dictionary²² provides that: 'An abstract is a short piece of work of art or writing containing the major ideas in a document.'

Concerning the above, it suffices to state that, an abstract is a summarise statement that contains the major elements of an individual research study²³. It is usually or often the last section written by most authors, but is often the first section or part of a research study. In this regard, an abstract should therefore give a better preview or snapshot of the research undertaken. It must also be noted that an abstract is also important for indexing. This is concerning the fact that, when searching or scouting online for a research study, most databases would often display the title and the abstract of the study. In this regard, a good abstract will propel a reader to go through the full text of the research work or study²⁴.

Given the above, an abstract can be said to be the window that unveils the relevance and essence of large content of written research. However, it suffices to state that there are types of abstract which every writer must avail their mind when writing and they are:

- a) Structured abstract;
- b) Unstructured abstract.

The above will be discussed as follows;

a) Structured abstract

This type of abstract is regarded as a structure because it required a subheading to form a good abstract and it is informative. Furthermore, a structured abstract is adjudged to be preferable by most scientific journal that focuses on scientific or empirical study. This is because it is often useful in a clinical trial report, observational studies, case studies, and reporting other empirical educational studies. However, irrespective of the

²¹ A. Bryan, *Garner 'Black's Law Dictionary* 11th Edition.

²² *The Oxford Advance Learner's Dictionary* 7th Edition.

²³ P. Dewan and P. Gupta, "Writing the Title, Abstract and Introduction: Looks Matter!", *Indian Pediatrics Journal* (2016), 53, 235-241.

²⁴ *Ibid*

quality content of a structured abstract, it has the disadvantage of being complex, consuming more space, and could be more than the usual word limit required of an abstract.

b) Unstructured abstract.

An unstructured abstract can best be described as written running text without the use of subheadings²⁵. In this regard, an unstructured abstract is written in a single paragraph and does not involve a mechanical composition. Although the content of unstructured abstract is also similar to structured abstract, its composition is not mechanical like a structured abstract that is composite through the use of a sub-heading²⁶. The abstract in this study can be referred to as a good example of an unstructured abstract²⁷.

Content of a Quality or Good Abstract

Writing a good abstract is very sacrosanct in an academic study²⁸, in essence, it is relevant for every writer to avert his/her mind to the content of an abstract. In this regard, an abstract is required to possess the content or checklist which are;

- a) Background or brief introduction and/or Objectives
- b) Methodology
- c) Results
- d) Conclusion/recommendation

ii. Background or a brief introduction

The brief introduction or background of the study is often written in three or two statements²⁹. The researcher is meant to briefly state a general introduction of the subject matter of the study and problem statement which tend to portray the essence of carrying out the study³⁰.

²⁵ J.W.L. ACals, and D. Kotz, "Effective writing and publishing scientific papers, part II: Title and abstract", *J Clin Epidemiol.* (2013), 66, 585-598.

²⁶ M. A. Winker. "The Need for Concrete Improvement in Abstract Quality", (1999), 181(12), 1129-1130.

²⁷ A.V Alexandrov and M.G. Hennerici, "Writing good abstracts", *Cerebrovasc Dis*, (2007), 23, 256-9.

²⁸ L.M. Ailharbi, and J.M. Swales, "Arabic and English abstracts in bilingual language science journals: Same or different?", *Languages in Contrast*, (2011), 11(1), 70-86.

²⁹ S. Rian and S. O. Emovwodob, "Indonesia as Legal Welfare State: The Policy of Indonesian National Economic Law", *Journal of Human Rights, Culture and Legal System*, (2022), 2(1), 1-13.

³⁰ Ibid

Furthermore, it also contains the objective of the study³¹. According Mehrdad Jalalian³² in her discussion concerning the background or introduction of research work stated that an introduction or background of a research work consists of three brief checklists which include;

- a) Identification of the core content of the research work;
- b) The context of the study tends to analyze the conceptual issues of the study;
- c) Thirdly, the objective or focus of the study.

Concerning the above, it can be said that an introduction or background of a hybrid research study must contain the following checklist;

- a) General statement of the subject matter of the study;
- b) Conceptual issues of the subject matter of the study;
- c) Objective or focus of the study.

iii. Methodology

The method adopted in a research study is often a relevant concern in all studies or research³³. This is concerning the fact that it enables the reader to identify if such a study is a review work that consists of descriptive or analytical existing literature and law³⁴, or research that is based on fieldwork³⁵. However, a non-doctrinal or a hybrid method of study involves scientific or empirical clinical trial reports, observational studies, case studies, and reporting other empirical educational studies

However, it must be noted that discipline such as law encourages the use of a combined or a hybrid research method. This is concerning the fact that law generally and primarily is enacted doctrines found in a primary and secondary source, in this regard, adding a non-doctrinal method is aimed at sampling the opinion of most persons on how a system or law should work or work.

³¹ Ibid

³² M.d Jalalian 'Writing an eye-catching and evocative abstract for a research article: A comprehensive and practical approach', *Electronic physician*, (2012), 4(3), 520-524.

³³ T. E. Avan, P. Simkhada and A. Rizyal, "Submitting a paper to an academic peer-reviewed journal, where to start?", *Health Renaissance*, (2012), 10(1), 1-4.

³⁴ Ad Hoc Working Group for Critical Appraisal of the Medical Literature, 'A proposal for more informative abstracts of clinical articles' [1987] (106), *Annals of Internal Medicine* 598-604.

³⁵ Ibid.

iv. Sampling techniques and sampling size

Sampling techniques involve a procedure of ascertaining a subset of a given population in a study that tends to give an actual representation of a whole population. In this regard, it suffices to state that given the fact that a researcher may not be able to reach out to the general population as it concerns its study, it is required that the researcher should through the use of sampling techniques sample some members of the targeted community in ascertaining or get an insight of his/her research focus. Also, it can be said that a sampling technique is a statistical method that tends to present a subset of the group as a representation of the whole group.

Given the above, it is apt to state that there are generally five (5) acceptable sampling methods and they are briefly examined as follows;

a. Random Sampling Techniques

This type of sampling technique involves choosing or identifying the respondents or members of a group without adopting any form of design or order. The random sampling techniques method has been adjudged to be the preferred and reliable way of sampling. This is concerning the fact that According to Prof. Bajpai *et al.*, in their study “Law Research Methodology: ‘Sampling Techniques’³⁶” opined that random sampling techniques possess the following advantages:

- i. That a random sampling technique is hassle-free and not complicated in sampling a heterogeneous population;
- ii. There are minimal or no chances of being biased when using simple random sampling techniques;
- iii. Furthermore, it doesn’t require special techniques and could be very suitable in an empirical legal analysis.

Furthermore, the above statement of Prof. Bajpai has also been confirmed by Aidonojie *et al*³⁷ in several of their studies.

³⁶ G.S. Bajpai, M.T. Maanvi, S. Ranbir, and V. K. Srivastva “Law Research Methodology: ‘Sampling Techniques’”.

http://epgp.inflibnet.ac.in/epgpdata/uploads/epgp_content/law/09_research_methodology/12_tools_and_techniques_of_data_collection/et/8171_et_et.pdf accessed 3rd June, 2020

³⁷ P.A. Aidonojie, O.O. Ikubanni, N. Okoughae, A.O. Ayoedeji, “The challenges and relevance of technology in administration of justice and human security in Nigeria: Amidst the Covid-19 pandemic”, *Cogito Multidisciplinary Journal*, (2021), Vol. 13(3), 149 –

b. Systematic sampling

This type of technique adopts a methodical, orderly, and logical and organizes rules in choosing its respondents from a larger population³⁸. A good example is picking or choosing every 5th or 10th person from a larger respondent. This system or method of sampling is said to be very rigid and the data to be obtained could be skewed. Furthermore, the result obtained may not be balanced if the respondents consist of both male and female

c. Clustered sampling

A clustered sampling involves where the researcher uses a subgroup from a larger population as its respondents to his/her study³⁹. One major relevance of cluster sampling techniques is that the respondents are already known because they are clearly defined. In this regard, cluster sampling techniques are said to be predefined, which in essence makes the study easier and more efficient. Although, it said that where a cluster, does not adequately represent the whole population, it could amount to being biased.

d. Convenience sampling

This type of sampling technique is the most easiest and unreliable method of sampling. This is concerning the fact that the researcher often makes use of the nearest or closest person to them as their respondents representing a larger population or group⁴⁰. For example, a person who intends to research issues concerning terrorism may focus on

170; P.A. Aidonojie, O.O. Anne, and O.O. Oladele, "An Empirical Study of the Relevance and Legal Challenges of an E-contract of Agreement in Nigeria" *Cogito Multidisciplinary Research Journal*, (2020) Vol. 12(3), 181; P.A. Aidonojie, J. Nwazi, and E. Ugiomo, "The Legality, Prospect, and Challenges of adopting Automated Personal Income Tax by States in Nigeria: A Facile Study of Edo State", *Cogito Multidisciplinary Journal*, (2022), Vol. 14(2), 149 - 170; P.A. Aidonojie, A.O. Odojor and O.P. Agbale, "The Legal Impact of Plea Bargain in Settlement of High Profile Financial Criminal Cases in Nigeria", *Sriwijaya Law Review*, (2021), Vol. 5(2), 161-174; T. A. Majekodunmi, M.E. Idahosa, O.O. Ikubbanni, P.A. Aidonojie, and J.A. Oluwaseun, "The causes of the Rising incidence of Terrorism occasioning Deprivation of the Right to Life in Nigeria", *KIU Journal of Humanities*, (2022), Vol. 7(2), 5-19.

³⁸ Ibid

³⁹ G.S. Bajpai, Ms Maanvi Tiku, Ranbir Singh, and V. K. Srivastva "Law Research Methodology: 'Sampling Techniques'"

http://epgp.inflibnet.ac.in/epgpdata/uploads/epgp_content/law/09_research_methodology/12_tools_and_techniques_of_data_collection/et/8171_et_et.pdf accessed 3rd June, 2020

⁴⁰ Ibid

interviewing coworkers, church members, or family members. It also involves making use of existing data that is available.

e. Stratified sampling

This type of sampling seems to be similar to cluster sampling techniques, this is concerning the fact that it involves a process of sampling a larger group that is broken into strata⁴¹. In this regard, a stratified method of sampling can be said to involve breaking a major group into strata such as age, profession, and gender. However, a stratified sampling technique is quite different from a cluster sampling method, because in the stratified sampling method individual are randomly chosen from each of the strata broken from the main group as against a cluster sampling method that made use of a just a subgroup.

v. Results and Discussion of findings

The result is one of the contents of a good hybrid method of research that represents the findings of the study. Where a study adopts a doctrinal method of research, the findings or result is often simple to write research. This is because the researcher is expected to present his result in a plain and unambiguous statement as identified in the primary and secondary sources as it relates to the subject matter of the study. However, the result in a doctrinal or hybrid method of research study is said to be opinionated and may not reflect the thorough findings of the study.

However, where a study employs the use of a non-doctrinal method, it is often difficult in writing or drafting the result of the study. This is because there are circumstances in the result is often required to be presented in a scientific report method that requires the use of words, number, and formula such as;

- a) Mean;
- b) Standard deviation;
- c) 95% confidence interval;
- d) Mean difference;
- e) P value;
- f) Median;
- g) Interquartile range.

In this regard, merely stating a result of a non-doctrinal or hybrid method of study in a sentence without representing it in numerical or formula format is said to be inappropriate. However, it suffices to state

⁴¹ Ibid

that the above method of scientific reporting of results is obscure and inappropriate to several legal researchers. This is concerning the fact that conducting or reporting a scientific result as it relates to the legal area of scientific research is unknown and cumbersome to several legal researchers. Furthermore, it also suffices to state that, such cumbersome scientific result reporting in a research study is erupted with technicalities. In this regard, in the ideology of several legal researchers, such scientific result reporting is not in accordance with the current legal dispensation in Nigeria. Especially in this 21st century where the doctrine of equity is more pronounced in eradicating technicalities in the administration of justice.

However, it is abruptly condemnable for a legal researcher to conduct opinionated based research (doctrinal) in a study that requires fieldwork (non-doctrinal). This is concerning the fact that in such opinionated research the researcher is placing his/herself as the law of the subject area of research. In this regard, it suffices to state that the best form of research that reviews what ought to be is an empirical method of research or a hybrid method of research (consisting of doctrinal and non-doctrinal).

Data Presentation/Analysis

In this study, the data were generated or obtained from the questionnaire sent to the respondents residing in Nigeria and it was therefore analysed as follows:

Sample Size and Techniques

Concerning the sampling techniques, the study employs the use of simple random sampling techniques in selecting the respondent to respond to the online survey questionnaire. The essence of adopting or using simple random sampling techniques is that it has been adjudged to be more reliable techniques devoid of any form of bias⁴². Furthermore,

⁴² P.A. Aidonojie, I.E. Oaihimire, and OP. Agbale, "The Legal and Ethical Issues concerning Diagnosing and Treatment of Patients by Pharmacists in Nigeria", *Euromentor Journal*, (2022), Vol. 13(2), 113-138; P. A. Aidonojie, A.O. Odojor, and K.O. Oladele, "An Empirical Study of the Relevance and Legal Challenges of an E-contract of Agreement in Nigeria" *Cogito Multidisciplinary Research Journal*, (2020) 12(3), 170-190; P.A. Aidonojie, T.A. Majekodunmi, O.O. Ikubanni, and N. Ibrahim, "The causes of the Rising incidence of domestic violence in Nigeria: Proposing Judicial Separation as a Panacea", *Jurnal Hukum UNISSULA*, (2022), 38(2), 61-80.

several studies by Aidonojie et al.⁴³ identify several advantages concerning the simple random sampling techniques as follows;

- i. They stated that a simple random sampling technique is more suitable for choosing respondents from a country like Nigeria which is heterogeneous;
- ii. They stated that it is hassle-free and not complicated in sampling a heterogeneous population;
- iii. Also, they further stated that there are minimal or no chances of being biased when using simple random sampling techniques;
- iv. Furthermore, it doesn't require special techniques and could be very suitable in an empirical legal analysis.

However, the study made use of 304 respondents living or residing in the various states of Nigeria as a sample size. The respondents were randomly selected in this study to respond to the online survey questionnaire.

Data Analysis

The data obtained through or with the use of an online questionnaire method survey is at this moment analysed as follows:

Research Question One

What State do you reside?

304 responses

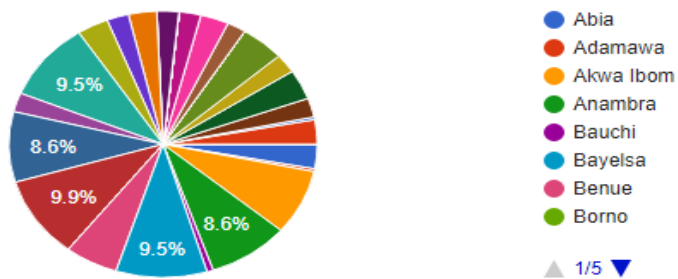


Figure 1: Respondents identification of the states they reside or live in Nigeria

⁴³ O.O. Oladele, P.A. Aidonojie, J.E. Uzualu, O.O. Ikubanni and A.I. Oyedeji, "An Empirical Study of Criminalizing Minor Infractions of Tax Laws in Nigeria: The Need for Negotiated Punishments", *KIU Journal of Humanities*, (2022), 7(2), 23-35; P.A. Aidonojie, "The Societal and Legal Missing Link in Protecting a Girl Child against abuse before and Amidst the Covid-19 Pandemic in Nigeria" *Jurnal Hukum UNISSULA*, (2022), 38(1), 61-80

S/N	States in Nigeria	Responses of Respondents	Percent
1	Abia	9	3%
2	Adamawa	1	0.3%
3	Akwa Ibom	24	7.9%
4	Anambra	26	8.6%
5	Bauchi	2	0.7%
6	Bayelsa	29	9.5%
7	Benue	17	5.6%
8	Borno	Nil	Nil
9	Cross River	30	9.9%
10	Delta	26	8.6%
11	Ebonyi	7	2.3%
12	Edo	29	9.5%
13	Ekiti	10	3.3%
14	Enugu	7	2.3%
15	(FCT) Abuja	9	3%
16	Gombe	7	2.3%
17	Imo	7	2.3%
18	Jigawa	Ni	Nil
19	Kaduna	Nil	Nil
20	Kano	Nil	Nil
21	Katsina	Nil	Nil
22	Kebbi	Nil	Nil
23	Kogi	7	2.3%
24	Kwara	9	3%
25	Lagos	6	2%
26	Nassarawa	Nil	Nil
27	Niger	Nil	Nil
28	Ogun	14	4.6%
29	Ondo	7	2.3%
30	Osun	11	3.6%
31	Oyo	7	2.3%
32	Plateau	1	0.3%
33	Rivers	9	3%
34	Sokoto	Nil	Nil
35	Taraba	Nil	Nil
36	Yobe	Nil	Nil
37	Zamfara	Nil	Nil
	TOTAL	304	100%

Table 1: Valid responses concerning the various states the respondents live and reside in Nigeria

Figure 1 and Table 1 above are a representation of valid responses obtained from respondents in identifying the fact that they lives and reside in Nigeria.

Research Question Two

What is your educational level?

304 responses

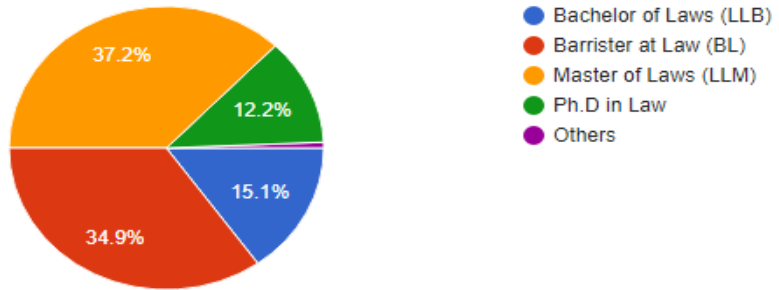


Figure 2: Responses of respondents identifying their various degree level in the legal profession in Nigeria

Legal Professional Respondents	Degree of Response	Percent
Bachelor of Laws (LLB)	46	15.1%
Barrister at Law (BL)	106	34.9%
Master of Laws (LLM)	113	37.2%
Ph.D. in Law	37	12.2%
Others	2	0.7%
Total	304	100%

Table 2: Valid respondents' identification of their degree level in the legal profession in Nigeria

Figure 2 and Table 2 above are the respondent responses identifying their degree level in the legal profession in Nigeria.

Research Question Three

Have you ever engage in a research that involve a hybrid method of research?

302 responses

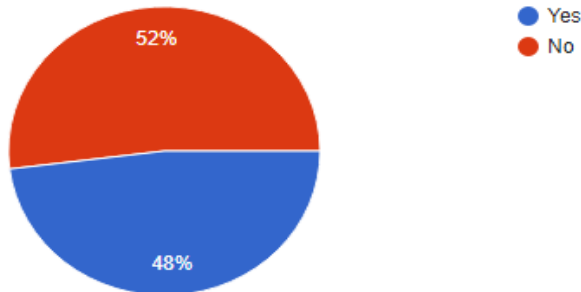


Figure 3: Respondents identifying if they have ever engaged in a hybrid method of legal research

	Response	Percent
Valid Yes	145	48%
Valid No	157	52%
Total	302	100%

Table 3: Valid respondents' responses stating if they have ever engaged in a hybrid method of legal research in Nigeria

Figure 3 and Table 3 are a valid representation of respondents' responses identifying if they have ever engaged in academic research.

Research Question Four

Which of the following serves as a prospect of a hybrid method of legal research? You can tick more than one option

Copy

301 responses

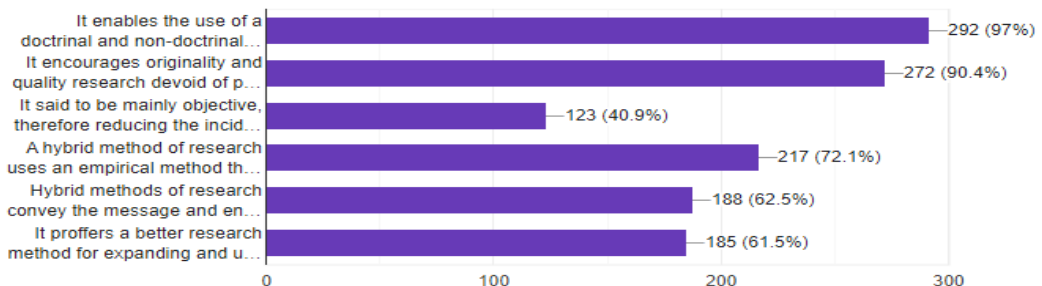


Figure 4: Cluster of responses of respondents stating the prospect of a hybrid method of legal research

Prospect of a hybrid method of research	Cluster of Response	Percentage
It enables the use of a doctrinal and non-doctrinal method of study that is adjudged to be relevant to legal research	292	97%
It encourages originality and quality research devoid of personal opinion	272	90.4%
It said to be mainly objective, therefore reducing the incidence of being bias	123	40.9%
A hybrid method of research uses an empirical method that is more reliable in ascertaining the actual problem of the society and the solution	217	72.1%
Hybrid methods of research convey the message and enable the audience or reader to understand the study	188	62.5%
It proffers a better research method for expanding and updating the laws than a mere doctrinal study	185	61.5%

Table 4: Valid Cluster of responses of respondents stating the prospect of a hybrid method of legal research

Figure 4 and Table 4 are a valid cluster of responses by the respondents in stating the prospect of a hybrid method of legal research.

Research Question Five

Are there challenges often encounter in conducting a hybrid method of legal research?

300 responses

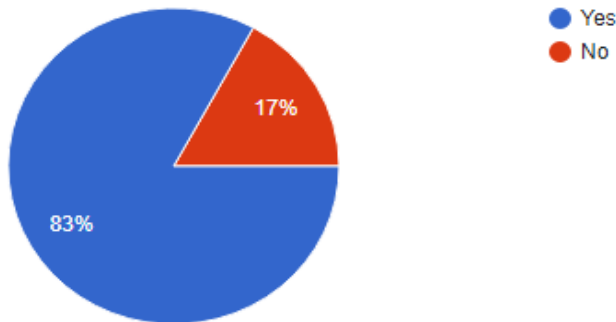


Figure 5: Respondents identifying if there are challenges concerning a hybrid method of legal research

	Response	Percent
Valid Yes	249	83%
Valid No	51	17%
Total	300	100%

Table 5: Valid respondents' identification if there are challenges concerning a hybrid method of legal research

Figure 5 and Table 5 are respondents' responses identifying if there are challenges often encountered by the respondents in conducting a hybrid method of legal research in Nigeria.

Research Question Six

Which of the following constitute challenges often encounter in a hybrid method of legal researcher? You can tick more than one option



259 responses

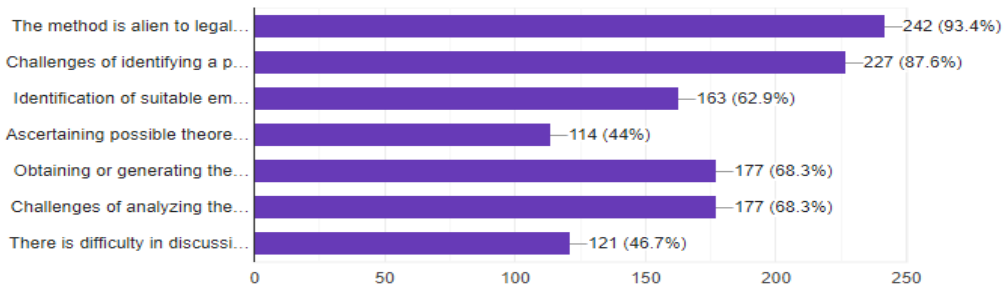


Figure 6: respondents' identification of the challenges often encountered is adopting a hybrid method of research

Challenges of a hybrid method of legal research in Nigeria	Responses of respondents	Percentage
The method is alien to legal research and is expensive	242	93.4%
Challenges of identifying a possible research question	227	87.6%
Identification of suitable empirical tools (such as questionnaire, interview, and Observation)	163	62.9%
Ascertaining possible theoretical framework of empirical study	114	44%
Obtaining or generating the data for the empirical research	177	68.3%
Challenges of analyzing the data obtain and making a sense of the data to present	177	68.3%

viable result		
There is difficulty in discussing the result obtained from the fieldwork	121	46.7%

Table 6: Valid respondents' identification of the challenges often encountered is adopting a hybrid method of research

Figure 6 and Table 6 are a cluster of the responses of respondents stating the various or some of the challenges often encounter in adopting a hybrid method of legal research.

Research Question Seven

Which of the following could serve as a possible solution to resolving the above identified challenges? You can tick more than one option



259 responses

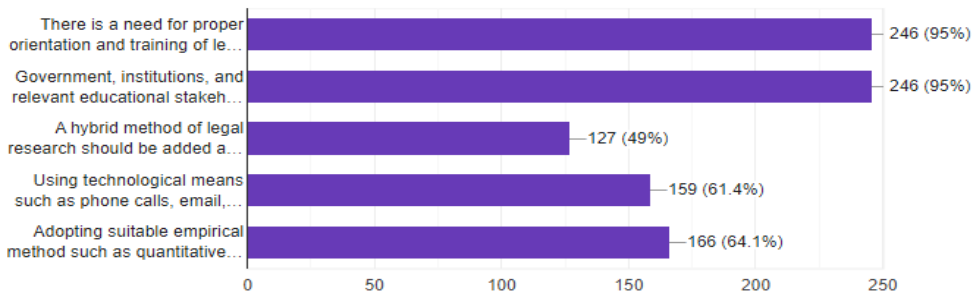


Figure 7: Respondents stating possible remedy in saving the challenges concerning a hybrid method of research

Remedies concerning the challenges of a hybrid method of legal research in Nigeria	Cluster of Responses	Percentage
There is a need for proper orientation and training of legal researchers concerning the use of a hybrid method of research	246	95%
Government, institutions, and relevant educational stakeholders should endeavor to fund quality hybrid method of research	246	95%
A hybrid method of legal research should be added as part of a course of study for law student undergraduate program	127	49%
Using technological means such as phone calls, email, WhatsApp, Instagram, Google form and SPSS to obtain, collate and analyse data for ease	159	61.4%
Adopting suitable empirical method such as quantitative description and analysis that	166	64.1%

doesn't use the hypothesis that could be complicated for legal research		
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Table 7: Valid cluster of respondents identifying the remedy in salvaging the challenges of a hybrid method of research

Figure 7 and Table 7 are a cluster of responses by the respondents in identifying some possible remedies to salvage the challenges often encounter in adopting a hybrid method of legal research in Nigeria.

Discussion of Findings

The data obtained and collated through the use of an online survey questionnaire in this study as analyse and presented above, further reveal the fact that figure 1 and table 1, clearly show that the respondents (304 respondents) live and reside in Nigeria. Figure 1 and Table 1 are to ensure that the respondents are actual Nigerians to give a vivid and accurate experience concerning conducting a hybrid method of research. Given the fact that the study focuses on a facile study of the prospect and challenges of using a hybrid method of legal research. Figure 2 and table 2 further aim at ensuring that the respondents are within the practice of the legal profession. In this regard,

- i. 15.1% of the respondents identify that they have acquired a Bachelor of Law (LLB) degree level;
- ii. 34.9% stated they have attained the Barrister at Law (BL) degree level;
- iii. 37.2% also stated that they acquire a Master of Laws (LLM) degree;
- iv. 12.2% Further stated that they have attained Ph.D. in Law degree level.

Given the above, it suffices to state that virtually all the respondents who had gone through the experience of the study of law must have embarked on long essay research as a major requirement for the grant of the above degree.

However, having identified that the respondents are from Nigeria and that they are within the legal profession. Figure 3 and Table 3 above, further ascertain if the respondents have engaged in a hybrid method of legal research. Although, the majority of the respondents (52% of respondents) responded 'No', however, 48% of respondents also responded yes. In this regard, the number of respondents who have

engaged in a hybrid method of legal research may have an experience with the prospect and challenges of a hybrid method of legal research. Also, the respondents who have not engaged in legal research show the challenges that may have discouraged them from embarking on such research. However, in figure 4 and table 4 the respondents were able to via a cluster of responses identify some of the prospects of a hybrid method of legal research as follows;

- i. 97% of the respondents stated that it enables the use of a doctrinal and non-doctrinal method of study that is adjudged to be relevant to legal research;
- ii. 90.4% of the respondents identify the fact that it encourages originality and quality research devoid of personal opinion;
- iii. 40.9% stated that is said to be mainly objective, therefore reducing the incidence of being bias;
- iv. 72.1% identify that a hybrid method of research uses an empirical method that is more reliable in ascertaining the actual problem of the society and the solution;
- v. 62.5% of the respondents also state that hybrid methods of research convey the message and enable the audience or reader to understand the study;
- vi. Furthermore, it was also stated that it proffers a better research method for expanding and updating the laws than a mere doctrinal study.

However, irrespective of the prospect concerning a hybrid method of legal research, in figure 5 and table 5, 83% representing the majority of the respondents identify that there are challenges often mitigating the use of a hybrid method of research. Furthermore, in figure 6 and table 6, the respondents were able to identify some of the challenges often encounter in adopting a hybrid method of legal research as follows;

- i. 93.4% of the respondents stated that a hybrid method of research is alien to legal research and is expensive;
- ii. 87.6% of respondents stated that there are challenges in identifying a possible research question;
- iii. 62.9% stated that they often encounter the challenges of identifying suitable empirical tools (such as questionnaires, interviews, and Observation);
- iv. 44% stated that ascertaining a possible theoretical framework for the empirical study is a challenge;

- v. 68.3% also stated that obtaining or generating the data for the empirical research often constitutes a challenge;
- vi. Furthermore, 68.3% of the respondents identify the fact that there are challenges in analyzing the data obtain and making a sense of the data to present viable result;
- vii. 46.7% also identify that there is difficulty in discussing the result obtained from the fieldwork.

Given the fact that the prospect of a hybrid method of legal research outweighs the challenges, the study further sort for possible remedy in offsetting the challenges concerning the use of a hybrid method of legal research. In this regard, in figure 7 and table 7 the respondents were able to identify the following as the possible remedy for savaging some of the challenges as follows;

- i. 95% of the respondents stated that there is a need for proper orientation and training of legal researchers concerning the use of a hybrid method of research;
- ii. 95% identify the fact that Government, institutions, and relevant educational stakeholders should endeavor to fund quality hybrid method of research;
- iii. 49% of the respondents stated that a hybrid method of legal research should be added as part of a course of study for law student undergraduate program;
- iv. Also, 61.4% identify the use of technological means such as phone calls, email, WhatsApp, Instagram, Google form, and SPSS to obtain, collate and analyse data for ease;
- v. Furthermore, 64.1% of the respondents stated that adopting suitable empirical methods such as quantitative description and analysis that doesn't use the hypothesis that could be complicated for legal research, could aid in salvaging some of the challenges identified in this study.

Conclusion/Recommendation

The study has been able to address the prospect concerning a hybrid method of research as a potent, reliable, and unbiased form of research method. Furthermore, the study also identifies the fact that, given the peculiar nature of legal research, the use of a hybrid method of research is preferable to doctrinal method research, given the fact that is an

opinionated or prejudiced form of research that may not solve the actual legal issues or problem.

However, it was also spotted by this study that irrespective of the fanciful prospect concerning a hybrid method of research, there several challenges that often affect legal researchers in adopting a hybrid method of research. Some of the challenges spotted or identify in this study is that such a form of research is alien to legal research. Furthermore, it was also identified that a hybrid method of research is expensive, complex, and technical.

Despite the disadvantage identified in this study, it suffices to state that the relevance and prospect of a hybrid method in this 21st century outweigh the disadvantage. In this regard, it must be stated to ensure quality, original and reliable research devoid of personal bias that could identify and resolve or correct legal issues, a hybrid method of research should be adopted.

Concerning the above, it is hereby recommended to salvage some of the challenges identified in this study as follows;

1. A proper workshop training legal researchers and students concerning the use of a hybrid method of research;
2. Addition of hybrid method of research as part of undergraduate and postgraduate as topical issues of study in a research methodology course;
3. Government, tertiary institutions, and various academic stakeholders sponsoring legal researchers involved in a hybrid method of a researcher;
4. Giving an incentive to legal researchers who through their hybrid method of legal research solve legal issues and contribute to the development of Nigeria and the global environment.

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