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CONTENTS:

REPRESENTATION OF THE SLAVIC ETHNICITY IN THE ITALIAN NEWSPAPER "LA REPUBBLICA"

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Abstract

The article describes the way in which the Italian daily newspaper represents and constructs the image of Slavic ethnicity (EU member states only). The aim is to provide the general insight into the image the Italians have about the Slavic countries (Bulgaria, Croatia, the Czech Republic, Poland, Slovakia and Slovenia) in order to observe whether there are some fixed patterns of presenting these countries/nations in the Italian daily newspaper. For the purpose of this study, the corpus of newspaper articles containing terms related to the names of the countries involved in the analysis is used. The newspaper articles were obtained from the digital version of Italian daily newspaper *La Repubblica* and they include all the articles in the period of six months, i.e. from 1st June 2016 to 31st December 2016. Once the occurrences are identified, the categorical apparatus is established to analyse the articles according to the topic and the position within the article. The quantitative analysis was applied and the empirical results were presented.

Keywords: Slavic ethnicity, Slavic countries, EU member states, Italian daily newspaper *La Repubblica*, content analyses.

Introduction

Through their either implicit or explicit activities, media contents in contemporary societies, mainly considered an essential source of information and knowledge, manage to construct the public opinion via choosing particular content and particular fashions of their presentation, discovering simultaneously different perspectives in observation and different patterns of thought. The specific ability to influence the salience of both topics and their images among the public has been called the agenda-setting role[1] of the news media (McCombs & Reynolds, 2002). The selection and display of contents by journalists focuses the public's attention and influences its perceptions. Different studies point to the importance of the media in shaping European image surrounding different ethnicities.[2] Therefore, we consider it important to have an idea about how Slavic EU Member States – SEUMS[3] are portrayed in the news. Although explicit forms of discrimination in European news are hardly seen nowadays, the broad generalizations and lack of background information are still widespread practices across the news media.

The aim of this work is to provide the general insight into the image the Italians have about the SEUMS in order to observe whether there are some fixed patterns of presenting these countries/nations in Italian daily newspaper *La Repubblica* and to determine potential similarities and differences in their presence and in the "portrayal". Other than being a fundamental source of information, the Italian daily newspaper *La Repubblica* justifies our choice of the research subject as being a communication channel as well, which helps us to create the perception of the current topics. The overall objective is to contribute to the general insight into the image the Italians have about these six countries and the role of Italian daily press in the process of constructing that image.

Slavic ethnicity

The ethnicity is perceived as a sense of belonging or attachment to a particular kind of group (Connor, 1993; Horowitz, 1985), usually connected with the primordial basis for nation building or as a social construction or a choice to be made (Anderson, 1991). The real nature of ethnicity is difficult to explain since it is "both a property of self-identification, a route to self-affirmation, and a collective phenomenon grounded in the interaction and political mobilization of the group" (Downing & Husband, 2005, p. 14).

The dominant standpoint nowadays is that communities, such as ethnic groups and nations, are "imagined" (Anderson 1991)[4], i.e. that for a great part they rely on the belief in common origins, but it does not suggest that they are any less real, less important and less significant. Ethnicity, ethnic theories and ethnic identity have been prominent concepts in scholarly thinking over the last 50 years. They have been disputed, studied and analysed from a variety of theoretical approaches.[5] Nevertheless, ethnicity is generally defined "in terms of a set of criteria, including a common religion, common ancestry, shared cultural values, shared history, a shared sense of 'we-ness'" (Cento Bull, 2003, p. 42). In the European context, Slavic ethnicity is considered to be a bearer of certain cultural identity. The history of Central and Eastern Europe Slavic countries is full of conflicts, political tensions and economic difficulties. Therefore, the narratives constructed about Slavic ethnicity are not always positive.[6] It is important to consider that Westerners sometimes hold distant opinions towards Eastern Europeans who are seldom "treated with reservation and patronising behaviour" (Udovič & Podgornik, 2016, p. 118). Although their current social and economic conditions have considerably changed within the European Union, the portrayal of Slavic countries as those "behind the Iron Curtain" occurs and is being maintained.

From the perspective of SEUMS it would be almost impossible to reconstruct the main features of the Slavic identity because they have all followed different paths and have frequently created and disintegrated the geographic and political landscape.[7] Nevertheless, from the point of view of Western Europe, comprising also the Italian standpoint, the Slavs are perceived as sharing the common experience of being part of the former Eastern Bloc and the linguistic similarities of the Slavic languages in culture, religion, history, and political tradition.

Slavic EU Member States in general numbers

Observing the data from Eurostat 2015, Udovič and Podgornik claim that Poland is the largest of the SEUMS, measured by the size of the territory or the population. "In terms of population, Poland is followed by the Czech Republic and in terms of territory, by Bulgaria. On the other hand, Slovenia is geographically and demographically the smallest of the SEUMS. However, in economic terms, Slovenia has the highest GDP per capita, being economically

the most developed among SEUMS" (Udovič & Podgornik, 2016, p. 123).

According to ISTAT (Italian Statistical Institute) data from 2016, among SEUMS, it is Poland that has the primacy over other Slavic countries with its residents dwelling in Italy, precisely 97,986 of them, i.e. 1.95% of all foreign residents. Bulgaria is less present, with 58.001 residents, i.e. 1.15% of all non-Italian citizens. On the other hand, other Slavic countries represent less than 0.5% of the total number of foreign residents: Croatia with 18,050 citizens (0.36%), Slovakia with 8,505 residents (0.17%), Czech Republic with 5,805 residents (0.12%); Slovenia with 2,564 (less than 1%) citizens dwelling in Italy is the least numerous country.[8]

Methodology

For the purpose of this research, the Italian newspaper *La Repubblica* (the third most read newspaper with 2,080,000 readers per day) has been used.[9] It was chosen because of the unrestricted access to its digital newspaper archive and the possibility of an uninterrupted search (Bell, 1991). Furthermore, it belongs to the so called "quality press" (Clark, 2006), and according to some sources, it is the most widely known centre-left newspaper. Based on the newspaper articles, content analysis has been performed. The methodology of this paper regarded the determination of frequency of the articles containing terms related to the names of the countries involved in the analysis. The criterion for the analysis of the content of selected articles was the establishment of categorical apparatus used to analyse the articles according to the topic (sports, news, travel/tourism, foreign policy, culture, crime news, economics/finances, technology, health, home/kitchen, school, fashion) and according to the position within the article (headline, subheadline, along with picture, within text). The main topic of selected articles is sometimes not related to the section of the article, i.e. the topic of the article does not always correspond to its newspaper section. Therefore, all of the 3918 articles were read by both authors and, after discussion, agreed about the main topic. Such an approach to analysing the articles has proved the fact that a certain discrepancy exists between the topic of the article and the very section which the article appertains to: thus, the articles with the topic "culture" do not always occur in the homonymous sections pre-established by *La Repubblica*, but, possibly, in the section "news"

or "politics". Furthermore, in this case, culture and politics may be intertwining throughout an article, with culture consequently being more prominent.

The research sample contained all the occurrences of names of selected Slavic countries (Bulgaria, Croatia, Czech Republic, Poland, Slovakia and Slovenia,), while the unit of the analysis was an article containing one of the mentioned occurrences. Newspaper articles were obtained from the digital version of Italian daily newspaper *La Repubblica* and they include all the articles in the period of six months, i.e. from 1st June 2016 to 31st December 2016.

Interpretation of data

During the research period, there were 3,918 occurrences regarding the countries analysed in the research. More than one third (i.e. 38.5%) of the total number of occurrences refer to Poland (see Table 1). The second most present country is Croatia with 23% of total number of occurrences; Slovakia and Czech Republic follow Croatia with 10%, Bulgaria with 8.1% and Slovenia with 7% of total number of occurrences occupy the last two places among Slavic countries. The results indicate that Poland was in the ascendancy over the rest of Slavic countries.

Table 1: *The distribution of occurrences according to the presence of a country in corpus*

	f	*%*
Poland	1059	38.5
Croatia	981	25.0
Slovakia	418	10.7
Czech Republic	420	10.7
Bulgaria	317	8.1
Slovenia	273	7.0
Σ	3918	100.0

Concerning the number of occurrences with regard to the topic of the article, the topics such as 'economics/finances', 'sports', 'news' are the most numerous; other topics are less present ('travel/tourism', 'crime news', 'health'), some of them are even negligible ('home/kitchen', 'school'), whereas the topic 'fashion' has no occurrences at all. According to this research, sport is a supranational and neutral category and, therefore, its presence is indisputable, as well as the occurrence of the various news. The topics presented in the following interpretation relate to the three major areas of contemporary society, i.e. 'economics/finances', 'culture' and 'technology'.

Regarding the fact that today's world is in the state of consumerism, the closest topic related to the very consumerism in the categorical device is the topic of 'economics/finances'. With reference to that, observing the components of the topic a in the Table 2, it is evident that out of total number of occurrences, it is Poland that, with its 34.7% dominates in the field of 'economics/finances', whilst other Slavic countries are almost evenly present in the research corpus: Croatia (11%), Slovenia (15.7%), Slovakia (13.7%), Bulgaria (15%), and Czech Republic, being the least presented (10%).

Table 2: *The number of occurrences in the articles regarding the topic*

topic:	a) economics/ finances		b) culture		c) technology	
	f	%	f	%	f	%
Bulgaria	60	15.0	32	9.7	6	7.0
Croatia	44	11.0	32	9.7	4	4.7
Czech Republic	40	10.0	24	7.3	14	16.3
Poland	139	34.7	214	65.0	39	45.3
Slovakia	55	13.7	9	2.7	16	18.6
Slovenia	63	15.7	18	5.5	7	8.1
Σ	401	100.0	329	100.0	86	100.0

Observing Table 1, it is indisputable that Poland is represented as the dominant Slavic country. Yet, this is not the only case of Poland's ascendency among other Slavic countries. If countries are compared on the basis of occurrences found in the articles which regard the topic 'culture' (see topic b in the Table 2), then Poland with its unreachable 65% has an incomparable primacy over Croatia (9.7%), Slovenia (5.5%), Slovakia (2.7%), Bulgaria (9.7%) and Czech Republic (7.3%). These data show how Italy indisputably favours Poland in the field of culture, while other countries' cultures are regarded as somewhat negligible.

When comparing data which indicate Italy's perception of technology (topic c in the Table 2) in Slavic countries, Poland is once again the leader of the chart: with its 45.3% of occurrences, Poland confirms its domination among Slavic countries,[10] followed by Slovakia (18.6%) and Czech Republic (16.3%). From the Italian point of view, other Slavic countries such as Croatia, Slovenia and Bulgaria, are considered irrelevant, especially Croatia with its 4.7%.

The results obtained from analysing the position of occurrences in articles show that the majority of occurrences take place in the text itself, i.e. 3,524 out of the total number of 3,918 occurrences, which is 89.9% of all occurrences (see Table 3). According to the number of occurrences, subheadline has the second place, with 192 occurrences, i.e. 4.9% of 140 occurrences, i.e. 3.6% can be found in headlines, while the fewest occurrences, 62 or 1.6%, are found in the interpretations next to the pictures. These results are not that surprising considering the fact that the text makes the largest part of an article.

Table 3: *The number of occurrences regarding the position in articles*

	f	%
headline	140	3.6
subheadline	192	4.9
picture	62	1.6
text	3524	89.9
Σ	3918	100

When confronting other selected countries (see Table 4), the presence of Croatia along with the pictures (45.2%) could be explained with the fact that 54.2% of all occurrences related to 'travel/tourism' refer to Croatia. Appealing visual input is usually presented along with the texts that relate to tourist attractions and travelling.

Considering the vicinity and the long maritime border between Italy and Croatia, this country is the popular tourist destination for Italians. Being the most numerous countries in the overall occurrences, Croatia and Poland are also the most cited in the headlines (respectively 37.1% and 34.3%).

Table 4: *The number of occurrences regarding the position of SEUMS*

	BU	CRO	CZ R	PO	SVK	SLO	Σ
	%	%	%	%	%	%	%
headline	6.4	37.1	7.9	34.3	10.7	3.6	100.0
subheadline	5.7	32.3	15.1	24	14.1	8.9	100.0
picture	3.2	45.2	11.3	29	8.1	3.2	100.0
text	8.4	23.8	10.6	39.6	10.5	7.1	100.0
Σ	8.1	25	12.7	38.5	10.7	7	100.0

Conclusion

Conducting such a research is challenging and has some disadvantages: the frequency of their occurrences is not a valid indicator of intensity or importance: an abundant qualitative analysis would be crucial to get a more reliable perception.

According to the data obtained, Poland appears to be the most present country in the corpus. Poland is widely known for being populous, catholic country and more than 100,000 Poles live in Italy. These facts alone could justify the attention given to Poland by the Italian newspaper *La Repubblica.* It is important to note, as Udovič & Podgornik claim, that "Poland and the Czech Republic are (in nominal numbers) the most prominent actors in cultural diplomacy among SEUMS" and that "Poland is the best performer" of cultural diplomacy (Udovič & Podgornik, 2016, p. 126). Furthermore, Poland has managed to balance technology and culture as two opposite sides, and has found the way to make them equally presented, which was generously recognized in Italian journalistic area.

On the other hand, there is no similar situation among other Slavic countries: among these three categories (economics, culture, technology), Italy is focused on the aspects of economics rather than on culture and technology when it comes to Croatia, which with 10% of occurrences gives priority to economics, whereas culture (9.7%) and technology (4.7%) are

less present in the research corpus, which makes these Croatian (and Slovenian as well as Bulgarian) aspects less important for Italy.

Similarly to Poland, Czech Republic and Slovakia also stand out in the articles regarding the topic of technology: Czech Republic with its 16.3% and Slovakia with its 18.6%. Poland has apparently found a way to stand out and offer its cultural and technological development to the Central Europe, in this research specifically to Italy, to connect culture, which should be cherished as such, and technology, which needs financial assets to benefit its development. As far as the position of the occurrences of SEUMS is concerned, almost 90% of all occurrences are within the text of the article. The headlines and subheadlines are reserved to the countries that show major presence in the overall data, Poland and Croatia. Furthermore, the articles in which Croatia is mentioned are frequently accompanied by the visuals.

Examining how the newspapers portray different ethnicities involves identifying which types of topics receive the greatest attention and the way these topics are presented. Many opinions about Slavic ethnicity are made on the basis of the newspaper articles. During that process, journalists help establish predominant beliefs, assumptions and values concerning the selected countries. However,

there is a reasonable doubt whether these images correspond to the perception of the Italian public or they stand for the way in which these countries/ nations represent themselves beyond their borders, in the European media landscape.

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Endnotes

1   The agenda-setting effects of the news media on people's attention to, comprehension of, and opinions about topics in the news primarily have been studied in political and business communication settings. (see McCombs, 2014; Dearing & Everett, 1996)

2   For immigrants of different ethnic groups and the surrounding media discourse in Italy see, for example, Corte (2008), Caviedes (2015).

3   The Slavs make up "the most numerous ethnic and linguistic body of peoples in Europe" (see: https://www.britannica.com/topic/Slav). They include Poles, Czechs, Slovaks and Sorbs in the West, Serbs, Croats, Slovenes, Macedonians, Montenegrins, Bosnians and Bulgarians in the South, and Russians, Ukrainians and Byelorussians in the East. They were divided into two branches of Christianity, Roman Catholicism and Eastern Orthodoxy, and had a long history of religious as well as political antagonism. In spite of animosity and political tensions inherited from the past, the Slavic ethnic groups throughout Europe are linked by cultural and historical ties. Udovič and Podgornik in their article about the role of cultural diplomacy in Slavic EU Member States use the acronym SEUMS – Slavic EU Member States (Udovič & Podgornik, 2016). These are Bulgaria, Croatia, the Czech Republic, Poland, Slovakia and Slovenia. The same acronym – SEUMS, will be used in the rest of the text.

4   "It is imagined because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion [...]" (Anderson, 1991, p. 6)

5   For an overview of the ethnicity literature see Banks (1996) and Kaufmann (2005); for the topics of nationalism, national identity, and ethnicity from cross-national perspectives see the extensive collection of essays Farnen (2004), for the ethnic politics see Keating (2001) or for the collective identities constructed around ethnicity see Cordell (1999).

6   At the time of the enlargement of the EU in 2004, the immigrant workers from new Eastern European member states feared as threats to borders of morality and identity in Western European societies. (Pijpers, 2016)

7   A short introduction to Slavic cultural cooperation in history, as well as some general data on territory, population, and economy of SEUMS can be seen in Udovič & Podgornik (2016).

8   Other Slavic countries replenish Italian area with their residents as well. Ukraine is the most numerous of all Slavic countries with its 230,728 residents (4.59% of all foreign residents in Italy), followed by The Republic of North Macedonia, with its 73,512 citizens, i.e. 1.46%. The remaining Slavic countries: Serbia (42,263 residents, i.e. 0.84%), Russia (35.791 residents or 0.71%), Bosnia and Herzegovina (27,199 residents, i.e. 0.54%), Belarus (8,529 residents, i.e. 0.17%) and Montenegro (2,721 residents, i.e. 0.05%) have their presence reflected in less than 1% of all the foreign citizens. (Source: ISTAT 2016)

9   The two most read Italian newspapers, *La Gazzetta dello Sport* (with 3,238,000 readers per day) and *Corriere della Sera* (with 2,107,000 readers per day) were not used because the former, *La Gazzetta dello Sport,* has its reading material mainly based on topics related to sport, while the latter, *Corriere della Sera*, has a restricted access to its archive. An interesting fact is that the four major national daily newspapers, *Corriere, Repubblica, Sole 24 Ore* and *Stampa* (neither of them related to sports) are read by 6,094,000 or 24% of all readers, while the leading sports newspaper, *La Gazzetta dello Sport*, itself has 3,238,000 readers. Source: Audipress Elaborazione: DataMediaHub. Retrieved from: http://www.datamediahub.it/2017/09/28/readership-quotidiani-italiani-audipress-2017ii/ (3/2/2018).

10   From the report prepared by the Polish Embassy in Italy in collaboration with the IDOS Research Centre (*il Dossier Statistico Immigrazione*) in 2016, it appears that about 100,000 Poles live in Italy. Data on Polish emigration show that Italy is ranked the fifth among the countries to which Polish citizens move (after Germany, the United Kingdom, the United States and Canada). The report also highlights the change in quality of the professions chosen by the Poles in Italy, as the skilled workers are on the rise. It also underlines a considerable contribution that the citizens of Poland give to society and to the Italian economy. Retrieved from URL: http://www.gazzettaitalia.pl/it/polonia-oggi-100-000-polacchi-vivono-in-italia/ (5/2/2018).

POLITICS OF THE DOMICILE IN THIONG'O'S MATIGARI

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Abstract

My paper offers a reading of Ngugi Wa Thiong'o's *Matigari* (1989) and investigates the use of the home space as a site of protest. It is the home space that Matigari struggles to retrieve in the novel. The journeys undertaken by Matigari are metaphorically interwoven with his journeys within-the journeys in the realm of memory. In *Matigari* (1989), Matigari's search for a home space in the aftermath of the independence of an anonymous nation (identified as Kenya) culminates in the grim discovery of the neocolonial oppression that marks the collapse of the nationalist dreams. Hence, my main aim in this paper is to analyse the journeys undertaken by the characters in the novel, and in doing so, I will also try to explain the spatial politics that define these journeys.

Keywords: Neocolonialism, Space, Resistance, Home space, Memory, Ideology.

I hope the running themes in the present collection will raise questions and promote debate about our present predicament. For we are all involved in a common problem: how best to build a true communal home for all Africans. Then all the black people, all the African masses can truthfully say: we have come home.

(Thiong'o, 1981, p. xix)

And so today is my homecoming and I want to bring my family together.

(Thiong'o, 1987, p. 22)

Postcolonial writers often use journeys as an important spatial trope for critiquing the colonial appropriation of space. In many postcolonial novels journey in search of the homeland has been used. *Matigari* (1989) by Thiong'o is an example/an illustration of it. Matigari's journey in search of the home space subverts the colonial ethics of the domestic space as a stable, clean and tabular entity (Upstone, 2009. p. 117). In the novel, Thiong'o critiques the colonial appropriation of the home space that underlines the need of the white subjects to be located in a clean, comfortable and hygienic homestead in a colony away from the homestead of the natives in the marginal territories. The politics of the home space allegorises the formation of the nation. The colonial politics of the domestic space is revived in the neocolonial context. The primary focus of this paper is Thiong'o's critique of the neocolonial ethics of domesticity in *Matigari* (1989). Matigari travels within an anonymous nation (evidently Kenya) in search of the indigenous home space but discovers the marks of woe instead of the promised land of peace and harmony. Evidently, Matigari's dystopian findings question the validity of the neocolonial fashioning of domesticity in post-independence Kenya.

Home in the colonial literature has been represented as an 'idealized and apolitical location' (Upstone 115). The home as a personal space free from external politics is often associated with European domesticity. In *White Man's Country: Lord Delamere and the making of Kenya*, Elspeth Huxley (1956) glorifies the cause of the British settlers in Kenya in unequivocal terms and politicizes the history of brutal imperialism 'as a story of white masculinity and its pioneering adventure in bringing untouched land under cultivation and untamed people under British rule' and calls Jomo Kenyatta 'a small scale African Hitler' (147).

The colonial domestic spaces have been represented as 'white civilization' (p. 147) and the native Kenyans as outposts looming violent threats in forms of Mau Mau. Alison Blunt and Robyn Dowling (2006) allude to two popular photographs representing home in contrary ways. The first is 'The Sinews of Old England' by George Elgar Hicks, which represents the 'gendered spaces of home and nation' (p. 140); a married couple standing on the threshold of their house. The man with his muscular embodiment represents manhood as well as the English nation whereas the woman is portrayed as the symbol of domesticity. Another picture is entitled 'How the Mutiny came to English homes' shows the European domestic space as a site of fear and violent disruption of the peace and security represented by the former (p. 140). Significantly, both the paintings depict the idea of the symbolic significance of the home as a microcosmic nation space:

Nations are frequently figured through the iconography of familial and domestic space. The term 'nation' derives from 'natio': to be born. We speak of nations as 'motherlands' and 'fatherlands.' Foreigners 'adopt' countries that are not their native homes, and are 'naturalized' into the national family. We talk of the Family of Nations, of 'homelands' and 'native' lands.

(McClintock, 1995, p. 357)

In the English colonies, the home space followed the illusory Victorian ideals of domesticity. The division of the colonies into territories is a large-scale phenomenon of the division of the home space. The colonial civil planning marked the watertight division between the indigenous and the British settlement. The colonial home space was stuffed with the emergent middle-class values such as monogamy ('clean' sex, which has value), industrial capital ('clean' money, which has value), Christianity ('being washed in the blood of the lamb'), class control ('cleansing the great unwashed') and the imperial civilizing mission ('washing and clothing the savage') (Upstone, 2009, p. 116-7). With the newly constructed colonial domestic space, the naturalness of the imperial nation-building was justified. (McClintock, 1995, p. 208). The neo-colonial agencies validate and promote the construction of the nation's space on the former values of domesticity. The rapid urbanization, the various welfare movements and different cultural promotions in favour of a happy homestead in the post colony reinstate the colonial values of home space. Kaplan asserts that the term 'domestic' has

a double meaning. It refers to both the space of the nation and the space of the household. These two meaning are intimately bound up with shifting ideas about the 'foreign:' 'Terms such as 'foreign' and 'domestic' are not neutral, but are rather 'heavily weighted metaphors imbued with racialized and gendered associations of home and family, outsiders and insiders, subjects and citizens' (Blunt &Dowling, 2006, p. 143). We must remember that etymologically the verb form of the word 'domestic' is 'domesticate' which means to 'dominate' as well as to 'civilize' (McClintock, 1995, p. 35). Therefore, the home space in the colonial imagination was a localised site for domination and control that reflect the broader spectrum of the colonial subordination:

Through the rituals of domesticity, increasingly global and more often than not violent, animals, women and colonized peoples were wrested from their putatively 'natural' yet, ironically, 'unreasonable' state of savagery' and inducted through the domestic progress narrative into a hierarchical relation to white men.

(McClintock, 1995, p. 35)

Historically speaking, colonial notions of clean home spaces influenced the spatial demarcation of colonial Kenya. The British homestead in Kenya was represented as hygienic, stable and orderly; whereas those outside the colonial home space were represented as uncivilised and barbaric. The Mau Mau warriors, who inhabited forests, were the bestial and primordial forces in the colonial imagination. Only the docile Gikuyu subjects were given a clean and domestic status (Nicholls, 2010, p. 63). They were allowed to remain in the domestic spaces. The prisoners were categorized as 'black' (hardcore), 'grey' (Mau Mau supporters), and 'white' (clear and loyal). In Hola detention camp 11 Kenyan prisoners were beaten to death for refusing to work (Nicholls, 2010, p. 64). The colonial government adopted some crucial military strategies to wipe out the Mau Mau supporters and workers.

Operation Anvil was one of the many military strategies of that kind. The Operation Anvil was shouldered in Nairobi in 1954 by 25000 men of the government's forces to find the Mau Mau supporters. (Nicholls, 2010, p. 64). The Villagization programme was initiated to relocate Gikuyu civilians to 'safe' villages that were surrounded by barbed wire so that the villagers might be alienated from the Mau Mau rebels (Nicholls, 2010, p. 66). In doing so, the

British Government was following the Old England model in the demarcation of the domestic space in Kenya. More than 25000 people were removed from their homes. The villagized settlements resulted in a model of domesticity founded on the ethics of division (Nicholls, 2010, p. 65-6).

In *Matigari*, Thiong'o critiqued the so-called welfare movements that do nothing other than adjusting and appropriating the neocolonial mechanism. The 'Housewives' Programme' broadcast on the radio is such a process. Like the 'Voice of Truth,' 'Housewives' Programme' creates a neocolonial socio-sexual space:

. . . This is the Voice of Truth. Next on the air is the Housewives' Programme. We shall be talking about family matters today ... The annual general meeting of the Women's Development Association was opened by the wife of the Minister for Truth and Justice yesterday. Madam the minister's wife, addressing the women, told them that adultery and drunkenness were the principal evils behind the destruction of many homes in the country. Madam the minister's wife urged all women to take refuge in the safety of the church and to stop competing with their husbands in drinking and adultery. Women were the corner-stones of the home, she said.

(Thiong'o, 1987, p. 09)

The socio-sexual institutions such as prostitution, nuclear family, polygamy, etc. were politicized and monitored by the neocolonial powers. The 'Housewives' Programme' on the radio is a neocolonial aural panopticon to modify and construct the socio-sexual institutions. The voice of sympathy and goodwill is a façade of neocolonial hegemony to control those institutions. Interestingly, colonization was politicized as a civilising mission rooted in the eastward journeys. Paradoxically, the neocolonial politicization of the civilizing missions is founded on the spaces of domesticity. The stabilization of the home space was at the heart of those missions.

Thiong'o in *Matigari* (1989) highlights the nationalist dream of returning to the pre-colonial home space. Matigari's dream represents the dream of thousands of Kenyans who fought for their independence. Matigari's dream of returning to the pre-colonial home disrupts the colonial ordering of the home space. The novel dramatizes the Mau Mau insurgency in a new format. Ngugi wrote *Matigari* (1989) largely in exile in London in the year 1983. In the novel, Ngugi

adopted an oral storytelling mode. Incidentally, the Gikuyu word 'Matigari' means 'the patriots who have survived the bullets.' In the novel, Ngugi takes resort to Fanon's argument that decolonisation marks the meeting of the two forces--the colonising and the colonized and that the colonial rule was sustained with violence and repression. Decolonisation, according to Fanon, can only succeed by taking resort to violence (Fanon, 1965, p. 02). The publication of the novel created such unrest that the ruling government of Kenya immediately banned the novel. In the prefatory section of Matigari (1989), Ngugi has deliberately blurred the spatial and temporal specificity of action:

The country is imaginary - it has no name even.
Reader/listener: may the story take place in the country of your choice!
The story has no fixed time.
Yesterday, the day before yesterday, last week ...
Last year ...
Or ten years ago?
Reader/listener: may the action take place in the time of your choice!

(Thiong'o, 1987, p. ix).

Thiong'o's postcolonial vision is not tied to Kenya only. The marks of capitalist oppression and exploitation discovered by Matigari are embossed on the forehead of every postcolony. Thiong'o portrays the post-independent crises and the failure of nationalism in an unequivocal tone. The colonial myth of the domestic space as a well settled, rooted and clean entity is violently subverted and challenged by the novelist. Matigari's disillusionment with the Uhuru and nationalist dreams for sweet homecoming culminates in his final resort to violence. At the very beginning of the novel, Matigari comes out of the forest with the conviction that the pre-colonial domestic harmony and peace have been restored after the Uhuru or Independence of Kenya. He comes under a huge Mugamo or a fig tree, 'right in the middle of a cluster of other trees. It was remarkable for its very wide trunk, and its four roots were visible, with one jutting out from the middle, and three others sticking out at the sides' (Thiong'o, 1987, p. 4). The Mugamo tree in *Mattagami* (1989) is a mighty symbol of the succession of the colonial rule in Kenya in a new format, say neocolonialism. According to the prophecy of Mugo, a Gikuyu sage, the fall of a Mugamo tree in Kenya signals the end of the colonial rule.

Mugamo trees are deemed holy by the Kenyans. However, the huge Mugamo tree under which Matigari stands symbolically subverts his hope of the pre-colonial restoration of the home space. However, Matigari remains ignorant of the omen and silently buries his rifle, sword and a cartridge belt wrapped in a plastic cover. The silent burial of the arms ironically emblematises Matigari's utopian dream that arms are no more needed:

'He tore a strip of bark from a tree and girded himself with it, once again murmuring, ' Instead, I have now girded myself with a belt of peace, I shall go back to my house and rebuild my home' (Thiong'o, 1987, p. 5).

As already said, Matigari's dream of house space is intimately woven with his dream of the home space that is the space of domicile:

'I will call together all the members of the family and tell them: Let's go home and light the fire together. Let us rebuild our home. The wise among them will understand the hint.'' (Thiong'o, 1987, p. 24).

In the novel, Matigari's search for the home and his failure to find the same underline the failure of the nationalist dream of liberty. Incidentally, Matigari, as Gikandi (2002) suggests, can be divided into three parts. The first part consists of Matigari's journey as a quest for personal experience of the postcolony.

The second part deals with his moral and ethical values such as truth and justice and the final part deals with his disillusionment (Thiong'o, 1987, p. 241-2). The first part dealing with Matigari's quest for the home space is, in the words of Gikandi, marked by a temporal dimension:

'Matigari's journey is one in which the temporal dimension (the hero's return) is defined by a degree of risk. Displaced from the real experience in the postcolony, Matigari has to depend on others for his education in the ways of the new world' (Thiong'o, 1987, p. 242).

Contrary to Gikandi's claim, I find that the journey Matigari undertakes in the first part of the novel is a postcolonial re-play of the colonial journey defined in a magical-realist dimension. Matigari's journey is a violent disruption of the linear temporality. Matigari's self-knowledge of the postcolony is a colluded fiction-- a utopia that is violently topsy-turvied when

he encounters Muriuki, Ngaruro, and Guthera. The discursive dislocation results in Matigari's dystopian realization that the post-independent world is a neocolonial world in which Settler Williams continues to thrive. Matigari's search for the pre-colonial home space is intrinsically wrought with his dream of a family, the space of the house becoming a utopian longing for the space of a home.

The second part of the novel, as Gikandi (2002) observes, deals with Matigari's search for 'moral or ethical values' (p. 243). According to Gikandi the graph of teaching and learning is reversed in the second section of the novel. The character of Matigari possesses a doubleness that is he is at once the same time the present and the past. He is not only a character in the novel but a phenomenon. In the first part, he learns the dystopian lesson of the neocolonial exploitation which underpins his postcolonial hope of liberty. In the second part of the novel, it is Matigari who teaches the lessons of ethicality and morality. Matigari produces a new doctrine of truthfulness and humanitarianism to counter the hollow colonial ethics of governance. He travels around the country to ask people where he could find truth and justice. Thus, he makes these values 'central to nation and identity' (Gikandi. 2002, p. 244). Matigari's travels, thus, displace the neocolonial fabrication of stable and civilized space and replaces these with a revival of old values that is the doctrines of truth and justice. Moreover, Matigari as a character transcends its fictional boundaries and becomes an element of storytelling: 'On the contrary, the more people become absorbed in Matigari's fiction, the more it becomes an indispensable counterpoint to official discourse; in being able to talk about the phenomenon of the strange man seeking truth and justice, the populace is able to overcome the culture of silence sanctioned by the state' (Gikandi, 2002, p. 244). He becomes a part of the regional narrative that actively challenges the neocolonial domination. The monopoly of the national discourse fabricated for the smooth functioning of the neocolonial hegemony is severely challenged by Matigari. The alternative discourse of morality, truth, and justice crosses the threshold of the pages of Ngugi's novel and becomes a national phenomenon.

The last part of the novel deals with Matigari's disenchantment with the nationalist movements and his return to the armed struggle. The neocolonial threats disillusion him and he learns the lesson that the dream of national freedom is a mere utopia. But

Matigari's return to the armed struggle is tinged with grains of doubt. Matigari's dream of homecoming is not personal. It is related to the nationalist concept of Motherland. He realizes that he cannot return home alone:

His thoughts took flight. How can I return home all alone? How can I cross the threshold of my house all alone? What makes a home? It is the men, women and children - the entire family. I must rise up now and go to all the public places, blowing the horn of patriotic service and the trumpet of patriotic victory, and call up my -people - my parents, my wives, my children. We shall all gather, go home together, light the fire together and build our home together. Those who eat alone, die alone. Could I have forgotten so soon the song we used to sing?'

(Thiong'o, 1987, p. 06).

Evidently, in the novel, Ngugi uses home space as a metaphor for the nation. Home does not refer to a personal and enclosed site away from the public sphere or as an interiorised entity of but as a pluralistic space that at once undermines the imperial ethics of domestic hygiene and luxury. Ngugi's concept of home is intimately associated with the nationalist concept of home as a spatial metaphor for the nation. The home space in the nationalist imagination was a reactionary space of resistance and return:

In anti-imperial nationalist politics, the home and the nation were imagined in ways that resisted rather than repeated westernization. As Chatterjee argues, nationalist visions of home and nation were embodied by Bengali women and their domestic roles, which were fashioned as distinct not only from the stereotypical British memsahib but also from Anglo-Indian women.

(Blunt, 2005, p. 30)

Matigari's call for returning to the home is metaphorically layered with his nationalistic dreams of retrieving the pre-colonial culture in the aftermath of independence:

Let's go home and light the fire together. Let us rebuild our home. The wise among them will understand the hint' (Thiong'o, 1987, p. 24).

However, Matigari's search for the domestic space is undermined by the 'Voice of Truth'-- the voice of the bourgeoisie government in Kenya. In the novel, the 'Voice of Truth' functions like an aural 'panopticon'

that operates invisibly and charters out the ways of the citizens.

Home and homecoming become the chief motif of the novel and the possibility of homecoming is deferred eternally to suggest the impossibility of the nationalist negotiation. Ngugi is evidently rebuilding his dream of real independence on a symbolic aspect -- with the deconstruction of the colonial myths of home. At the same time, Ngugi advocates the restoration of pre-colonial home space that consists of the indigenous culture of the present postcolony. Ngugi`s call for Pan-Africanism is firmly rooted in his vision of home and homecoming.

It is interesting to note that Matigari's concept of home is built upon the notion of family, especially the children and women. Therefore, the concept of home in the novel is not merely an imaginary geographical but a cultural entity that rests on the primitive notions of love, togetherness and selflessness. Matigari's dream of sweet homecoming is challenged when he looks at the children in the garbage heaps of a leather factory. In the novel entitled the 'Anglo-American Leather and Plastic Works', the industry represents the core of capitalist exploitation in the country. The garbage heap symbolises the deposit of the harm that the neocolonial government has dumped:

He did not even talk to the guard. He quickened his pace and followed the children and the tractor. His heart beat wildly. Let me hurry and tell them that I'm back. Let me tell them that the years of roaming and wandering are over. We shall all go home together. We shall enter the house together. We shall light the fire together. After all, the struggle was for the house, wasn't it?
A home... a shelter... with children playing on the veranda or in the open air … sharing what little we have... Joy after all that suffering... cold... hunger... nakedness... sleeping nights…fatigue... And how often did we come close to death? Victory is born of struggle. There is no night so long that it does not end with dawn.

(Thiong'o, 1987, p. 10-1)

However, the rapid deterioration of the children's space in the neo-colonial context marks the failure of Matigari's nationalist ideologies and his utopian dream of postcolonial homecoming. The disruption of the home space in the neocolonial context is initially reflected in the sufferings of the street children in the novel. The children's space in *Matigari* (1989)

is located on the macadam on which they fight for any offal. Their childhood space is ravished by the colonial urbanized spaces. Matigari's vision of the promised space after independence is subverted by what he sees. He encounters the children standing in a queue to pay a fee to enter an enclosed ground where heaps of rubbish are dumped.

The children pay to enable themselves 'to fight it out with dogs, vultures, rats, all sorts of scavengers and vermin, for pieces of string, patches of cloth, odd bits of leather, shoe soles, rubber bands, threads, rotten tomatoes, sugarcane chaff, banana peels, bones ... anything!' (Thiong'o, 1987, p.11).

This grim reality brings him to his senses. He sees two policemen with a dog, a tractor driver, and the two men at the gate jingling the money they had collected and shared it among themselves. Matigari tries to visualise his home:

'A vision of his house appeared before him. He had not been there, he had not yet been home' (Thiong'o, 1987, p.12).

The urge to go and look at his house seized him with the force of thirst and hunger for many days.

Another important trope used by Ngugi is that of homelessness. The homestead of Settler William is pitted against Matigari's homelessness. Matigari's search for the home space reinforces the fact that he is homeless. Matigari's spatial bankruptcy marks the presence of spatial chaos that subverts the neocolonial perception of space as fixed and organised:

You see I built the house with my own hands. But Settler Williams slept in it and I would sleep inside on the veranda. I tended the estates that spread around the house for miles. But it was Settler Williams who took home the harvest. I was left to pick thinking he might have left behind. I worked all the machines and in all the industries, but it was Settler Williams who would take the profits to the bank and I would end up with the cent that he flung my way. I am sure that you already know all this. I produced everything on that farm with my own labour. But all the gains went to Settler Williams. What a world!

(Thiong'o, 1987, p. 21)

But the subversion of the neocolonial ethics of the home space is not altogether materialized. Matigari

recalled how his attempt to kill Williams was thwarted by John Boy, a 'black man' and Williams' servant who jumped on his back 'screaming:'

Under the colonial system, a middle class which accumulates capital is an impossible phenomenon. Now, precisely, it would seem that the historical vocation of an authentic national middle class in an underdeveloped country is to repudiate its own nature in so far it as it is bourgeois, that is to say in so far as it is the tool of capitalism, and to make itself the willing slave of that revolutionary capital which is the people.

(Fanon, 1965, p. 149)

The deaths of Williams and John Boy consoled Matigari and seemed to fulfil his dream of the free national space. But the death of Settler Williams did not root out the suffering of the colonized. Ngariro reminded Matigari that one of the company directors was Williams and his deputy was John Boy:

'Just a moment,' Ngariro said, as a new thought struck him. 'Williams? Boy? One of the company directors is called Williams. Robert Williams. His deputy is called John Boy' (Thiong'o, 1987, p. 24).

At the end of the novel, Matigari and Guthera dive into the river to escape being captured by the policemen. All of a sudden, the sky roared and the lightning flashed. The rain started to fall. Matigari's failure to get his home space back is surpassed by a romantic vision of the revolution and violence:

Finally, he picked up the AK 47 and slung it over his shoulder. He stood for a while under the mugumo tree. And then he heard the sound of hoofs nearby. His heart skipped a beat. But it was only a riderless horse…. Muriuki watched the rain as it fell. His glance swept the banks along which he stood. He looked across the river and beyond to the other valleys, other ridges and other mountains. Far, far away, he heard the distant sound of the siren as it called out to all the workers. He recalled the night of the workers' strike. And suddenly he seemed to hear the workers' voices, the voices of the peasants, the voices of the students and of other patriots of all the different nationalities of the land, singing in harmony:
Victory shall be ours!
Victory shall be ours!
Victory shall be ours!
Victory shall be ours!

(Thiong'o, 1987, p. 175).

To conclude, therefore, it may be stated that in *Matigari* (1989), Ngugi critiques the neocolonial appropriation of the home space. Ngugi's primary concern in the novel is to discover the inherent chaos in the neocolonial project. Matigari's search for the home space for his fellow nationals and the failure of the same underline the 'pitfalls of national consciousness' (Fanon) as well.

The neocolonial mechanisms implemented by the Kenyan bourgeoisie perpetuate the capitalist exploitation even after independence. In the novel, Ngugi focuses on the colonial ethics of home space. Matigari's journeys subvert the ethics of the home space as a fixed, disciplined and hygienic locale. The homelessness of the natives, the suffering of the children and other discernible marks of the woe discovered by Matigari underline the inherent chaos in the capitalist edifice of the neocolonial welfare projects. Ngugi in the novel takes resort to a dystopian vision for challenging the neocolonial utopianism imported from Europe.

At the same time, Matigari's dream for building a home for all the natives underlines postcolonial utopianism though it is true and honest in its essence.

Unlike the feigned neocolonial utopias that are built upon the dishonest political economy, feigned welfare projects and capitalist power play, the postcolonial utopianism borders on a true longing for the cultural homecoming.

It should also be noted that Ngugi's postcolonial utopianism is both spatial and temporal. His advocacy of the cultural homecoming incorporates nostalgia, spatial reconstruction of the indigenous home space and memory.

Note:

Settler Williams in Matigari (1989) was Robert Williams, one of the white settlers in the fictitious town in Matigari (1989). He is a British predator who with his deputy John Boy extorted the lands of the natives.

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REFORMED PRISONER *OR* PRISON REFORM?: AN ACCOUNT OF OSCAR WILDE'S CARCERAL WRITINGS (1895-1900)

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Abstract

The present paper aims at sifting through Oscar Wilde's carceral/post-carceral writings: *De Profundis* (1905), *The Ballad of Reading Gaol* (1898), and *The Daily Chronicle's letters* (1897-8) in order to pinpoint how Oscar Wilde's literary voice, during incarceration, transformed from that of an aesthete, or a witty writer into an uncompromising prison reform activist, remaining actively engaged in mounting a propaganda tool against the desperate plight and hardship of the late nineteenth-century penal system, and accordingly, calling for the necessity of implementing major penal reformations as a retaliatory measure. The overriding question concerning this paper, therefore, will center on 'How prison reformed Oscar Wilde', and 'How Oscar Wilde reformed prison' from every conceivable angle to explore the fact that Oscar Wilde is worthy of consideration in the way in which he was affected in prison and solitary confinement and how he summoned strength to cope with the deprivations of prison life as well as implementing his recommendations to help reform prison, which were incorporated in the 1898 Prison Act.

Keywords: Oscar Wilde, Carceral Literature, Gross Indecency, Penal Reform, 1898 Prison Act.

Introduction

On May 25th, 1895, Oscar Wilde (Oscar Fingal O'Flahertie Wills Wilde) was prosecuted and assailed for the abominable crime of buggery and "gross indecency"[1] (Smith, 1976, p. 165-173), as a consequence of the 'judicial conflict' (Hernen, 2013, p. 221) between him and Lord Alfred Douglas's[2] father, the Marquess of Queensbury. As a result, this eminent and eccentric Irish writer, so acclimatised to luxury and the pleasures of social life, finds himself incarcerated (Stefanakou, 2015, p. 260) from 1895 to 1897. In the meanwhile, Oscar Wilde was handed down a determinate two-year sentence of hard labour, – 'a term that the Gladstone Committee (Cross, 1971, p. 3) judged to be more than a man could endure and that the 1898 Prison Act[3] would ultimately abolish (Bailey, 1997, p. 289). Wilde was, initially, sent to Newgate Prison in London for processing, thereupon followed by a brief stay in Pentonville Prison (May 25–July 4, 1895; May 18–19, 1897), where the 'hard labour' (Fig. 1) to which he had been sentenced consisted of many hours of 'walking a treadmill'[4] (Fig. 2), and 'picking oakum'[5] (Fig. 3), and where prisoners were permitted solely to wade through the Bible, hymns and The Pilgrim's Progress. After a while, he was relocated to Wandsworth Prison (July 4–November 20, 1895) in London. Inmates there also adhered to the stringent regimen of "Hard Labour, Hard Fare and Hard Bed"[6] (Williams, 2009), which wore harshly on Wilde's delicate health. In November, he collapsed during chapel from insomnia, hunger, and disease. His right eardrum was ruptured in the fall, an injury that later contributed to his tragic death (Robins Sellars, 2000, p.1841-2).

On 23 November 1895, Richard B. Haldane, the Liberal MP and reformer, visited Wilde and had him transferred to Reading Prison (Reading Gaol/Jail) (November 20, 1895–May 18, 1897).

As Baily states:

An attack of dysentery put Wilde into the prison infirmary for two months and led to some improvement in his dietary lot. Additional relief came in the shape of the Liberal lawyer, R. B. Haldane, who, as a member of the Gladstone Committee, had the authority to enter any prison and make the governor produce any prisoner. He visited Wilde in Pentonville and agreed to get him books of his choice. He also visited the prisoner in Wandsworth and subsequently persuaded the home secretary to transfer Wilde to Reading. (Bailey, 1997, p. 289)

The transfer itself was the lowest point of his incarceration, as a crowd jeered and spat at him on the railway platform (Ellmann, 1988, p. 465). Wilde had courted controversy and even notoriety, but bringing the family name to disgrace was a source of shame. In prison, 'Oscar Wilde' was replaced by a functional label, 'C.3.3'[7]. He would choose to embrace this, and it would become the first *nom de plume* he used after leaving prison, when *The Ballad of Reading Gaol* was published (Hernen, 2013, p. 224).

Figure 1. Photograph of prisoner at hard labour in his cell at Wormwood Scrubs Prison (COPY 1/420 f171)

**Figure 2.** Prisoners on a treadwheel at Pentonville Prison 1895 (COPY 1/420)
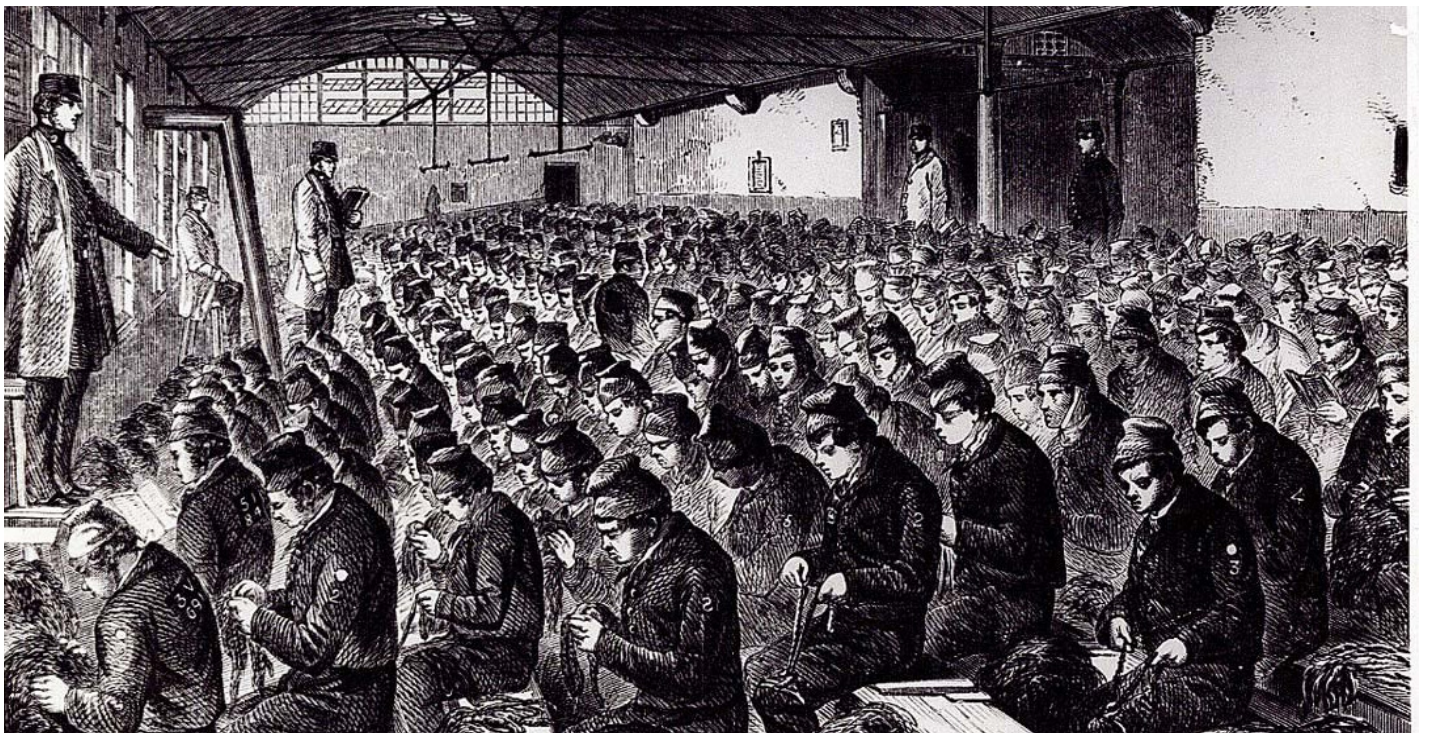
Figure 3. Prisoners picking oakum

An Intention to Reform

The unjust arrest and subsequent two tumultuous years' confinement of Oscar Wilde were the most sensational and highly debatable episodes of the late Victorian epoch (1895-1901), with far-reaching social and cultural implications. But worse than losing his reputation and becoming pilloried, however, Wilde never again recuperated the considerable success of his pre-carceral career, but after being released in May 1897, he turned his hidden talents toward giving an account of the deliberate cruelties of prison life and the dreadful image of the late Victorian prison. Wilde neither obliterated his prison traumatic experience from his mind nor the on-going hardships of those he met during his incarceration (Housden, 2006, p. 44).

Prison had irreversibly transformed Wilde and his sentiments, likewise, were tantamount to being revolutionary and iconoclastic. He could not return to singing the praise of beauty and pleasure. Nor could he re-create the success of his comedies, mocking at society with his paradoxes whilst forcing respectable audiences to laugh at their cherished hypocrisies. But moreover, Wilde had to heighten his philosophy to include what he had endured, to make use of sorrow as well as joy. He writes from the prison of his new outlook (Williams, 2009):

[R]eason does not help me. It tells me that the laws under which I am convicted are wrong and unjust laws, and the system under which I have suffered a wrong and unjust system. But, somehow, I have got to make both of these things just and right to me. . . . I have got to make everything that has happened to me good for me. The plank-bed, the loathsome food, the hard ropes shredded into oakum till one's finger-tips grow dull with pain, the menial offices with which every day begins and finishes, the harsh orders that routine seems to necessitate, the dreadful dress that makes sorrow grotesque to look at, the silence, the solitude, the shame -- each and all of these things I have to transform into a spiritual experience.
(Wilde, 2007, p.1073-4)

This was, in essence, the reformatory ideal of the penitentiary turned on its head. He would seek out, or create a vantage point from which prison would be good for him -- not by the standards of society, but by his countermeasures or 'self-fulfilling prophesy'. He would turn his disgrace into a triumph.

And the prison would not reform him; he would reform the prison, (Williams, 2009) as "It is not the prisoners who need reformation. It is the prisons." (Wilde, 1999).

Wilde expresses this intention in a note that still survives. It is penned on a small scrap of an envelope, the front of which is marked 'Private' and addressed to Major Nelson, the Governor of Reading Gaol (Williams, 2009). On the back Wilde wrote:

I hope to write about prison-life and to try and change it for others, but it is too terrible and ugly to make a work of art of. I have suffered too much in it to write [a] play about it.[8]

This is the perspective from which we must deepen our understanding 'How prison reformed Oscar Wilde' and 'How Oscar Wilde reformed prison' through a thoroughgoing deconstructive analysis of his carceral and post-carceral texts: De Profundis (1905)—a letter addressed to the British penal society of the late nineteenth century, The Ballad of Reading Gaol (1898)—a long poem reflecting the harsh rhythms of prison life, followed by two agitation letters to the editor of the Daily Chronicle (1897-1898) describing the brutalisation of English prisons and his concerns over the maltreatment of children in prisons, and generating a decisive force for penal reform.

Following a root and branch penal reform, Oscar Wilde casts a shaft of light on some resonant and fiercely contentious issues in prison that the championship for prison reform would last whatever the terrible cost ("I have no doubt we shall win, but the road is long, and red with monstrous martyrdoms [...] It is not so much public opinion as public officials that need educating". (Stokes, 1996, p.81)). This supports the idea that incarceration did change Wilde's views and narratives into becoming highly political and critical of the unaccustomed, prolonged institutional constraints, its unendurable living conditions as well as maltreatment towards inmates. The strength of the article, therefore, lies in the fact that Oscar Wilde is worthy of reconsideration of the way how he was affected by prison and how he found the strength to overcome insurmountable barriers of prison life as well as implementing enforceable recommendations to instigate a programme of prison reforms.

Confessional Letters Written in Prison

De Profundis (1905)[9]

"It is difficult for most people to grasp the idea. I dare say one has to go to prison to understand it. If so, it may be worthwhile going to prison."

— Oscar Wilde (De Profundis, 1905)

The circumstances surrounding Oscar Wilde's incarceration and the writing of De Profundis are conceivably the most singular of any in this volume. Ultimately, he was criminalised as part of Victorian England's heavy-handed policing of sexual activity between men. It would seem, however, that this was a situation he might have avoided, had he not first pursued a lawsuit of his own—against the man who then became the accuser in his criminal case. Irrespective of the possible hubris that may have brought Wilde to prison, the experience was intense and horrific (Portanova, 2015). De Profundis, edited and posthumously published in 1905, is a long, harrowing, and yet lacerating letter written by Oscar Wilde between January and March 1897, close to the end of his incarceration, in Reading Gaol. The letter was scripted on "blue stamped prison foolscap paper" (Hernen, 2013, p. 223) administered to Wilde, apparently one page at a time, after a long period during which he had been denied books, pen and paper. Despotic prison authorities banned him to send the completed work directly to his former lover, Lord Alfred Douglas, in which he writes:

I have lain in prison for nearly two years. Out of my nature has come wild despair; an abandonment to grief that was piteous even to look at; terrible and impotent rage; bitterness and scorn; anguish that wept aloud; misery that could find no voice; sorrow that was dumb.

(Wilde, 2007, p. 1071)

Indeed, these 'confessional modes of writing transmit the personal experience of imprisonment' (Jarrin, 2008, p.93) and reveal how Wilde was put under the pressure of incarceration imposed by the restrictive and authoritarian Victorian society and staged an angry outcry against the unlawful, draconian judicial system of the late nineteenth century. Furthermore, Oscar Wilde laments the complete absence of humanity in late Victorian society:

Many men on their release carry their prison about with them into the air, and hide it as a secret disgrace in their hearts, and at length, like poor poisoned things, creep into some hole and die. It is wretched that they should have to do so, and it is wrong, terribly wrong of society that it should force them to do so. Society takes upon itself the right to inflict appalling punishment on the individual, but it also has the supreme vice of shallowness, and fails to realise what it has done. When the man's punishment is over, it leaves him to himself; that is to say, it abandons him at the very moment when its highest duty towards him begins. […] I can claim on my side that if I realise what I have suffered; society should realise what it has inflicted on me; and that there should be no bitterness or hate on either side.

(Wilde, 2007, p. 1075)

On a brighter note, he remarks:
"The two great turning–points in my life were when my father sent me to Oxford, and when society sent me to prison" (Wilde, 2007, p. 1074).
But, this thorny question needs to be queried about 'the whys and wherefores of this letter'. The assumption could be that this is primarily a private letter revealing the true self, in which the first person singular ('I') is frequently used, while Wilde was hidden away from the world (Hernen, 2013, p. 224). Consequently, the text, written in a melancholy manner, has been seen as a propaganda tool against the abysmal prison conditions to expose the desperate plight and hardship of the nineteenth-century penal institutions, and how much the penal system necessitated an immediate reformative programme at the time.

De Profundis includes Wilde's stated uncrushable intention of trying to castigate the strongly-flowing disciplinarian tide of the English penal system for its exclusive emphasis on deterrence as the principle for reducing crime and reforming either first-time offenders or habitual criminals (Taylor, 2011, p. 8). As he declares:

"Prison style is absolutely and entirely wrong. I would give anything to be able to alter it when I go out. I intend to try" (Wilde, 2007, p. 1092).

As a prisoner, he faces the hideous reality of being a dejected prison inmate. As he distinctively states:

The plank bed, the loathsome food, the hard ropes shredded into oakum 'till one's fingertips grow dull

with pain, the menial offices with which each day begins and finishes, the harsh orders that routine seems to necessitate, the dreadful dress that makes sorrow grotesque to look at, the silence, the solitude, the shame—each and all of these things I have to transform into a spiritual experience.

(Wilde, 2007, p. 1073)

More interesting still, is the fact that Wilde broaches the subject of prison life in a controversial and paradoxical way, which could question whether he was seeking the positives or the negatives through the vicissitudes of prison life. As he expresses:

I have had a year longer of imprisonment, but humanity has been in the prison along with us all, and now when I go out I shall always remember great kindnesses that I have received here from almost everybody and on the day of my release I shall give many thanks to many people, and ask to be remembered by them in turn.

(Wilde, 2007, p. 1092)

On the downside, languished in Reading Gaol for six weeks, Wilde heard someone murmur: "Oscar Wilde, I pity you because you must be suffering more than we". Wilde replied: "No, my friend, we are all suffering equally" (Stokes, 2007, p. 83).

It certainly sounds plausible that the Victorian penal system was supposed to act as much of a 'deterrent to criminals'[10] not to reconvict rather than provide them with the physical and emotional well-being, and this system also conveys the message to potential offenders to feel disinclined to offend. According to Wilde, it appears to be a foregone conclusion that the inevitable corollary of prison life with its unrelenting pressures and tight constraints make offenders become increasingly defiant and rebellious:

For prison life with its endless privations and restrictions makes one rebellious. The most terrible thing about it is not that it breaks one's heart — hearts are made to be broken—but that it turns one's heart to stone.

(Wilde, 2007, p. 1079)

Another overemphasized issue Wilde points out is the importance of censorship of letters and the question of authorship (C.3-3). The letters, penned during imprisonment, must not reveal the exact description of the horrors and the deprivation of prison life, under Victorian England's prison systems (the 'silent'

or 'associated' system and the 'separate' system) (Cross, 1971, p. 9). It is self-evident that Wilde's letters were partially censored to conceal the truth, due in part to being deemed morally and ethically offensive, or by implication, politically provocative or menacing. As he states:

"Here I have the horror of death with still greater horror of living: and in silence and misery [here about four lines are cut out with scissors by the censor]" (Dulau & Co, 1920, p. 20).

It is, therefore, perceptible why Wilde cursorily had his highly polemical letters published after his release, as he could tell an uncensored and circumstantial account of his imprisonment and vented his spleen against the immoral, anachronistic prison system.

Poetry Written Outside of Prison Walls

The Ballad of Reading Gaol (1898)[11]

That every prison that men build
Is built with bricks of shame,
And bound with bars lest Christ should see
How men their brothers maim.

—Oscar Wilde
(The Ballad of Reading Gaol, 1897)

After being released from Reading Goal, Wilde wrote The Ballad of Reading Gaol whilst residing in France in 1898. This poem, in particular, infatuated readers as it was nothing like anything Wilde had written before, and albeit a free man, the content of the poem reflects just how broken down he is after his distressing experience as an inmate. Firstly, upon its publication, the poem was not under Wilde's name; instead, it was titled with his prisoner number (C.3-3), which suggests a loss of identity within the prison where everyone is a prisoner, irrespective of their success or upbringing.

It is significant to note that Wilde means to depict the harsh realities of prison on an individual and by using his anonymous prisoner number to title the poem he strives to elucidate how bureaucratic administrators of a punitive system aim to grind the prisoners down and encroach upon their rights and freedoms. In response, Wilde exposes the old excuse of those servants of power who hide behind a mask of unswerving loyalty (Paul, 2008, p. 33):

The Governor was strong upon the

The Regulations Act:
The Doctor said that Death was but
A scientific fact:
And twice a day the Chaplain called,
And left a little tract.

(Wilde, 1999, p. 123)

It is, but assuredly and abundantly clear that Wilde was hauntingly and elegiacally inspired by the execution of Charles Thomas Wooldridge, a 30-year old soldier serving in the Royal Horse Guards and stationed at Regents' Park barracks[12] ("They hanged him as a beast is hanged" (Wilde, 1999, p. 134)), as he seeks human morality and the commiseration to mankind throughout the entirety of the poem. It also touches upon the seemingly intractable issues surrounding the death penalty and the sordidness of the English penal system but seems to circulate round Wilde's personal experiences.

He does so by reflecting on how prison seems to provoke a sense of permanent alienation from society. Whether someone is guilty or wrongly accused, the harsh inhumane and barbarous conditions, and the deprivation of prison life was excruciating enough to degrade/relegate irredeemable inmates rather than lead them into the right direction of being genuinely law-abiding characters. Wilde's views undoubtedly reflect the salient fact that it is not the prisoners who should feel the shame of being in jail, but the society's punitive attitude that put them there(Wilde, 2007, p. 1075).

The prisoners were a mere product of what was wrong with society, and that finding one's fate within the walls of prison could happen to anyone. He firmly believes that the general public is oblivious to the events, reflecting the grim reality of prison conditions ("And they do well to hide their Hell" (Wilde, 1999, p. 135)). In broad terms, Wilde is not necessarily blaming the laws which made him imprisoned, but the way the penal system enforced by the people who have power into their hands and can inflict unfitting punishments on others instead of having controlled punishment for unpardonable offences. As William Buckler, as a supportive view, writes:

The poem suggests that the fact that society has not defined those other kinds of deadly offences and fixed punishments for them should make thoughtful people less self-righteous, rigid and relentless... in putting down offenders against the rules society happens at a given moment to have formulated.

(Buckler, 1990, p. 33)

In greater detail, what Wilde depicts in this poetic ballad is how the penal system became inhumane and needed to be overhauled, as he expresses his mindset towards the fundamentally flawed penal system and laws: "I know not whether Laws be right" (Wilde, 1999, p.135). This line reflects that "No attempt is made to assess the justice of the laws which convicted them, but rather the poem highlights the brutalisation of the punishment that all convicts share" (Sandulescu, 1994, p. 310).

But, this brings up a probing question about 'the whys and the wherefores of The Ballad of Reading Gaol'. Peter Stoneley states: "The Ballad was written in part to campaign against the cruelty of the prison regime" (Stoneley, 2014, p. 477). The truth is that Oscar Wilde in The Ballad of Reading Gaol uses a scathing attack on the Victorian penal policy-making and administration, the horrendous conditions and the tormenting feelings of prison life from which he and the other inmates of English prisons suffered, and the monotonous, unproductive hard labour they had to do through a "foolish and inhuman code" (Wilde, 1999) of punishment under the 1885 Amendment Act to make them reformed through 'Humanity's machine'. As the Ballad goes:

Each narrow cell in which we dwell
Is a foul and dark latrine,
And the fetid breath of living Death
Chokes up each grated screen,
And all, but Lust, is turned to dust
In Humanity's machine.

(Wilde, 1999, p. 136)

Wilde's incarceration changed his mind and outlook about the need to draw the attention of the public to the appalling conditions of the convicts, or, more precisely, the way the iniquitous penal system is enforced. He is no more an aesthete or a witty writer, but a self-proclaimed revolutionary prison activist, calling for the urgent need for change. As Ellman writes:

"He knew that it must fall between poetry and propaganda and that the strength of the poem lay in its ballad narrative" (Ellmann, 1988, p. 500).

And, Sherard also writes: "I think that one of the few serious purposes he had in life when he left prison was to try to do something to reform the English

wrongful prison system" (Sherard, 1916, p. 395).

Oscar Wilde, evidentially, became "uncompromisingly political"[13] and strongly critical of the unjust penal system, the tormenting conditions of prison life and the maltreatment of inmates. The descriptions of such relentlessly harsh conditions can be exemplified throughout his poem, as the reference to the 'iron gin' and 'Gyves'[14] (Stokes, 2007, p. 111). These conditions in which the incorrigible prisoners were impelled to inhabit were both animalistic and inhumane, due mainly to the unjustified punishments, mindless brutality, and high-level corruption which took place. As Jarrin states in his essay:

Although Wilde's eulogistic Ballad of Reading Gaol, dedicated to fellow inmate Charles Thomas Wooldridge, staged a contemporaneous critique of the inhumanities of internment within the British system, his prison and post-prison letters engaged most directly with the movement for penal reform.

(Jarrin, 2008, p. 94-95)

This provides compelling evidence that Wilde was using the poem as a way of reflecting his own salutary experience and opening the eyes of his readers to the cruel reality of the highly secretive and undemocratic society they were living in. The poem is Wilde's way of outing the corruption of not only the prison system but also society. As Buckler states in his article:

The Ballad of Reading Gaol is a poetic lament over what 'man has made of man,' and its subject is the cruelty that is unintentionally released when society substitutes for individuals with professional expertise, humane feelings, and common sense a stereotyped system of hard-and-fast rule.

(Buckler, 1990, p. 34)

To promulgate his long-running anti-carceral propaganda, preceded by the success of his Ballad, Wilde's overtly political aims were at their most explicit, ensued from two letters to the Daily Chronicle, which present extended critique of dreadful prison life within Reading Prison that goes unnoticed by the public.

Campaign Letters Written Outside of Prison Walls

The Daily Chronicle Letters (1897-1898)

A year after his release in 1989, when *The Ballad of Reading Gaol* had already been published, Wilde composed two lengthy devastating letters to the editor of London's Daily Chronicle newspaper (H.W. Massingham), titled under the unequivocal headings: 'The Case of Warder Martin: Some Cruelties of Prison Life' on 18th May 1897, and 'Don't Read This, if You Want to Be Happy Today' on 24th March 1898, addressing the demoralising effect of "awful" carceral silence, and outlining a litany of "inhuman" tortures inflicted upon the modern prisoner within the "stupid and barbarous" British penal system. From the outset, Wilde, in effect, denounces the innumerable faults, the inhumane prison conditions as well as the maladministration and negligence of the prison staff. He, in return, adopts a quasi-unorthodox approach for "what should be done" to ameliorate the "present system" through prescribing a series of "urgently necessary" reforms in contriving to rectify these perennial issues (Jarrin, 2008, p. 95). According to Wilde's diagnosis, inmates of English prisons were systematically deprived of the most basic "needs of the body and the needs of the mind" (Wilde, 1999). Also, "prisoners were denied access to adequate food, sanitary conditions, sleep, books, and regular visitors" (Jarrin, 2008, p. 90). With regard to mental stimulation, Wilde proposes the ensuing permanent punishments, authorised by law in English prisons, superseded by some workable resolutions (Table. 1) (Wilde, 1999).

Table 1. *Oscar Wilde's Carceral Reforms*

	PUNISHMENTS	RESOLUTIONS
HUNGER	The food supplied to prisoners is entirely inadequate.	The food given to children should consist of tea and bread-and-butter and soup.
INSOMNIA	The object of the plank bed is to produce insomnia.	
DESEASE	The present prison system seems almost to have for its aim the wreching and the destruction of 'the mental faculties'.	
BOOKS	Deprived of books of all human intercourse, isolated of every humane and humanizing influence.	Every prisoner shoud have an adequate supply of good books.
VISITS	Under the present system, a prisoner is only allowed to see his friends for times a year, for twenty minutes each time.	A prisoner should be allowed to see his friends once a month, and for a reasonable time.
LETTERS	At present one is allowed to write only for times a year.	Every prisoner should be allowed to write and recieve a letter at least once a mont.
IMPRISONED CHILDREN	Children sit behind a curtain in chapel, and are sent to take exercise in small, sunless yard sometimes a stone-yard, sometimes a yard at the back of the mills.	They should be in a workshop or a school-room with a warder.
SOLITARY CONFINEMENT	Indeed in prisons all over the world where the system of silence and cellular confinement is practised. I refer to the large number of men who become insane or weak-minded in prison.	Kind words are much in prison, and a pleasant "Good morning" or "Good evening" will make one as happy as one can be in solitary confinement.

What Wilde addresses in the letter to The Daily Chronicle is the "increase in number of inspectors and official visitors" and states that 'when he speaks to his friends through the bars of the cage, or the aperture of the wooden box, he is brutalised by the warders' (Wilde, 1999). He, then, turns his attention to the inspectors and justices of the peace, which Wilde ironically made the proposition that visiting prisons are un purposefully done without having any clauses altered or regulated for the disturbed inmates. As the letter goes:

The inspectors and justices of the peace that visit prisons come there for the purpose of seeing that the prison regulations are duly carried out. They come for no other purpose, nor have they any power, even if they had the desire, to alter a single clause in the regulations.

(Wilde, 1999)

Wilde, in fact, believes that such inspections and supervision deteriorate the existing situation for the inmates. As he reiterates:

A prisoner who has been allowed the smallest privilege dreads the arrival of the inspectors. And on the day of any prison inspection the prison officials are more than usually brutal to the prisoners . . . to show the splendid discipline they maintain.

(Wilde, 1999)

In his campaign letter, Wilde, to take a final example, draws his undivided attention to the overemphasis on books for the traumatised inmates and their role in preserving mental health to avoid causing detrimental psychological outcomes, such as depression, insanity, and mental/physical incapacity. Wilde manifestly states that prisoners were also deprived of ordinary human and social intercourse, and alienated from every humane and humanising influence. He highlights that prisons must equip prisoners with a miscellaneous collection of books, especially literary books to preserve prisoners' mental health rather than merely suffice holy books or sacred writings. Furthermore, Wilde shares the belief that hapless offenders, notably psychiatrically disturbed children and adults, should be educated and supplied with reading and writing materials: "Prisoners should be encouraged to read, and should have whatever books they want, and the books should be well chosen. At present, the selection of books is made by the prison chaplain" (Wilde, 1999).

As Jarrin quotes:

Wilde calls specific attention to inadequate, atrophied, and 'perfectly useless' prison libraries as an extension of the deprivations of the silent system; these libraries offered inmates little more than 'a Bible, prayer-book, and hymn-book' and 'third-rate, badly-written, religious books . . . utterly unsuitable for children or for anyone else'.

(Jarrin, 2008, p. 95)

In a very real sense, Wilde's forceful advocacy and full-fledged movement of prison reform seem to have provided some new impetus for the unscrupulous Victorian society and the repressive judicial system of the nineteenth century, which ultimately culminated the 1898 Prison Act.[15] As Christopher Millard later reports:

It is related on undeniable authority that the Commissioners appointed to inquire into the question of Prison Reform in the years 1897 and 1898 spent three days considering the suggestions made in Wilde's letters, with what good results may

very briefly be stated as follows: At the end of the first month's imprisonment a prisoner is allowed to write a letter or to receive a visit, and to read a book, instead of waiting three months as formerly; the sanitary arrangements have been improved; the food weighed out each day is somewhat less scanty and more varied; [and] the plank bed is insisted on for the first fourteen days only, instead of a month.

(Millard, 1908, p. 638)

Hence, as a result of being an oppressed and marginalized captive in the Victorian society, it is crystal clear how Wilde sufficiently crossed the threshold of criminality to characterise himself as being an undeterred liberated champion of prisoners' rights movement, and subsequently, condemned the pointless cruelties of prison and the unjust penal system for their exploitative modes against inmates. As he points out, the prime focus of the present prison system is to produce insanity for inmates as they have to face the dire consequences: "The present prison system seems almost to have for its aim the wrecking and the destruction of the mental faculties. The production of insanity is, if not its object, certainly its result" (Wilde, 1999). To ameliorate the existing prison system at the time, Wilde's second letter proposes a complete overhaul and focuses attention on the structures of the incompetent penal authorities creating such deplorable conditions and practices for him and the inmates alike. As he states: "the first, and perhaps the most difficult task is to humanise the governors of prisons, to civilise the warders and to Christianise the chaplains" (Wilde, 1999).

Summing up

On May 25th, 1895, Oscar Wilde was sentenced to prison for two years' hard labour on the charges of "gross indecency" with other men, in which his career, family relationships, and reputation were greatly tarnished after the revelation. In the simplest terms, Wilde was at the apex of his career, having found phenomenal success in his latest play, The Importance of Being Earnest (1895), but this was tragically cut short by his incarceration.

In the present paper, it has been shown… nothing can alter the fact that prison changed the poetic, linguistic style beyond all recognition Wilde was renowned for and converted him into an indefatigable political dissident waging a vigorous campaign for the well-being of prisoners, who immeasurably suffered years

of ostracism. For this reason, Wilde endeavors to accentuate the major flaws in the Victorian penal system, and accordingly, recommends a number of constructive measures to reform it. Notwithstanding being repudiated, condemned and persecuted, many of Wilde's recommendations to help reform prison were incorporated in the 1898 Prison Act, which led to the abolition of the separation of prisoners, the removal of hard labour plus other substantial modifications pertaining to prisoners' rights (see Table. 1). Oscar Wilde, from this perspective, immerses himself in writing his carceral texts (i.e. protest literature written from prison) to highlight that not only can the existing prison environment have a profound and negative impact on the physical, mental, and emotional well-being of inmates, but also the new penitentiary system must institute a series of sweeping reforms to restrain them from becoming self-destructive or attempting suicide.

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Endnotes

1   "The Radical MP Henry Du Pré Labouchère (1831-1912) proposed an amendment to make sexual activity between men a crime. This Eleventh Clause of the Criminal Law Amendments Act stated that, 'Any male person who in public or private commits or is a party to the commission of or procures or attempts to procure the commission by any male person of any act of gross indecency with another male person shall be guilty of a misdemeanor and being convicted thereof shall be liable to be imprisoned for any term not exceeding two years with or without hard labor.'"

2   For further details, see "Epistola: in Carcere et Vinculis": The Downfall of Oscar Wilde (Presentation). "Wilde's relationship with Lord Alfred Douglas began in the spring of 1892, and resulted in an ongoing affair which caused Wilde's ruin (385). Wilde's relationship with Alfred Douglas was an amorous relationship which proved fidelity through economic rather than sexual means, as Douglas drove Wilde to 'acquisition' other young men. Wilde repeatedly paid Douglas's debts and supported him, leading ultimately to bankruptcy. This relationship formed the seed for the later obscenity trials which ruined Wilde."
https://wildedecadence.wordpress.com/2014/03/04/epistola-in-carcere-et-vinculis-the-downfall-of-oscar-wilde-presentation/

3   PRISONS ACT 1898, CHAPTER XLI. (1898). An Act to Amend the Prisons Acts.
http://www.irishstatutebook.ie/eli/1898/act/41/enacted/en/print.html .

4   See The National Archives, Prisoners on a Treadwheel at Pentonville Prison 1895. "The work on the treadwheel was to hold on to a bar and walk up the wheel. You did ten minutes on and five off, for eight hours, climbing the equivalent of over 8,000 feet in the process".
http://www.nationalarchives.gov.uk/education/resources/victorian-prison/source-2a/

5   See The National Archives, Prisoners picking oakum.
"Picking oakum was one of the most common forms of hard labour in Victorian prisons. Prisoners were given quantities of old rope, which they had to untwist into many corkscrew strands. They then had to take these individual strands and unroll them, usually by rolling them on their knee using their hands until the mesh became loose".
http://www.nationalarchives.gov.uk/education/prisoner4099/historical-background/enlarge-oakum.html

6   "This approach became fully dominant after the centralization of prison administration and the appointmentof Sir Edmond Du Cane as the Chair of the Prison Commission in 1877. Du Cane sought to establish standard, punitive conditions for all inmates: as the slogan ran, 'Hard Labour, Hard Fare, and Hard Bed'. He thus instituted a system of stages and classes, stratifying the inmate population and ordering each one's prison career according to a uniform, rational plan, a progression that conceptually linked greater discipline and increased comfort".

7   See the British Library.
"Its publication gave the author's name as C.3.3 (Wilde's number in Reading Gaol, his cell being the third on the third floor of Block C)."
https://www.bl.uk/collection-items/the-ballad-of-reading-gaol-by-oscar-wilde.

8   Oscar Wilde Prison Letters [bound manuscript]. Clark Library, Wilde W6 721L R825, 1895-1897 Bound. Page 21d. Reprinted as: Oscar Wilde to Thomas Martin, ca. April 1897, in Complete Letters, 798.
http://anarchiststudies.mayfirst.org/node/335.

9   See The British Library, Manuscript of 'De Profundis'' by Oscar Wilde.
'De Profundis' is Latin for 'from the depths'; it comes from the first line of Psalm 130 of the penitential Psalms: 'Out of the depths have I cried unto thee, O Lord'. The writer E. V. Lucas (1868–1938) claimed to have suggested the title; Wilde had suggested Epistola: In Carcere et Vinculis, meaning 'Letter: In Prison and in Chains'.
https://www.bl.uk/collection-items/manuscript-of-de-profundis-by-oscar-wilde.

10   "If a prison does not succeed in deterring an offender who has had experience of its severities from coming back to it again and again, it is not likely to have much influence in deterring the criminally disposed from embarking on a criminal life. On the contrary, the spectacle of an offender going to prison for the fifth, the tenth, the twentieth time, is calculated to encourage the peccant materials in the population rather than to deter them." (Cross, 1971, p.1)

11   See the British Library.

"Its publication gave the author's name as C.3.3 (Wilde's number in Reading Gaol, his cell being the third on the third floor of Block C)."

https://www.bl.uk/collection-items/the-ballad-of-reading-gaol-by-oscar-wilde.

12   See British Executions, Charles Thomas Wooldridge.

Consider revising, two adjacent quotations separated by a full stop (see suggestion above), "At his trial the jury took just two minutes to find him guilty, despite his attempts to get the charge reduced to manslaughter because of his wife's unfaithfulness. He was sentenced to death and was hanged at Reading Gaol on 7th July 1896. He passed into immortality as the subject of the poem The Ballad of Reading Gaol by Oscar Wilde, who was serving time in Reading Gaol during the execution."

http://www.britishexecutions.co.uk/execution-content.php?key=2394.

13   Here Wilde abandons his characteristic satirical flourishes and writes in an uncompromisingly political voice." (Jarrin, 2008, p. 95)

14   Stokes illustrates that "the 'iron gin' was a trap used to catch wild animals which can be seen as either an image of the prisoners being trapped or the iron bars which enclose the prisoners like an animal pen.", and 'Gyves' as "a portable form of torture by physical incapacitation in which the body was forced by the device into 'impossible' positions."

15   See Prisons Act, 1898.

"Hard labour: 4.—(1) The mode in which sentences of penal servitude or imprisonment with or without hard labour are to be carried out in prisons may be regulated by prison rules. (2) In making such rules, regard shall be had to the sex, age, health, industry, and conduct of the prisoners."

http://www.irishstatutebook.ie/eli/1898/act/41/enacted/en/print.html

NEW MEDIA'S POSITIVE AND NEGATIVE IMPACTS ON YOUTH

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Abstract

Contemporary living is marked by powerful presence and all present use of new technologies. We might boldly state that people might not function well without new media. We heedlessly witness large part of contemporary adolescent's social and emotional development occurring while on the Internet and on cell phones. Many parents and caregivers today use technology incredibly well and feel comfortable and capable with the programs and online venues that their children and adolescents are using. Nevertheless, some parents and adults are concerned about adolescent's overuse of new media due to their potential risks and negative impact on adolescent's psycho-social development. Some parents and caregivers may find it difficult to relate to their digitally savvy youngsters online for valid reasons. Such people may lack some basic understanding of adolescents and the new forms of socialization which is happening online, which are integral to their children's lives. Adolescent's limited capacity for self-regulation and susceptibility to peer pressure make youth particularly vulnerable and at risk for various risks as they navigate and experiment with social media. Primary aim of this paper is to shed some light on adolescent's online behavior and choices given their physical, cognitive, emotional, social, and behavioral characteristics and discuss potential negative and positive impact of new media on youth, family and social participation.

Keywords: Adolescence, adolescents, new media, risks, benefits.

Introduction

Distinct from the traditional media such as TV and different printed materials, new media include and refer to all products/devices and services that provide information or entertainment using computers or the internet, among which very popular ones are: Smartphone, you tube, blogs, social networks like facebook, twitter, instagram etc. Contemporary living word is marked by presence of various technology devices and new media which seem to bring many advantages but disadvantages as well. Many worry about impact of new media on youth warning about their negative sides. The new Pew Research Center survey (2018) on social media use reveals YouTube, Instagram, Snapchat, Facebook and Twitter to be the most popular online platforms among US adolescents ages 13 to 17.

While the numbers on Smartphone ownership in advanced countries is higher than in emerging countries, it is estimated that five billion people have mobile devices and half of these are smartphones (GSM Association, 2018) with and 95% of US adolescents owning a Smartphone. The study conducted by Lenhart and associates in 2011 (as stated by Reid & Weigle, 2014) reports 76% of all teens use social media, 64% do so on a daily basis, and 41% have accounts on multiple sites. Hence, one can conclude that majority of adolescents all over the world own smart phones and that most of them log on to their social media site more often than not and we can assume that large part of this generation's social and emotional development is occurring while on the internet and on cell phones or smart phones. No wonder many are concerned about impact of new media on youth.

However, in order to better understand why adolescents are using new media this much, which seems close to almost being addictive, we should foremost consider main psychological characteristics of adolescence, thus characterizing/categorizing new media impact on youth, family and their impact on youth's social participation either positive or negative. Given the transitional stage of adolescence and whilst keeping in mind that adolescents are considered to be adults in waiting, in order to understand adolescents' healthy and unhealthy behaviors, we begin with tackling their physical, cognitive, emotional, social, and behavioral development.

Psychological characteristics of adolescents

Adolescence is primarily marked by transition from childhood into adulthood which is characterized by important physical, cognitive, psychosocial and emotional development. Diverse physical changes such as physical growth, sexual development, hormonal changes which are resulting in gross changes in appearance and body image, occur during adolescence and make the common characteristics of adolescent's physical development. At this stage of life adolescents become very and seriously concerned about their body image and reputation among their peers. Hence, what their peers do, what they approve or disapprove, how they behave, is very important to adolescents. Adolescents might be prone to early and/or risky sexual behavior, substance use eating disorders and even depression. Because of this concern and they might use new media not only to check their peers but also to share their concerns with them or to look for solutions for their concerns (Andrews & Hopes, 2010; Carr, 2016; Brent, Poling & Goldstein, 2011; Agras, 2010).

Adolescence is the time when abstract thinking finally develops, something that children were not able to do till this stage of life. This ability, next to poor understanding of how both, positive and negative emotions affect their thinking and behavior, however might result in adolescents' poor decision making skills. This might lead to adolescent's poor ability to limit time spent on internet, media usage, prioritize, focusing and accomplishing school tasks. Considering adolescents serious concern about themselves and their position among peers it is important to understand that adolescents may fear potential negative social consequences of their choices more than they do possible health risks (i.e., being rejected and ostracized for not sharing all on facebook profile or instagram versus possible risks posed doing so or on line predators). At this stage of life adolescents exercise their reasoning skills which reflect in their self centered attitudes (Jaffe, 1998), frequent acting over dramatic, arguing for the sake of arguing and constantly find faults in adults' position (Bjorklund, 2011).

At adolescence, moral development becomes important part in youth's life too. Adolescents voice and share their values and ethical behavior, which serve as foundation of pro-social behavior such as altruism, helping, moral and ethics (Shaffer & Kipp, 2014). Pro-social behavior is modeled after adults

and peers. Thus, new media might serves as powerful tool for modeling pro and/or anti-social behavior. This is the time when adolescents, if encouraged and positively reinforced in society might start volunteering and this way, positively contributing and participating in society. It should be emphasized that adolescents are hungry for meaning and they might benefit extremely from positive role models and explicit discussions of moral values as well as community in which there are activities structured around pro-social values, including religious values (Shaffer & Kipp, 2014) .

In terms of emotional development of adolescents, this is the time of establishing coherent sense of identity and learning to cope with stress and managing emotions. The sense of identity includes two concepts of the self, the self concept (who am I, roles, goals, values), and self esteem (evaluating how one feels about self concept). The self concept and its development is under the influence of both, cognitive and physical development ad uniquely develops for each adolescent (Bjorklund 2011). Thus, adolescents who manage to develop healthy body and good body image will be more able to deal with their concerns will have foundation to develop healthy self concept (Shaffer & Kipp, 2014).

Adolescence time is marked by adolescents' experimenting with different ways of appearing, sounding, and behaving. Social media and content shared on social media might contribute, positively or negative to, adolescents development of the self. Instead of letting adolescents learn through media adults can help adolescents to understand how emotions can affect their thinking and behavior and help them learn good and healthy coping skills by fostering their self competence. Otherwise, their peers and media might will fill in this gap and serve as a resource, which might be not only untrue but also dangerous. In order to help adolescents smoothly transit into adulthood and become critical and selective of media content, adults can engage in honest, open conversation with them by asking them, in non-threatening way and listening non-judgmentally, trying to match their emotional state, model rational decision making strategies, discuss ethical and moral problems in news and in social media.

Social development of adolescents in this phase of their life relates to peers, family, school, work, and community. Adolescence is the time when huge shift from family to peer group happens. During adolescence peer groups serve a number of important functions among which, providing a temporary reference point for a developing sense of identity, is of extreme importance because through identification with peers, adolescents begin to develop moral judgment and values (Shaffer &Kipp, 2014) and to define how they differ from their parents (Gullotta et al., 2015). At the same time, however, it is important to note that adolescents also strive, often covertly, for ways to identify with their parents. Another important function of peer groups is to provide adolescents with a source of information about the world outside of the family and about themselves (Gullotta et al., 2015). Hence we can state that peer groups also serve as powerful reinforces during adolescence, as sources of popularity, status, prestige, and acceptance. Positive peer relations are linked to positive psychosocial adjustment and negative behaviors might be linked to social isolation.

Adolescence is the time when dating and sexual behavior of teens also become important to them. Internet and new media are full of online sites providing advice on attraction, dating cites, cyber dating etc. which sensibly pose many threats to potential user, sexting, internet harassment, sexual victimization (Delmonico & Carnes, 1999; Schneider 2012; Reid & Weigle, 2014). Given that adolescents cell phone usage is on increase and that adolescents communicate great deal via social media they might also be more likely to use this technology to communicate and share their distress and suicidal thoughts with others, what can be both, risk and protective factor (Ruder et al., 2011). Media, new media especially, can be used as paltform and forum for expressing suicidal ideation as some studies report (Ruder et al., 2011) on severeal cases of individuals who, prior to commiting suicidal act, have shared their intent and plan via social media.

Although adolescence is also considered to be the time of palpable parent -teen conflict resulting in parental distress as parent might be thinking of it as rejection but in essence it is not because parent-teen conflict is normal in adolescence, through conflict adolescents are showing their parents they are steaming of and becoming individuals (Tahirović, Draganović, Sofović, 2018).

Finally, it is important to state that all of the ways adolescents develop, cognitively, physically,

emotionally and socially, prepare them to experiment with new behaviors as they transit from childhood to adulthood. Risk taking in adolescence is an important way that adolescents shape their identities and develop their self, try out their new decision-making skills, and develop realistic assessments of themselves, other people, and the world (Shaffer & Kipp, 2014). Such exploratory behaviors are natural in adolescence (Santrock, 2016), and teens need to be given some room to experiment and to experience the results of their own decision making in many different situations (Dryfoos, 2012). However, young people sometimes overestimate their capacities to handle new situations, and these behaviors can pose real threats to their physical health. There are three theories which explain this adolescent's behavior:

1. One theory stresses the need for excitement, fun, and novel, intense sensations that override the potential dangers involved in a particular activity (Arnett & Balle-Jensen, 1993).

2. Another theory stresses that many of these risk behaviors occur in a group context and involve peer acceptance and status in the group (Jessor, 1991).

3. And third theory emphasizes that adolescent risk taking is a form of modeling and romanticizing adult behavior (Gibbons & Gerrard, 1995). By and large, we may say that adolescents experience numerous psychological changes which mark this stage of their life representing distinctive marks of adolescence.

Adolescence and adolescents

In view of adolescence as transitional stage from childhood to adulthood and considering adolescents themselves adults in waiting, so to say, neither children anymore nor adults yet, this puts them in, somehow ungrateful position. This developmental phase of life can be a time of both, disorientation and discovery. Adolescence brings up very important issues of self independence and self identity and myny adolescents and their peers face tough choices regarding schoolwork, risky behaviors such as sexuality, drugs, alcohol, and social life whilst peer groups, romantic interests, and external appearance tend to naturally increase in importance for some time during an adolescents' journey toward adulthood (Shaffer & Kipp, 2014).

Moreover, adolescence is marked by adolescents' frequent and rapid mood switching which waver between happiness, anguish, self-confidence and anxiety (Carr, 2016). However, we must keep in mind that some of these shifts in moods originate not only from biological resources but also complex social interactions including conflicts with friends, pressure from school and experimentation with relationships (Santrock, 2012). During adolescence, teenagers try to manage their emotions and uncertainties, to discover where they fit in with peers and their place in society. More often, adolescents experience an unsteady sense of self and experiment with new personal labels and relate to a number of peer groups (Shaffer & Kipp, 2014).

At adolescence, peer relationships are given priority over family relationships. Adolescents often seek opinions from and perceptions of their friends; they are readily influenced by their peers' behaviors and beliefs. During this stage, teenagers are extremely vulnerable to negative peer pressure. Adolescents are also characterized by their search for independence. While doing so, teenagers most often test the boundaries placed by their teachers and parents. In addition, adolescents develop a self-centered attitude and look at situations from their own perspectives.

All in all, we can say that adolescence is marked by emotions, personal identity, peer relationships, self centered attitudes, independence and testing boundaries. New media play very important role in adolescent's psycho-social development. Many show concern in terms of possible negative impact and influence of new media on youth and family (Delmonico & Carnes, 1999; Schneider 2012; Reid & Weigle, 2014).

Nevertheless, we have to emphasize that media are innately neither positive nor negative. Human nature is discovered through the use of internet and not vice versa (Giles, 2010). Given this all, we may talk about media impact which, because of their users can go in two directions, unhealthy/negative influence or risks or challenges of new media and healthy/positive/beneficial impact of new media. We discuss these two separately in coming parts.

Negative influence/risks or challenges of new media and their impact on youth

Among most common and concerning risks and challenges of new media we name the management of personal information and privacy. This risk might lead to the following, the risk of predation and cyberbullying and online harassment, sexting, Face Book depression (Livingstone & Brake 2009; Livingstone 2008; Livingstone and Helsper 2007; Schneider 2012; Reid & Weigle, 2014; Carr 2016). Scientists warn that those who suffer from Facebook depression are at risk for social isolation and sometimes turn to risky Internet sites and blogs for "help" that may promote substance abuse, risky and/or unsafe sexual practices, or aggressive or self-destructive behaviors, violence, terrorism; (Ruder et al. 2011; Schneider 2012; Reid & Weigle, 2014). According to Child exploitation and Online Protection Centre (CEOP, 2006), due to digital footprint, another new media risk, safety and wellbeing of young people using Social Network Sites are of particular concern to parents.

Scientists warn that young people lack awareness of the public nature of the internet (Acquisti and Gross 2006). Additionally, new media or better to say, inability to limit time spent on internet and daily usage of new media, might present detriment to work and/or school (cheating, grades, admission, productivity and success, employment prospects, time wasting).

On the top of the threat of abuse, some fear that young people's use of Social Network Sites can compromise the development and maintenance of supportive friendships and involvement in institutions traditionally understood as the embodiment of „communities", namely school, sports clubs, families, partners etc. (Delmonico & Carnes 1999).

Despite all these aforementioned risks, there is some evidence that young people are aware of potential privacy threats online and many proactively take steps to minimize potential risks (Lenhart & Madden 2007; Hinduja & Patchin 2009). Furthermore, research has indicated that online risks „are not radically different in nature or scope than the risks minors have long faced offline, and minors who are most at risk in the offline world continue to be most at risk online" (Palfrey et al. 2008 p. 7).

Healthy/positive influence of new media on youth

Given the negative impact of new media on youth, family and community participation one may wonder about existence of new media's benefits or positive impact. Yet, there are numerous benefits or impact of new media on youth, among which psychological ones are crucial considering adolescents' developmental stage.

Whilst fearing negative impact of media and new media in particular parents and caregivers naturally question the benefits of new media. Studies in this area do suggest that new media may be beneficial in fostering of one's individual identity and unique social skills like socialization and communication, enhanced learning opportunities, accessing health information, (Ito et. al., 2008). And also, new media may play a positive role in enhancement of individual and collective creativity through development and sharing of artistic and musical endeavors (Boyd and Ellison, 2007), instilling growth of ideas from the creation of blogs, podcasts, videos, and gaming sites (Ito et al, 2008). New media might also be beneficial in expansion of one's online connections through shared interests to include others from more diverse backgrounds (Ellison et al, 2007). Social media might be offering opportunities for community engagement through raising money for charity and volunteering for local events, including political and philanthropic events (Ito et. al, 2008, Boyd, 2007).

Nonetheless it is important to note that it is not media themselves solely which play a positive or negative role in adolescents and family psychosocial development and their community participation, there are other significant factors. Next to the media and all that they bring with, adolescents, namely their psychological characteristics, skills, capacities, competencies, also play an important role in positive or negative impact of new media on youth. Then, family, family relations and parents-children relations, family values, family time and of course, wider social factors and resources in societies, opportunities, values etc.

Conclusion

Even though we notice negative/unhealthy impact of new media and youth, family and social participation, new media can, at the same time have positive/healthy impact on youth. With joint forces we should, all, work on enhancing positive or healthy media usage and strengthen their positive impact on youth because they can help improve adolescent's behavior through: media literacy, education, creativity, individual identity and self expression, strengthening interpersonal relationships, sense of belonging and collective identity, strengthening and building communities, civic engagement and political participation, wellbeing.

All in all, media literacy and usage can improve quality of adolescents' lives. Thus, this should not be taken lightly and discarded due to their possible negative impacts.

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CONTEXTUAL ANALYSIS OF HILMI BABA'S WORKS

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Abstract

Bosnia and Herzegovina has always been characterized by multiethnic and multi-religious diversity. Throughout the history Montenegrins, Serbs and Croats from the neighboring countries have also naturally been connected with Bosnia and Herzegovina. This diversity was also enriched with the influence of great powers, especially by the Ottoman Empire and the Austro-Hungarian Empire. Very often internal diversity and interests of the great powers caused significant upheavals, wars, and migrations. For instance, the Austro-Hungarian Empire later attacked Bosnia and Herzegovina in order to invade it in 1697, 1737, 1788 and 1791. Eventually, the Berlin Treaty had enabled the Austro-Hungarian Empire to get the exclusive right to administer Bosnia and Herzegovina. Nevertheless, according to the Treaty, the region was still legally under the Ottoman State. After the annexation of Bosnia and Herzegovina by the Austro-Hungarian Empire in 1908 the country's administrative and political system affected the position of Bosniaks. In particular, their political and religious status has been changed significantly. These developments also significantly affected and accelerated migration to Anatolia. During this turbulent period Hilmi Baba, a provincial scholar from Bosnia discussed whether the Muslims living in the region should immigrate to Anatolia. He also critically analyzed the impact of the reforms (tanzimat) in Bosnia. The main aim of this article is to make a contextual analysis of Hilmi Baba's views, approaches, and works.

Keywords: Ottoman, Bosnia and Herzegovina, Bosnian Rebellion, Tanzimat Era, Migration, Tevfik Azabagiç, Hilmi Baba, Meclis-i Mebusan.

Historical Context of Hilmi Baba's Biography

On one hand, the Ottoman Empire symbolically retreated from the Balkans with the loss of Bosnia and Herzegovina after the Berlin Congress. However, the Ottoman Empire could concentrate more on the reforms (tanzimat), which brought about some results and problems too. With the proclamation of Tanzimat Edict, the Ottomans initiated the military, financial, economic, administrative, constitutional, and education reforms. In effect, the modernization era began with the Edict itself. Tanzimat means literally "arrangements". This term is the plural of 'tanzim' which means 'organizing' (Karal, 1988, p. 61). Just as Nizam-ı Cedit went beyond its literal meanings of 'new order' or 'new military order' and expressed, in a wider sense, a series of planned reforms with a certain beginning and end (Eren, 1979, p. 704), so the term tanzimat means an era of most important reforms in the Ottoman Empire. These reforms had wider socio-political, administrative, economic, cultural and religious implications and consequences (Ülken, 1992, p. 41ff).

Sultan Mahmud II who was enthroned in 1808 during the power struggle of Janissaries and the Ayan (Notables) dominated against the representatives of the traditionalists who stood against the Ottoman modernization of the 19th century. He built the Ottoman central system around himself, made the number of military reforms and managed to abolish the Janissary Corps in 1826, which were the biggest obstacle to the modernization process. Mahmud II, who accelerated the modernization process at a time when the Ottoman State fought with crises at home and abroad, carried Ottoman Westernization further by making use of the historical experience and intellectual legacy of his predecessors. The western way of thinking and understanding which formed the basis of the reforms started first in the military during the reign of Mahmud II and with the passage of time made its impact on many reforms and resulted in the emergence of Western-style institutions. In this era, great changes and reforms in administration, the judicial system, society, as well as education were carried out, and, in line with European systems, primary education was made compulsory and Rüşdiye Schools were opened in various parts of Istanbul.

While the Ottoman Empire was busy with reforms, Bosnia had to encounter new political, social and administrative realities. Beginning from the Belgrade Treaty (1739), Bosnian cities began to experience changes and transformations, especially with regard to some changes in social strata. Janissaries who came from castles lost to the enemy and settled in Bosnian cities where they gained influence. Sarajevo became a privileged center and the urban notables, military classes and local civilian heads called 'kapudans' consolidated this situation and became the major representatives of political authority. Even during the term of the Bosnian Governor Ali Paşa they formed a Notables' Assembly (Ayan Meclisi) which would have the authority to supervise the governor and control some of his revenues. Besides, the Janissaries, who were in alliance with local forces, were received well by the people. However, starting from the mid-18th century, for a decade several rebellions, mainly organized by peasants, broke out (Aruçi, 2009, p. 130).

Nonetheless, in spite of all these rebellions that were supported by the European powers, Bosnian people showed their loyalty to the Ottoman State. Mahmud II attempted to manage the rebellions with the help of governors of Bosnia like Silahtar Ali Paşa, Süleyman Paşa, Celâlettin Paşa, and Selim Sırrı Paşa. In the end, their initiatives and attempts could resolve rebellions and apathy of the peasants in Bosnia.

Following a fatwa from Şeyhülislam, Janissary Corps which had often rebelled in Istanbul were abolished on 15 June 1826 and the order to abolish the corps was sent to the provinces. Thus, on 12 July 1826, in Travnik the decision about the abolishment of the Janissary Corps was announced to the public. Yet the elite in Bosnia as well as the common people reacted fiercely and rejected the royal decree. Leading and influential local notables and kaptans joined and led the rebellion.

Bosnia was often in the midst of long wars that led to the ruining of the land system, the increase of the taxes as well as the usurpation of the administration by notables and kaptans (Bosna-Hersek'le İlgili Arşiv Belgeleri (1516-1919), pp. 8-9). Together with Tanzimat, drastic changes in Bosnia occurred with respect to Muslims' privileged status These developments also affected the relations among the notables, landowners, and peasants as well as their relationship with the state. Unrest among peasants and landowners and problems with the recruitment of soldiers and avoiding paying off the taxes began to emerge. Muslims' loss of privileges affected the application of Tanzimat in Bosnia, which was rather

delayed (Inalcik, 1992, p. 13). Further, Tanzimat reforms changed the traditional Ottoman-Islamic model of the state, which was challenged by the Bosniaks.

The Sublime Port (Bâbıâli) had to struggle with Bosnian notables for a long time. Finally, in 1833 Mahmud Hamdi Paşa suppressed rebellions, managed to abolish the Janissary Corps and controlled the affairs in Bosnia. Then privileges of the local notables and kaptans too were ended. Although it was not possible to carry out successful reforms in financial, administrative and cultural fields, the Empire's re-gaining of control in Bosnia prepared the ground for the application of Gülhane Hattı Hümayunu (Royal Edict of Gülhane) which was declared in 1839. This year in effect is also reference to the beginning of Tanzimat era in Bosnia (Eren, 1965, pp. 7-8).

The sanjak of Herzegovina was brought under Bosnia when the latter was made a province (eyalet). Herzegovina had to go through an administrative change, following the suppression of Hüseyin Kaptan rebellion in 1832. Herzegovina was ruled until 1851 by Ali Paşa of Herzegovina. In 1851, when a rebellion led by Ali Paşa was suppressed, Herzegovina was made into a vilayet and in 1854 was brought under Bosnia again.

Hilmi Baba's Life

Hilmi Baba was educated in Istanbul during the Tanzimat era. He became a scholar, who lived in Saray Bosna Province's (vilayet) Taşlıca (district). He criticized strongly the Tanzimat and Islahat edicts, arguing that these reforms negatively affected both the Ottoman State and Bosnia. Hilmi Baba was actively involved in the debate about the view that after the invasion Bosnia became a Dar al-Harb (The abode of War) and that Muslims living there needed to migrate to Muslim lands. The Austria-Hungarian occupation of Bosnia after the Berlin Treaty brought about a great debate about "migration" from an occupied region to a Muslim land.

Hilmi Baba's biography is limited and it is primarily based on his own pamphlets and also what is shared by Tevfik Azabagić, who was educated in Istanbul together with Hilmi Baba, and later was appointed as mufti of Tuzla after the Austria-Hungarian occupation of Bosnia (Lavic, 1990 and 1996). In one of his pamphlets, he tells his name as Bosnavi Hilmi Baba b. Hüseyin et-Taşlıcavi. This shows that

he was from Taşlıca (Pljevlja) in Sandzak region. His stamp too shows that his father was called Hüseyin. He had also the title Baba which was then used by Sufis in addition to titles of şeyh, halife and dervish (Süleyman Uludağ Baba, pp. 365-366).

Mehmet Tevfik Azabagić in his work titled Hicret Hakkında Risale [Pamphlet about Migration] made a reference to a certain person nicknamed Deli Hafız (Crazy Hafız - a person who knows the Qur'an by heart) who studied at Fatih Madrasas in Istanbul together with Hilmi Baba. He stated "… I know Deli Hafız personally. We studied in Istanbul together. That was not his name but his nickname which he got due to his character. He was eager to object to (almost) everything without seeing if it is correct or not" (Azabagic, p. 19). These descriptions provide us with an idea about Hilmi Baba's difficult life in Istanbul as well as why he criticized the Ottoman rulers and bureaucrats for carrying out some projects of Westernization similar to those done by Austria-Hungarian Empire in Bosnia.

In his Risale fi'l-Hicret Hilmi Baba mentioned that for some time he stayed at Eyup District in Istanbul and sometimes gave sermons at Eyup Mosque. In the introduction of this work he asserted:

When I stayed at Eyup District, I gave sermons at the mosque. There I met one clerk. He showed himself religious, but he sent his son to Rüşdiye School. One day I was a guest in his house. His son came back from the school and told this to his father: "We believe that God is one, but the French believe that God is three". Father said that "My son! God is one".
(Hilmi Baba, 1884, 4-5)

There are seven works of Bosnalı Hilmi Baba at the Süleymaniye Library in Istanbul. He does not cite the titles of his works fully, but they are registered as follows: Kitab mine'l Fıkh ve'l-Fetava (Book of Jurisprudence and Fatwas), Risale fi's-Siyaset (Pamphlet on Politics), Mecalisü'l-Bosna, Mucizatü'n-Nebi (Miracles of the Prophet), Tefsirü Sureti'd-Duha (Exegesis of the Chapter Duha), Fethu'l- esrar ve'l -müşkilat ala ruhi'l-beyan bi'l-İşarat. In addition, Hilmi Baba has another work on migration: Hicret Risalesi. The work which is in Turkish is kept at Gazi Husrev-bey Library in Sarajevo with the registration number R 6172.

Hilmi Baba's "Siyase" and "Tanzimat" Views

The Berlin Congress caused major political, social and administrative changes and transformations in Bosnia and Herzegovina. The local peoples were traumatized not only by the occupation by Austria-Hungary, but also due to the loss of Ottoman territories to newly emerging nationalist states like Serbia and Bulgaria. Due to these developments, Hilmi Baba as a scholar and representative of the Muslim people in Bosnia started various activities following the Austria-Hungarian occupation. He also thought of seeking asylum in the Ottoman State when the Austria-Hungarian Empire followed intensive assimilation policies towards Bosnian Muslims in the 1880s.

Hilmi Baba's Risale fi's-Siyase is a scholarly work that deals with the phenomenon of immigration and Tanzimat. This handwritten Arabic work is dated at the end of his work to 3 Şaban 1293 (24 August 1876). The work does not have chapters, but it has excellent thematic and chronological order. The original manuscript of the work which has 24 sheets is at the Süleymaniye Library in Istanbul and a note at the beginning of it states that it was endowed to Fatih Sultan Mehmet Han Library in 1303. We have not been able to find out in our research if the work had other copies.

Hilmi Baba explains the reason for writing this work in its introductory by stating:

One of them who is a Kadiasker tells this: "Jews and Christians too should be in this parliament because they are part of the Prophet Muhammad's ummah. Also, because Allah tells us that "you are the best ummah". When I heard of this, I said that it was necessary to reply to it and told this: "Your words show your ignorance of Hadith and Qur'anic exegesis or sheer ignorance. Offices often lead the ignorant to injustice…".

(Hilmi Baba, p. 3)

Hilmi Baba used the Qur'anic verses and Hadiths to argue that Tanzimat is not in accordance with the Ottoman way of state administration. He finds it weird to try to justify the entrance of Jews and Christians to the parliament (Meclis-i Mebusan) because for him Christians are a nation invited to the truth, while Muslims are a nation who has already accepted it. According to him, Kazasker's words stem from his ignorance as well as his flattering approach to philosophers and Christians (Ibid., s4). Although

Hilmi Baba provided many Qur'anic verses and Hadiths in this work, he tells the following:

"If I wrote this work by citing all relevant Qur'anic verses and Hadiths in order to show the falsity, harms and consequences of Tanzimat and equality, the work would be a voluminous book and also its humble author would be sent to exile or killed" (Ibid., p. 8).

After the Tanzimat and Islahat edicts Meclis-i Mebusan (The Turkish Parliament) was established on 23 December 1876 which marked the beginning of the First Constitutional Era (Meşrutiyet). Hilmi Baba does not find it appropriate for the non-Muslims to join this parliament as its members. He thinks that non-Muslims may work against the high interests of the Ottoman State and therefore some information and policies should be hidden from them (Ibid., p. 7). However, the common idea was that non-Muslim subjects' joining the parliament would support the new parliamentary system also for the sake of protection, promotion and improvement of non-Muslim peoples' political rights under the shadow of the Ottoman dynasty.

Hilmi Baba is not against the opening of the parliament, nor against its existence as part of the state mechanism, but expresses his objection to non-Muslims' joining it as follows:

If someone who wants to glorify the parliament says that Muslims have many benefits and great public interests in it and that it is a general principle which leads to Islam, then we will say the following: if this parliament is composed of ulema who is not hypocritical towards the oppressors, good Muslims and believers who do not have sympathy for Christian law, then it is alright. The members of the parliament must be knowledgeable about domestic and foreign affairs as well as the just rulers of the past. As explained before in the works of Qur'anic exegesis, the parliament should be free from Jews and Christians and in this form it is such a nice demand.

(Ibid., p. 7)

By considering the above citation one could argue that Hilmi Baba was not exclusively against the new parliament, but he argued that its members should be educated and learned, should not be pro-Western and should know internal and external affairs of the Ottoman state as well as its history in order to take lessons from it. However, he states that the non-

Muslims in the parliament, with the help of the West, would in the future seize the power completely and the life would turn upside down:

In fact just the opposite has occurred. Because of these two (Tanzimat and equality), mischief and injustice have prevailed. The infidels have gained superiority over the Muslims. Those who advocated equality have begun to call the infidels as agas, beys, pashas and effendis. The majority of the parliament was formed by Christians and now we see Christian pashas and directors. In brief, Tanzimat and equality are against sharia.

(Ibid, p. 8)

According to Hilmi Baba, Tanzimat and equality brought a lot of problems and troubles to the Ottoman society. He expresses some of them at the beginning of his work and later tries to explain them. He also blames the Ottoman high class for the literal following of the Europeans. Further, he also condemns the literal use of European laws and their application instead of Islamic law. He argued:

… One should know that with the practices like Tanzimat, equality and wearing Western clothes came out things that can be considered as misfortunes for Muslims. Some of them are as follows: issues are no longer resolved through fatwas, Christians now sit together with Muslims in the parliament and discuss matters and in many towns notables are killed for the sake of the application of Tanzimat reforms.

(Ibid, p. 8)

According to Hilmi Baba of Bosnia, dismissal of Mustafa Paşa, the governor of the Shkoder was unjust and harmful for the Ottoman State. Paşa expressed that people of Montenegro provided him with support, but that he was dismissed by incompetent administrators in Istanbul with unfounded pretexts because he was against the application of changes related to Tanzimat (Ibid., p. 9). Mustafa Paşa, the governor of the Shkoder belonged to the family Buşatlı which was named with reference to the village called Bushati. Therefore he was called Buşatlı or İşkodralı (from Shkoder). He made great contributions in order to re-establish the order in regions of Rumelia which was under his authority and was also charged with the duty of suppressing Tepedenli Ali Paşa's rebellion against the central administration. He also warded off successfully Montenegrin attacks towards northern Albania. Due to his success in these tasks, he was also given additional authority over Ohrid

and Elbasan cities. He was also successful in the Ottoman-Russian Wars of 1828-1829. However, as he was worried about the changes and re-arrangements which were to be carried out in public administration during the reign of Mahmud II, he strengthened his relations with the Prince of Serbia, Prince of Montenegro and Mehmet Ali Paşa, the governor of Egypt. This was not welcomed by Istanbul and Ohrid, Elbasan and Dukagin sanjaks under him were taken away from his authority. He reacted to this decision by capturing the cities of Nis, Skopje, and Sofia and consequently was declared a rebel, dismissed from office and brought to Istanbul (Bilge, pp. 344-345).

People of Bosnia were in general against Tanzimat. Thus, Hilmi Baba argued that Bosnia is surrounded by Austria Hungarian Empire, Serbia, and Montenegro, that at the heart of Bosnia live non-Muslim subjects with a population of 15.100 and that they are all armed. According to him, people of Bosnia do not need any help from the Empire and they are able to defend themselves as they did in the past, as long as changes which some wanted to bring through Tanzimat are not applied (Hilmi Baba, p. 9).

Hilmi Baba suggests that the system of Kaptans/Ayans which had been practiced in Bosnia for centuries should not be abolished, because for the people of Bosnia they are like "spirit in the body":

… Oh our Sultan! Leave us on our own. Take whatever you want from us, but do not dismiss the notables (ayans) in our land, because for us they are like spirit in the body. All towns are obedient to them in all their affairs and especially in war against the Christians and in each town there is a commander known for his jihad against the infidels. This has happened through the wonder (keramet) of your ancestor Sultan Mehmed II, the Conqueror as he appointed a commander to every city following his conquest of Bosnia … If local commanders are removed from office, some wicked people from among the Christian subjects in Bosnia will provoke the people to rebel against the central government. Nevertheless, instead of accepting this rightful demand of the Bosnian people, the Ottoman government recruited soldiers from among them, killed most of the notables (ayans), sent many of them to exile and even some of the exiled notables died there for various reasons. The government appointed to Bosnian towns many directors and civil servants in a bureaucratic structure.

(Ibid., p. 9)

In January 1840, with the instructions by Mustafa Reşid Paşa, a ferman was issued for the establishment of an advisory council in each province. They were to be called as "consultative assemblies" (Meclis-i Muhassilin). Their first function was taking over administrative affairs from the kadis because, until the Tanzimat, only kadis had jurisdiction. These new councils would supervise the application of Tanzimat in the region. In addition, they had the authority to inspect compliance of some of the affairs of the governors. The councils were composed of the kadi, mufti, some local authorities and representatives of the non-Muslim communities. Thus, on 25 January 1840, these councils were established in Bosnia (Çadırcı, 1991, p. 212).

Tanzimat brought great reforms in the field of education and the government made great efforts to raise the educational level. One of these reforms was the opening of Rüşdiye schools in Bosnia. Hilmi Baba was against them because they would be part of a secular system that would be dominant in the country. In his work Risale-i Siyaset he argued: "They have opened Rüşdiye schools and carried out Tanzimat and equality in Bosnia by force and with all their reality and dreadfulness." Thus, education was another field in which Tanzimat reforms were applied all over Bosnia. With a structural change in the school system, the opening of secondary schools for non-Muslims and of Rüşdiyes providing secular education were accepted as the most important change and novelty. In 1870 Orthodox Christians in Bosnia had 57 schools with 3.525 students and 75 teachers. Catholics had 50 schools run by the churches with more than 2000 students and nearly 60 teachers. In addition, Sarajevo had a Jewish school. All these schools were newly opened following the Tanzimat (Karčić, 1999, p. 68).

Hilmi Baba's criticisms are not limited to political and legal fields and he expresses harsh criticisms and warnings with respect to security and military affairs by arguing that:

Ottoman central administration has emptied the existing castles and either consumed or eliminated ammunitions and food prepared for a siege. They also sent all the canons in the castles to Istanbul. Removal of the ammunitions from the castles and widening of the roads on the mountains for easier passage are all in favor of and for the service of Christians who will enter Bosnia.

(Hilmi Baba, p. 9)

Hilmi Baba argued that the killing of Ali Paşa (Ridvanbegović) (1783-1851), the governor of Herzegovina was a direct outcome of the Tanzimat, which negatively affected the Ottoman image in Bosnia. Ali Paşa of Herzegovina was on the side of the Ottoman state when in 1830'a rebellion started against Ottomans in Gradačac, by Hüseyin Kaptan who benefitted from the collaboration of most of the 39 kaptans.

He repaid Montenegrin Ladikas (a local title used for the person combining religious and political authority) in kind whenever the smallest attack came from them towards Herzegovina. It is known that he easily and quickly gathered fighters from Kolašin, Taşlıca (Pljevlja), Prepol (Prijepolje), Foča, Čajniče, Gaçka, Trebinje, Nikšić and raided Montenegro. He tells the following about Ali Paşa:

And then they killed Ali Paşa, the governor of Herzegovina for the sake of Tanzimat and equality. The reason for that was Ali Paşa's animosity against Christians and especially Montenegro. In fact, he was always with Sultan. He was with Sultan during the rebellion of the person who was known among people as Hüseyin Kaputan. His death was a cause and factor for Montenegro's gaining of superiority and wars against Muslims which continue today. Likewise, Morea was lost after the killing of Ali Paşa. Ali Paşa, the governor of Herzegovina received public properties (miri mallarını) every year from the people of Montenegro. For example, he could get them from villages like Karahu by going there without soldiers with him. During his governorship, one man could travel alone from Mostar to Tasika (and this is valid for other places too). Nobody from Montenegro could kill a Muslim, because if they did it, Ali Paşa would send his soldiers and had 20 or more infidels killed in retaliation. But when Ali Paşa was martyred by an infidel of Montenegrin origin, people of Montenegro rebelled, killed thousands of Muslim soldiers and even cut the noses and ears of many soldiers. In short, when Ali Paşa was martyred people of Montenegro attacked Muslims .

(Ibid., p. 10)

Hilmi Baba cited another shortcoming stemming from Tanzimat by arguing that in Diyarbakır, where they tried to apply Tanzimat and equality, a war was fought against Bedirhan Bey who was an important ruler who was loved by the people. Bedirhan Bey was insulted and faced punishment, exile and confiscation of his properties and died in exile and

all these resulted from Tanzimat policies (Ibid., p. 11). Bedirhan Bey belonged to a ruling family which had been in charge of tax collection in the region before the Tanzimat era and became a colonel (Redif Miralay) following the establishment of Redif military organization. He was the emir of Cizre-Bohtan and served the state loyally. He supported the state in the military operation made in the region (1833-1839) during the reign of Mahmud II. However, his application of the Tanzimat reforms led to outbreak of a large rebellion against the government (Doğan, 2010/2, p. 17).

After the abolishment of the Janissary Corps, new armies like Asâkir-i Mansure and Asâkir-i Nizamiye were established. Thus, with Tanzimat, military service was made a civic duty. In this regard, the rebellions in Tuzla and Zvornik occurred in 1849 due to military service and population census. Common people said that there were non-Muslim commanders in the army and that they would not let their children fight under their command. When Cevdet Paşa visited the region for inspection, he recommended that they too should follow the conscription system practiced in Bosnia. Yet Hilmi Baba argued that the conscription system originated in Istanbul with the proclamation of Tanzimat is not suitable for Bosnia, since all Muslim men in Bosnia are already soldiers of Sultan without any expectations in return (Hilmi Baba, p. 9). Hilmi Baba argued:

If we let Christian subjects into military affairs, provide them with military training, teach them art of war, let them fight in wars and if they have their weapons, they might start enmity against us, abandon the command of Sultan and Muslims and fight against us. Then what will happen to us, given the shortcomings in many cities? Currently, no subject in Russia has a weapon in his house, whereas with us it is just the opposite.

(Ibid., p. 21)

Hilmi Baba compared the Tanzimat with the process of colonization of the Ottoman Empire. Britain used a free trade agreement to enter the Ottoman Empire which was large and rich in terms of markets and raw materials. When Mehmet Ali Paşa of Egypt defeated Ottoman armies and reached Kütahya the Ottoman State asked for British help in order to get rid of this rebel governor. Consequently, on 16 August 1838 a trade agreement with Britain was signed (Pamuk, p. 654). The protectionist policy of the Ottoman State disappeared and the markets were flooded with the British goods. Further, offices were occupied by pro-Western bureaucrats. Moreover, this situation stroke a blow to the Ottoman industry and a lot of industrial plants began to close down. Trade advantages granted to Britain were later followed by those to France and some other European states. Therefore, Hilmi Baba thinks that all these policies and practices weaken the Ottoman State and lead to loss of its territories:

We take very little customs taxes for Western products. If we tax them properly, as Russia does, and consume and export our own products, then our people will be one of the richest people. Russia has a very large territory and has so many Muslims whose number we do not know. Kazan, Crimea and Daghestan where Muslims live are few of them. Russia does not let any Muslim know about its royal affairs and secrets and keep many practices and knowledge as state secrets… However, Muslims [Ottomans] gave various ranks like the rank of colonel to Christians who served bravely in the army. Britain too had 150 million Indian Muslims under their control, but no Muslim state knew Britain's secrets nor interfered with its affairs.

(Hilmi Baba, pp. 21-24)

Hilmi Baba also elaborated Russian ways of administration and the treatment of the subjects in his pamphlet titled Hicret:

... It is peculiar to Austrians to make Muslims into infidels. On the other hand, Russians captured Kazan nearly 500 years ago, but they repair Muslims' decayed mosques and madrasas, they are sympathetic to those Muslims who are religious and do not levy tithe on their produces...

(Hilmi Baba, p. 8)

In this pamphlet, Hilmi Baba expressed his support to the classical Ottoman administration and rule. Hilmi Baba obviously respected the Sultan and his orders, but criticized administrators around the Sultan for their lack of skills for administration. According to him, for instance, some viziers follow a policy of getting rid of a rising person by finding local collaborators. In his work, he gives an example for the use of such tactics: in the framework of Ottoman-Serbian relations, local authorities (dayıs) in Belgrade were initially supported, but after they started opposing central administration in Istanbul, it was decided to get rid of them. For that purpose, collaboration with Kara Yorgi (Karadjordje) was preferred, but he went out of control and killed Muslims during a festive

prayer in Belgrade. Because of this and some other development, this time Ottoman state dealt with getting rid of Kara Yorgi (Kutlu, 2007, p. 46; Ortaylı, 1985, pp. 79-81).

Hilmi Baba's Religious Works

It is known that political, social and juridical views of the religious scholars (ulema) are shaped by the education and socio-political context. Hilmi Baba's thought was formed by Fatih Madrasas in Istanbul. He used significantly his education, deductive reasoning, learning of the past and religious scriptures. While he appreciated Sufi views, in Hadith and narrative methods he adopted more conservative scholastic views. The courses taught at Ottoman madrasas were in terms of their nature almost the same as those taught at Seljukid madrasas (Bilge, 1984, p. 42). Ottoman tradition of science was based on Birgivi and Razi schools (d. 606/1209). Birgivi School was continued by Kadizadeler, while Razi School was adopted and continued in general by the official scholars (ulema) who were close to the state (Ocak, 1989, pp. 30-32).

Hilmi Baba devoted his life and works to understanding the causes of the Ottoman decline. He called for the return to the essence of the original religion. His famous religious work was Risale-i Hicret, which was a socio-historical book. There are two copies of Bosnalı Hilmi Baba's work titled Hicret Risalesi. The copy at the Süleymaniye Library in İstanbul was written in Arabic. It is contained in a volume written by Hilmi Baba and called Mine'l-Fıkh ve'l- Fetava. Hicret Risalesi has 20 pages in total and is between the pages 56 and 76 in that volume. The other copy which has a few differences from the Arabic copy is in Ottoman Turkish and located at Gazi Husrev-bey Library in Sarajevo (with the registration number of R 6172). This copy has 12 pages and the fact that the last sentence in this pamphlet is incomplete suggests that the work is in fact longer.

In his Hicret Risalesi Hilmi Baba discusses in detail the issue of migration in the light of Qur'anic verses and Hadiths. The Hadiths are cited together with their Arabic originals and this is in line with the contemporary book format and style of providing references. His selections of hadiths from the collections of al-Bukhari and al-Muslim shows that he wants to discuss the issue of migration with reference to reliable religious sources.

With the Austria-Hungarian invasion of Bosnia and Herzegovina, the social life of Bosniaks changed significantly. The Austro-Hungarian Empire used a powerful administrative structure to control the territory. The new local administrators were appointed who introduced heavy taxes and sometimes confiscated their possessions, which contributed to the migrations of Muslims. Besides, the greatest support was given to the Croats who shared the same religion with Austro-Hungarian occupiers. Bosniaks now (in Hilmi Baba's words) were under the rule of a state headed by infidels. Moreover, doing compulsory military service in the army of non-Muslims was a serious problem. Such a state of mind facilitated Bosniak mass migration to the Ottoman state and according to some data between 140.000 to 300.000 people migrated until 1918 (Ilic, 1999).

Austria-Hungarian officials promoted Muslim-Serbian animosity in order to rule the country easier. In addition, in 1882 an Ulema Assembly was composed of one head and four members in order to acquire influence over Muslims (Basic, 1998, p. 45). Finance Minister Benjamin Kalay, who was given special duties by the Austria-Hungarian state governed Bosnia and Herzegovina and followed the empire's policies. Although the state pretended to leave the administration of the Bosniak religious affairs and schools to Bosniaks, it was careful not to lose control over it (Georges, 1993, p. 64).

While the Kalay administration encouraged the enrolment of Muslim boys in secular schools, Bosnian Muslims complained that they were not allowed to administer, organize and reform their schools as they wanted and that the education provided at those schools actually indoctrinated the students according to Croat views and policies (BOA. Y.A. Hus, Nr. 412/8, 28 R. 1318). In fact, Benjamin Kalay contributed towards the Christianization of Bosnian Muslims and his initiatives and plans were supported by the emperor. In this context, the government issued an official document in 1891 stating that it accepted people's religious conversion (Bogicevic, 1951, p. 266). Besides, the compulsory military service in the Austrian army facilitated the fast recruitment of Bosniak youth. Hilmi Baba and some people rebelled in the in 1883 as a reaction to all such decisions. However, when the rebellion failed, Hilmi Baba continued to use academic and intellectual ways to counter these influences. He authored his Risale-i Hicret with a language addressing the common

people by dealing with following issues that forced Muslims in Bosnia and Herzegovina to migrate:

- Religious reasons (people's rejection of living under a non-Muslim state)
- Compulsory military service introduced in 1881 by the Austria-Hungarian government
- Austria-Hungarian interference with various educational programs in the country
- Austria-Hungarian government's efforts to Christianize Bosniaks by making the Law on Religious Conversion (Gürbüz and Özkan, 2006, p. 168).

Hilmi Baba believed that Bosnia and Herzegovina is now Dar al-Harb (Abode of War) due to the above-mentioned, which in turn accelerated migrations. According to him, a land where Muslims are under pressure and oppression and cannot carry out their religious duties is certainly Dar al-Harb (Abode of War) from which people must migrate.

He argued:

Oh Muslim brothers who are in charge of protecting their families! There is no doubt that it is obligatory upon those who can afford it to migrate from the Abode of War (Dar-al Harb) to Muslim lands according to the verses and hadiths pertaining to migration (hicret) as well as works of exegesis such as Tefsir-i Beyzavi, Tefsir-i Keşşaf, Tefsir-i Ebu Suud, Tefsir-i Hazin, Tefsir-i Nesefi.

(Hilmi Baba, p. 2)

According to Hilmi Baba, just as the Spanish kings forced Muslims to convert to Catholicism, the Austria-Hungarian Empire too would try to Christianize Muslims. He mentioned two Austria-Hungarian soldiers of Muslims origin he met at the Gazi Husrev Bey Mosque in Sarajevo. The soldiers told him that they were actually Turks from Budin (Hungary) and that they had to leave Islam and become Christians because they and their grandfathers were threatened with death. However, they were now happy to hear adhan (Muslim call to prayer) at the mosque.

According to Hilmi Baba, it is peculiar to Austrians to make Muslims into infidels, whereas Russians who captured Kazan nearly 500 years ago did not oppress the Muslims. On the contrary, the Russians repair Muslims' decayed mosques and madrasas, are sympathetic to those Muslims who are religious, do not levy a tithe on their produces and do not recruit Muslims as soldiers. Therefore, Hilmi Baba believes that Muslims can migrate to Russia, as he compared such a migration to the Muslim migration to Ethiopia permitted by Prophet Muhammad (Ibid., p. 8).

Hilmi Baba asserts that the immigrants should be received well by the local people who should share their food and clothes with them and even share their houses, if needed. In this context, he expresses the following:

It is necessary for the Muslims living in Muslim lands to love the immigrants coming to their lands. They should offer food and drink to them, give money, clothes, wood and coal as much as they can. They should treat the immigrants with compassion and dignity and provide them houses or rooms. They should see immigrants as brothers and sisters. Those who treat immigrants in these ways will be blessed by Allah. On the other hand, if an ignorant person says that «why have these dirty, worthless and despicable people come to our land, for if they were good people the infidels could not capture their land?», then he becomes an infidel. If I am asked for evidence of his infidelity, then I will reply as follows: ... When Prophet Muhammad migrated to Medina, the inhabitants of the city were divided into two: the first group welcomed the Prophet and the people with him and respected and helped them... Whereas the second group was composed of the hypocrites... They said let us send these worthless and despicable people away from Medina. If they tell me, «oh Bosnian! You talk about the affairs of the immigrants, but if they were like the Prophet and his friends around him, we would definitely welcome them», then I would say the following: «oh idiot who talk like infidels! If you saw the companions who migrated together with the Prophet, you would look at them with contempt and consider them madmen, because they wrapped themselves in straw dresses or were poor. When you saw them in those clothes, you would escape from them and reject them and thus join the group of hypocrites. Now the immigrants match the hosts (Ensar).

(Hilmi Baba, pp. 74-76)

While Hilmi Baba supported the idea of migration of Muslims due to oppressive administration and policies of the Austria-Hungarian state, the Sublime Porte (Babıâli) tried to prevent the migration in order to be able to continue its sovereignty rights over the region and also prevent the distribution of the properties of the migrating Muslims among the Christians in the

region. The Ottoman State considered the increasing Bosniak migration as something dangerous for its existence in the region. The Bosniak media of the era too explained the harms which would result from the migration of the Muslims from Bosnia and asked the people not to migrate (Genç Osman Geçer, 2010, pp. 195-196).

Hilmi Baba wrote Tefsirü Sureti'd-Duha in Arabic. The year 1303 A.H. is seen at the end of the work. According to the manuscript, he completed his exegesis in 125 chapters after returning from Hejaz to Istanbul. The part on the Chapter of al-Duha is composed of 40 sections (bölüm) and 250 sheets. The original manuscript of the work is currently at Süleymaniye Library, but at the beginning of the work, it is written that the pamphlet was endowed to the library of Fatih Sultan Mehmet Han. We could not find out if the work has other manuscript copies. In the first 18 pages, i.e. first three sections one finds exegesis of verses related to the story of Zu'l-Qarnayn. The fourth and seventh sections mention Chapter of Cave (al-Kahf). The exegesis of the Chapter of al-Duha starts on page 40. And the last two pages of the work deal with the oaths (qasam) found at the beginnings of some Qur'anic chapters.

Although this work is in the form of a pamphlet in terms of its physical dimensions, it has content with a concise expression. It generally explains the issues through transmission (naql) by quoting references from the sources of Islamic tradition, namely exegesis, hadith, and history. He cites varying narratives in accordance with the contents of Qur'anic verses. Also, he provides one or two narratives which he considers as occasions or circumstances of revelation (asbab al-nuzul). He also quotes hadiths, with or without their chain of narrators. The work analyzes the Qur'anic verses by dealing with one or a few words with respect to their grammar, etymology and meaning.

Hilmi Baba penned his work by making use of trustworthy works of exegesis, hadiths, works on theology and jurisprudence as well as views of prestigious historians. Among the sources he uses in his work Tefsirü Sureti'd-Duha are the following: Tefsir-i Suyuti, Tefsir-i Kurtubi, Tizkar fi Afdali'l-Ezkar Kurtubi, Tefsir-i Hazin, Tefsir-i Vasıt, Ruhu'l-Beyan, Tefsir-i Bağavi, Kadı Beyzavi, Şeyh Zade, Tefsir-i Nesefi, Mişkatü'l-envar, Futuhat-i Mekkiyye, Makrizi, Tenbihü'l-Ğafilin which emphasized admonitions, Ravzu'l faik, Şerh Tarikat-i Abdül Ğaniy Nablusi,

Kuşeyri, among hadith books Zehebi's Telhis ala Şerhi Müslim, Tabarani, Beyhaki, İmam-ı Birgivi's commentary on forty hadiths, Mirkat ala Mişkati'l-Mesabih, Behçetü'l-Feteva, Bahru'l-Feteva, Feteva Ali Efendi. He quotes from the sources as they are and then firstly gives religious ordinances and fundamentals, then mentions Sufi interpretations and adds aspects related to Encouragements and Admonishments (Terğib ve Terhib).

In this pamphlet written about exegesis, Hilmi Baba mentions Turks (pp. 15-16) and also virtues of learning languages (p. 69). It seems that he believes that the universe is created out of Mohammedan Light (Nuru Muhammedî) (p. 80). He narrates some stories about Tamerlane (pp. 84-85) and Akşemseddin (p. 108). He also discusses issues related to Mesiah (Mahdi) (p. 88). He also deals with various fatwas pertaining to jurisprudential matters. He replies to the following question by saying that it is the time of silence: Is it permissible to sing some words of praise for Prophet Muhammad with the purpose of celebrating his birthday? (p. 69) He also provides the views of the four Sunnite legal schools about buying and selling dogs (p. 4-3).

Hilmi Baba explains why he authored this work: in one month of Ramadan, he saw that some students in Istanbul were busy with the exegesis of the Chapter al-Duha in the Qur'an and noticed that they needed some reference books on exegesis, hadith, history of prophets and stories of the saints. Out of love and desire to help, he wanted to write a book in 40 chapters (corresponding to the number of 40 saints) by making use of authoritative books in relevant fields. Yet he worried about the possibility of authoring such a work in such a short time. Nevertheless, like many rulers and the leading figures in the Ottoman geography did, one day he had a dream which he narrates as follows:

One day in his dream one of the saints came to him and told him to go on what he intended to do, as Allah's help was with him. Then he was given a drink and told to drink it, an order that he obeyed. When he woke up, he was in a state of intoxication, but after recovering from it, he started to work on this pamphlet.

Hilmi Baba also wrote Pamphlet on the Miracles of the Prophet (Muhammad) (Mucizatü'n-Nebi) in Arabic in 1303 A.H. The original manuscript of the work is currently at Süleymaniye Library, but at the

beginning of the work, it reads that the pamphlet is endowed to the Fatih Sultan Mehmet Han Library. We could not find out if the work has other manuscript copies. The work has 300 sheets.

For this work, he made extensive use of a 3-volume biography of Prophet Muhammad titled Es-Siretül Halebiyye (İnsanü'l-Uyun fi Sireti'l-Emini'l-Me'mun), Şehab ala Şifa-i Şerif, Ruhu'l-Beyan, Zürkani's el-Mevahib, Ali el-Kari's Mirkat ala Mişkati'l-Mesabih, Demiri's (d.1405) Hayatü'l-Hayevan, Müslim are among the other works he made use of.

Hilmi Baba provides an index of subjects at the beginning of the work which has 164 /chapters (bölüm). The following subjects are covered: the miracles Prophet Muhammad experienced in his childhood, migration of the Muslims, phenomena that will appear near the doomsday (Saints, Mahdi, Dajjal). At the end of the work, Hilmi Baba mentions matters related to Tanzimat and equality and asserts that those who say the following will destroy both their world and the afterlife:

"Quran is the law of the Arabs. We must leave the ordinances of the sharia and adopt the laws of the Christians."

He wrote Mecalisü'l-Bosnavi too in Arabic. The date written at the end of the first volume is 3 Recep 1289 A.H (6 September 1872). The work has two volumes. The first volume has 254 sheets, while the second has 260 sheets. The original manuscript of the work is currently at Süleymaniye Library, but it is stated the work is endowed in 1303 to the library of Fatih Sultan Mehmet Han. At the end of the pamphlet, Hilmi Baba writes that he took lessons at Fatih Sultan Mosque in Istanbul from El-Hacc Ali Efendi El-Bigavi (from Biga) and received a diploma (icazet) from him. As he mentioned in his pamphlet on Chapter al-Duha too, once Hilmi Baba heard a voice in his sleep and saw saints who told him to go to Damascus. When he arrived at Damascus a wonder (keramet) occurred and Druses and Christians began to fight with each other.

Among the sources Hilmi Baba made use of are Şeyh Ahmet Kalyubi's (d.1659) Nevdirü'l-Kalyubi, Mizanü Şa'ravi, Demiri's (d.1405) Hayatü'l-Hayevan, Ruhu'l-Beyan, Mefatih şerh Mesabih, İbni Melek's Şerh-i Vikaye, Mişkat maa Mirkat, Şeyh Zade, Tefsir Hazin, Tefsir Kevaşi, Tefsir Kebir, Tefsir Kurtubi, Tefsir Teysir, and Tefsir Ebu Leys.

Except for the last chapter, Kitab mine'l Fıkh ve'l-Fetava is written in Arabic. Hicret Risalesi (Pamphlet on Migration) in the last chapter has 21 sheets and its last 5 pages are written in Ottoman Turkish. This work on Islamic jurisprudence has 39 sections (bölüm) and 76 sheets, including Hicret Risalesi. Hilmi Baba provides an index of subjects at the beginning of the work. Some major issues discussed are: 1) Issues on prohibition of the voice of müezzin and imamate; 2) Saying Allahu ekber (God is great) during fires and earthquakes; 3) Permissibility of the Friday prayer in lands like Crimea and Kazan; 4) Non-Muslims' entering the mosques; 5) Urinating while standing; 6) Drinking water while standing; 7) Issues pertaining to lust; 8) A view on Ibn al-Arabi; 9) On the permissibility of smoking, opium, marijuana, coffee, and intoxicating drinks; 10) Inclination towards the oppressor.

Hilmi Baba does not inform us about his purpose of writing this book, nor when he started writing it. Yet when one examines its content, it might be inferred that he gathered fatwas from various fatwa books in order to answer issues that people face in their social life. The sources he often uses in this work are Dürrü'l-Muhtar, Haşiye Tahtavi ale'd-Dürri'l-Muhtar, Tefsirü Nesefi, Kastallani, Fethül Bari, Şerhü'l-Zürkani ala Muvatta, Fetavay-ı Hindiyye, Abdülvehhab Şa'rani's Letaifü'l-Minen, Envarü'l-Kudsiyye Şa'rani, Bahrü'l-Mevrüd Şa'rani, el-Cevahir ve'd-Dürer Şa'rani, Hadimi ala Tarikati'l-Muhammediyye, and Ruhu'l- Beyan.

Hilmi Baba prepared an index for İsmail Hakkı Bursevi's (d.1137/1725) four-volume work titled Ruhu'l-Beyan. The index provides subjects, headings, sub-headings as well as volume and page numbers. The index ensures easy access to the subjects. At the end of the work, he writes the following: "Praise be to Allah who made me successful in exposing several states and words of the people of divine love and passion (jazba) as well as various narratives. We have opened the doors of strange stories and special words and expressions written in Ruhu'l-Beyan and titled our work as "Fethu'l-Esrar ve'l-müşkilati ala ruhu'l-Beyani bi'l-İşarati".

Conclusion

Hilmi Baba criticizes in a dissenting stand some policies of the Ottoman government and undertaken reforms (tanzimat), especially in his work Siyaset. Indeed, considering contextual writing of this work and time of its publication, it implies that Hilmi Baba's work was one of the first exemplary texts that tackled the Westernization process in the Ottoman Empire. In that period only a few members of the ulema who were against Westernization had the courage and competence to express their thoughts in writing and, therefore, Hilmi Baba's work, which included his views against Tanzimat, is very important.

It is obvious that the reforms that started in the Tanzimat era were influential in the transformation of the identity of the Ottoman state. The Tanzimat Edict brought equality, freedom and property rights for all the regions of the empire. As seen from this perspective, this change brought in the foreground a new "Ottoman identity" which transcended the millet system that was dominant in the empire and gathered in itself all the subjects of the empire regardless of their ethnic and religious differences. Thus, Hilmi Baba was among the first who challenged this change of identity. Hilmi Baba also explained why Muslims of Bosnia opposed Tanzimat because they thought that they would lose their privileges with its application. In particular, high taxes, military service and more importantly equality with Christians.

In spite of the relative spread of books, newspapers, and telegraph among the social classes, there was a gap between traditional strata of the society and those who adopted Western culture and lifestyle (Mardin, 2016, pp. 48-49). Similarly so, the rulers and the ruled still shared the same religion, language, and daily habits, but the similarity between the two continued to decrease and differentiation became more visible. As the difference increased between the ruling elite who entered a process of losing their traditional cultural identity and customs and the common people who still followed the traditions, cultural polarization and conflict gained momentum (Karpat, 2017, pp. 82-83). In such a process where religious values were gradually replaced by worldly values and many started to imitate Western culture, some people from among the ulema class like Hilmi Baba were against such a change. He developed his views during the social and popular awakening in Bosnia, Balkans, and the whole empire.

Hilmi Baba's work on migration carries the characteristics of the Ottoman Turkish language of the 19th century. He wrote his work on politics in Arabic due to his desire to send his message to different regions of the empire. The work also contains interesting information on Ottoman political history. His other works penned in a simple and smooth style do not aim at bringing something new to any discipline, but try to strengthen the connection with the Holy Qur'an, of those who are busy with scholarly studies and also continue the traditional form of Qur'anic exegesis. Hilmi Baba used the Qur'anic exegesis written by commentators like Beydâvî, İbn-i Kesir, and Fahreddin er-Razi. Hilmi Baba's particular selection of the Qur'anic verses and hadiths in his works are also important for identifying the Ottoman emerging culture and functioning of Muslim collective consciousness. In this light, it is significant to assess Hilmi Baba's views on the reforms and migrations in Bosnia and Herzegovina.

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SECONDARY SCHOOL TEACHERS' UTILIZATION OF INDIGENOUS INSTRUCTIONAL RESOURCES IN TEACHING BASIC TECHNOLOGY IN KWARA STATE

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Abstract

Indigenous instructional resources are the local or native resources which the teachers use to make abstract lessons more meaningful and understandable. However, lack of instructional resources and inappropriate utilization could contribute to the poor performance of students. Therefore, this study investigated (i) the types of indigenous instructional resources that are available for basic technology (ii) if basic technology teachers use indigenous instructional resources (iii) influence of gender in using indigenous instructional resources by the teacher in a secondary school in Kwara State. The survey method was adopted, and data was collected using a researcher-design questionnaire to gather the necessary information which inference was drawn from. The sample of this study was selected using simple random sampling techniques. 312 respondents. The finding revealed that the available indigenous instructional resources are being utilized by basic technology teachers and there was no significant difference between male and female teacher utilization of indigenous instructional resources for teaching basic technology. The study concluded that indigenous instructional resources are being utilized by basic technology teachers in a secondary school in Kwara State. This implies that lessons taught with the guide of indigenous instructional material arouse learners' interest to understand what is been taught. It was therefore recommended that need to evolve policy actions that will increase access to indigenous instructional resources and actions to improve its quality.

Keywords: Utilization, Indigenous Instructional Resources, Basic Technology, Teaching, Learning.

Background of the study

Education is the backbone of any society and yardstick that can be used to access the development of that society or country. Education serves as the bedrock of every society and a tool for nation building. Education is indispensable and an inevitable instrument for social and economic mobility at the personal level and an essential instrument for the transformation of society at the national level. Thus, educated individuals are seen to be a crucial catalyst for any economy through driving technological diffusion and utilization, among others (Osabuohien & Efobi, 2012). Science and technology are required and relevant to national development and their impact on the totality of the nation cannot be overemphasized. Education in Nigeria is nationally conceptualized not just simply as the medium for cultural transmission but as the main vehicle for accelerating individual, community and national development (Kazeem & Ige, 2010). In addition, Amosa (2016) stated that education connotes knowledge or skill acquired or developed through a learning process.

The use of ICT gadgets may enhance professional growth speedily and lecturers who use a computer system to work may gain quicker access to study materials through the internet. Similarly, Kpolovie and Awusaku (2016) submitted that ICT is a science of production and utilization of computer equipment, subsystems, software and firmware for automatic analysis, acquisition, storage, manipulation, management, movement, transformation, control, display, interchange, transmission and retrieval of data, quantitative and qualitative information most appropriate to meet human need. The use of the internet to access journals, periodicals, magazines, inaugural lectures, conference papers and so on may help lecturers to grow fast on the job (Effiong & Effanga, 2018). Furthermore, Abdulrahman and Soetan (2017) opined that ICT is the use of scientific tools and techniques for developing, documenting and communicating information for solving problems or providing needed services in various areas of human endeavour.

Curriculum happens within the school system; it is, therefore, imperative to include indigenous knowledge into the school curricula to ensure that local/indigenous technologies are improved upon as to bring about modernization of society. Knowledge-based society of the local embedded knowledge and innovation is considered as the core competence of the curriculum of the region. In rural areas, maybe it is not suitable to adopt the high-tech or other industrial cluster development strategy as in urban areas because of the barrier of 'organizational thinness'. However, the learner's environment has their local resources, especially the intangible asset, such as cultural resources and local knowledge, and language. Besides absorbing the external knowledge, exploiting the local knowledge will also enrich the knowledge network of the learners because it is related to the environment of the learner. Moreover, because indigenous knowledge was generated from the local wisdom and culture, it fits the local situation natively.

Technology can be used to offer anticipated results with a little flaw or flawless, steady, reliable and interactivity in learning (Amosa, Ogunlade, Obielodan, & Nasiru, 2017). Technology is the application of science. It is the making, usage and knowledge of equipment, devices, machines, techniques, crafts, systems or methods of organization in order to find solutions to a problem or perform certain roles/functions. It could refer to the collection of tools, techniques, crafts, systems in order to solve a problem or serve some purpose (Akinbote, 2007).

Technology as the word stands is from a Greek word which means art, skills, and craft. It could apply generally to things or especially to areas like agriculture, medicine, information, construction, and basic technology. It is in this recognition of the essence attached to technology education that the federal government of Nigeria introduced a program named Universal Basic Education (UBE) to enable the acquisition of basic technology education by all Nigerians in school. According to Merriam (2010), basic technology is defined as the lowest technological skills, knowledge, aptitude which a person is taught and expected to acquire. The basic technology equips learners to present realities on how to use indigenous available resources to make products to meet up the challenge and serve purposes (Theodore, 2011).

Indigenous knowledge is the local knowledge that is unique to a culture or society. Other names for it include: 'local knowledge', 'folk knowledge', 'people's knowledge, 'traditional wisdom' or 'traditional science'. This knowledge is passed from generation to generation, usually by word of mouth and cultural values (Kube & Nakashima 2009).

Indigenous teaching involves making students think comprehensively and facilitating their awareness of the higher levels of content in relation to the cultural background of the learners. Indigenous Education especially focuses on teaching indigenous knowledge, models, methods, and content within formal or non-formal educational systems. The growing recognition and the use of indigenous methods can be a response to the erosion and loss of indigenous knowledge through the process of colonialism, globalization, and modernity. Indigenous communities are able to "reclaim and revalue their languages and (traditions), and in so doing, improve the educational success of indigenous students", thus ensuring their survival as a culture (An Ecology of Indigenous Education, 2015). An An indigenous instructional resource is a teacher-based resource that is based on the culture, indigenous knowledge system and practices, and indigenous learning system of the learners and community. It is believed that this will lead students to be more participative in class since they will have the opportunity to express ideas using resources within their locality.

Utilization is the level at which the available indigenous instructional resources are used by teachers to teach basic technology in Kwara state. Utilization of resources according to Chakraborty, Islam, Bari, and Akhter (2011) is a complex behavioral phenomenon; however, it is always related to the availability and quality of such resources or services as the case may be. Utilization of tools by teachers for instructional purposes enables them to access information through increased productivity and reduced stress. Horny (2004) explains utilization to make use of available resources at the individual's disposal. According to Olagunju (2008), the utilization of indigenous instructional resources in teaching is a better way of achieving teaching objectives. When real objects or their representatives are used in teaching, students see, touch and interact with these materials. Technology offers the opportunity for access to up-to-date research reports and knowledge globally which can be accessed through proper utilization of different search engines (Nwokedi & Nwokedi, 2017). Interactions with learning materials will help the students not to forget what they have learned easily. Olagunju and Abiona (2008) explained that the process of managing organizing resources is resource utilization.

National Policy on Education (FRN 2013), posited that basic science and technology at upper basic level are geared towards " the laying of a sound foundation for scientific, reflective and critical thinking, by providing the learner with opportunities like; development of motor skills that will allow him to perform effectively in the society within his limited capacity and providing basic instrument for further achievements, educationally together with preparation of trades and crafts of society. Science and technology have made a significant impact on man's life and society. Technology has become major factor of socio-economic development, that their absence in life cannot be contemplated. Additionally, science and technology develops nation manpower in critical areas as; agriculture, engineering, architecture, medicine, and other science and technology professions. The importance of science and technology cuts across all conceivable areas of life. For instance, the ability of man to produce high-quality goods and services has improved exponentially. Edge cutting vaccines, drugs, sophisticated equipment and instrument have been made to help diagnose and treat different kinds of diseases thereby increasing life expectancy.

Basic science technology is the least of knowledge, skills, value which a person or learner gains from the observation and experimentation of the natural and physical factors of their environment. Bajah (2007) stated that science and technology have the utmost impact on the man from the great efforts provided by the knowledge and skills gained for the enhancement of man and his society.

Gender is the condition of being male or female. Gender implies the psychological, behavioural, social and cultural aspects of being male or female (i.e., masculinity or femininity) (American Psychological Association, 2012). Rajasekhar, Veena, and Kumar (2018) reported that there were significant differences in preferences in the use of search engines based on gender. Kpolavie & Nwosaku, (2016) and Adekunle (2017) reported that there were no differences in attitude towards search engines based on gender. Abdulazeez (2014) opined that gender issues had been associated with the ability, skill, and competence of teachers and students to use indigenous instructional resources but without any definite conclusion. A vast number of studies have been carried out to determine if gender difference can serve as a factor in the integration and utilization of indigenous instructional resources for teaching purposes.

Statement of the problem

Inadequate resources will surely affect the smooth teaching and learning process in all schools. Academic performance of students depends to a large extent on the indigenous resources they are exposed to but, when they are lacking in schools, students face a lot of problems. In schools across the world, students find themselves at an inherent disadvantage because their classes are not taught in their native language (Bradley, 2014). Indigenous language instruction is crucial to optimize a student's success, for many reasons. Fakomogbon (2004) opined that the lack of instructional resources and inappropriate utilization could contribute to the poor performance of students. If students are being taught in their indigenous language, they tend to understand better, more so; if indigenous instructional resources and this research employed the utilization of indigenous instructional resources in Kwara State, the need is to determine if they are available and being effectively utilized by the teachers.

Research questions

The study provided answers to the following question:

1. What types of indigenous instructional resources are available for basic technology in Upper Basic schools in Kwara State?
2. How do teachers utilize indigenous instructional resources in upper basic school in Kwara State?
3. How does gender influence the use of indigenous instructional resources?

Research Hypothesis

Ho1: there is no significant difference between male and female secondary school teachers utilization of indigenous instructional resources for teaching basic technology in Kwara State.

Methodology

This chapter presents the method and procedures that were employed in the process of collecting necessary and useful data for this research. It entails research design, sample and sampling techniques, and research instrument.

Research Design

The survey method was adopted, which allows the researcher to collect data from the sample of a relatively large population in a relatively short period of time. Data was collected using a researcher-design questionnaire to gather the necessary information which inference was drawn from.

Sample and Sampling Techniques

The population of this study involves teachers of basic technology in secondary schools in Kwara State, while the targets are all basic technology teachers in upper basic schools in Kwara State. The sample of this study was selected using simple random sampling techniques. 312 respondents were involved.

Research Instrument

The Questionnaire was used for data collection. The questionnaire comprises of four (3) section. Section A contains demographic information of the gender, respondents' age and qualification, section B contains the list of available indigenous resources for teaching basic technology in secondary schools in Kwara State, the response options are; available (A), not available (NA).

Section C contains the utilization of indigenous instructional resources in secondary schools in Kwara State and the evaluation of learners, The response options were; SA-strongly agree, A- agree, D- disagree, and SD- strongly disagree.

Data Analysis Technique

The data collected through the questionnaire were analyzed using descriptive statistics including frequency and percentage table. Data was also coded and analyzed using the statistical packages for social science (SPSS). The hypothesis was tested using an independent t-test.

Data Analysis And Results

This chapter presents the analysis of the assessment of the utilization of indigenous instructional resources for teaching basic technology in secondary schools in Kwara State, the interpretation of the data through the analysis of the questionnaire items after administration was done. The chapter presents the description of the research subjects, statistical analysis and results based on research questions and research hypotheses stated earlier in chapter one. The demographic information of the respondents and the results of the analysis are also presented in Tables and figures.

Table 1: *Population of Respondents for the Study*

Estimated Population	Returned	Return Rate
350	312	89.1%

Table 2: *Respondents Data based on Gender*

Gender	Frequency	Percent	Cumulative Percent
Male	189	60.6	60.6
Female	123	39.4	100.0
Total	312	100.0	

Figure 1: Pie Chart on Respondents' Gender
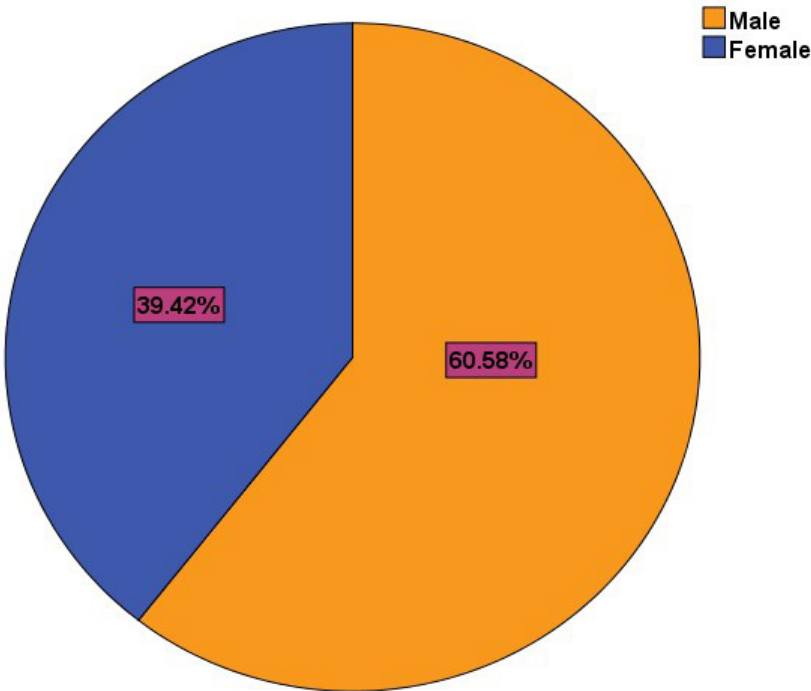
As displayed in table 2, the respondents comprised of 63 males and 41 females.
This was further shown in figure 1.

Table 3: *Respondents Data based on Age*

Age	Frequency	Percent	Cumulative Percent
21-25 Years	33	10.6	10.6
26-30 Years	123	39.4	50.0
31 Years and Above	156	50.0	100.0
Total	312	100.0	

Figure 2: Pie Chart on Respondents' Age
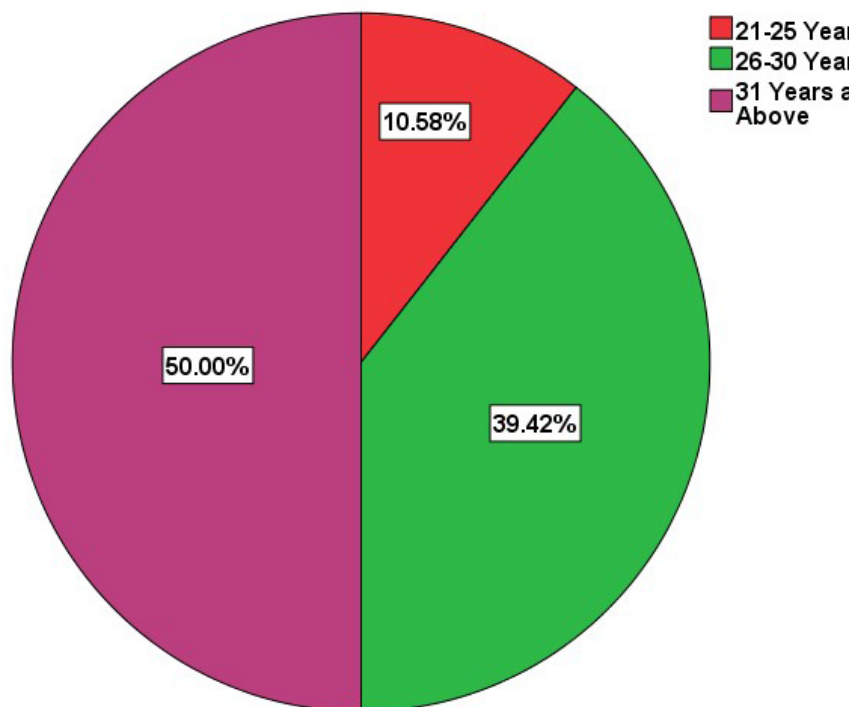
As displayed in table 3, 10.6% of the respondents are within the age of 21-25 years old, 39.4% are within the age range of 26-30 years while 50% are within the age range of 31 years and above.
This was further shown in figure 2.

Table 4: *Respondents Data based on Qualification*

Qualifications	Frequency	Percent	Cumulative Percent
OND	9	2.9	2.9
NCE	66	21.2	24.0
B.Ed.	75	24.0	48.1
B.Sc.	120	38.5	86.5
PGDE	12	3.8	90.4
M.Ed	27	8.7	99.0
M.Sc	3	1.0	100.0
Total	104	100.0	

Figure 3: Pie Chart on Respondents' Highest Qualification
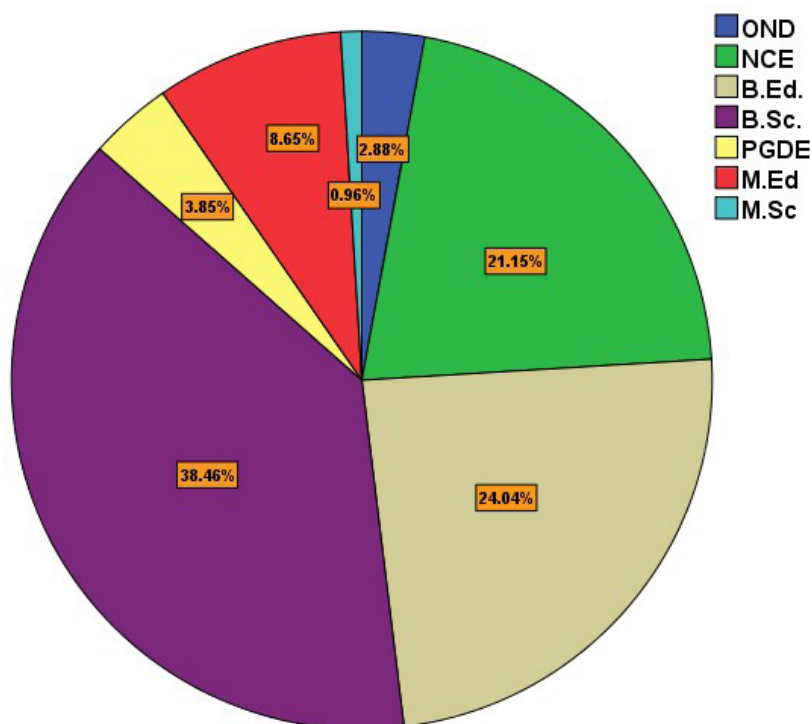
The Respondents' distribution based on their highest qualification are shown in table 4. It indicated that majority (24%) of the respondents have B.Ed as highest qualification, 38.5% of the respondents have B.Sc as their highest qualification, 21.2% of the respondents have NCE as their highest qualification. Others followed suit as shown in table 2 and figure 3.

Results

Research Question One: What kind of indigenous instructional resources are available for basic technology in secondary schools in Kwara State?

Table 5: *Indigenous Instructional Resources Available For Basic Technology*

S/N	RESOURCES	AVAILABILITY	
		A	NA
1	Timber	288 (92.3%)	24 (7.7%)
2	Ceramics	192 (61.5%)	120 (38.5%)
3	Talking drum	219 (70.2%)	93 (29.8%)
4	Coal pot	219 (70.2%)	93 (29.8%)
5	Artifacts	102 (32.7%)	210 (67.3%)
6	Brass cup	129 (41.3%)	183 (58.7%)
7	Wooden basket	192 (61.5%)	120 (38.5%)
8	Bamboo	219 (70.2%)	93 (29.8%)
9	Kerosene stove	219 (70.2%)	93 (29.8%)
10	Clay pot	243 (77.9%)	69 (22.1%)

The kind of indigenous instructional resources that were available for basic technology in secondary schools in Kwara State was investigated and the result was presented in table 5. It indicated that 92.3% of the respondents had timber as indigenous instructional resources, 61.5% respondents had ceramics in teaching basic technology 70.2% respondents had talking drum, coal pot, bamboo and kerosene stove, 64% of respondents had weave basket and 77.9% respondents had clay pot. Thus, the majority of the respondents had timber, ceramics, talking drum, coal pot, bamboo and kerosene stove, weave basket and clay pot.

Research Question Two: What are the ways in which indigenous instructional resources in secondary schools in Kwara State are being utilized?

Table 6: *Utilization of Indigenous Instructional Resources*

S/N	ITEMS	MEAN	STD. DEV
1	Planks which are gotten from timber are used to teach wood processing.	3.11	.85
2	I use Ceramics which are products of non-metallic rocks and minerals to teach ceramics and metal.	3.50	.73
3	I use Talking drum which is made with wood to teach wood processing.	3.02	.89
4	I make use of Coal pot which is carved from metal for means of instructional material for teaching metal.	3.03	.90
5	I use Artefacts which are carved from wood and metal to teach metal and wooden materials.	3.13	1.01
6	Brass cup is an instructional material made from brass which are used in teaching natural resources.	2.78	.90
7	Wooden tricycle is an instructional material gotten from wood and metal which i use in teaching motion.	2.69	.92
8	Various furniture which is made using bamboo are used for instructional purpose in the classroom.	2.89	1.00
9	Kerosene stove which was made using metallic material is utilized in teaching metallic product	3.00	1.00
10	Clay pot, clay cup are examples of clay products and can be used in teaching basic technology concepts.	3.23	.80
	Grand Mean	3.14	

How indigenous instructional resources in upper basic school in Kwara State are being utilized was investigated and the result is presented in table 6. It revealed that most of the respondents used planks which are gotten from timber to teach wood processing with mean of 3.11. Also, Ceramics which are products of non-metallic rocks and minerals are used to teach ceramics and metal. Basic technology teachers use talking drum which is made with wood to teach wood processing. Others followed suit as shown in table 6. With grand mean of 3.14 which was greater than the bench mark of 2.50, the available indigenous instructional resources are being utilized by basic technology teachers in Kwara State.

Research Question Three: What is the Influence of gender in using indigenous instructional resources?

Table 7: *Gender Difference in Using Indigenous Instructional Resources*

Gender	N	Mean	Mean Gain
Male	189	3.12	
Female	123	3.17	0.05
Total	312		

The influence of gender on the use of indigenous instructional resources was presented in table 8. The mean score on male teachers' use of indigenous instructional resources was 3.12 while the mean score on female teachers' use of indigenous instructional resources was 3.17. The mean difference was 0.05 indicated that female basic technology teachers use indigenous instructional resources more than their male counterparts.

Research Hypothesis

Ho1: there is no significant difference between male and female teacher utilization of indigenous instructional resources for teaching basic technology.

Table 8: *Test analysis on male and female undegraduates' perception*

Gender	N	Mean	Std. Deviation	Df	T	Sig. (2-tailed)	Remarks
Male	189	3.1175	.9335				
Female	123	3.1683	1.12282	310	-0.250	0.803	Accepted
Total	312						

Table 8 indicates that t (310) = -0.25, p = 0.80. This means that the stated null hypothesis was not rejected. This was a result of the t-value of 0.25 resulting in 0.80 significance value which was greater than 0.05 alpha value. It was deduced that there was no significant difference between male and female teacher utilization of indigenous instructional resources for teaching basic technology.

Discussions

This study investigated the assessment of the utilization of indigenous instructional resources for teaching basic technology in upper basic schools in Kwara State. The finding revealed that the available indigenous instructional resources for teaching basic technology in upper basic schools in Kwara State are being utilized. The utilization of indigenous instructional resources is based on the fact that certain indigenous instructional resources are available in various upper basic schools in Kwara State. This finding is in line with the assertion of Brain (2011) that lessons taught with the guide of indigenous instructional material arouse learner's interest to understand what is been taught. They are imperative in exciting the premium and creative energy of the learners. They make conceptual thoughts (abstract ideas) more concrete for appreciation. Through this, instructional resources give the comprehension of the subject lesson. Sandberg (2018) revealed that depending on what men and women like to discuss about on social media, their platform of choice may also vary.

This study is also in line with the assertion of Okeke (2010) that instructional materials empower educators to accomplish applied thinking, diminish verbalization, blend the subject, excite self-action and make enthusiasm for a few themes. These help the learners in retention, the advancement of sharp perception and aide imaginative reasoning. Blended learning offers a wider opportunity to develop education to be more enhanced and productive to provide both lecturers and students with the utilization of the right learning resources, independent learning and appropriate teaching to the students at the appropriate time (Kadek, Putu,

Herman, & Priyanto, 2018). To achieve functional education goals, the utilization and effective use of indigenous instructional material are necessary for schools. Curzon (2017) points out that using indigenous instructional materials in basic technology classrooms widen the channel of communication between teachers and their students.

The finding established that female basic technology teachers use indigenous instructional resources more than their male counterparts, this is not in line with Litt (2013) indicating that male teachers seem to report a higher level of using indigenous instructional resources than female teachers. Van Deursen (2012) reported that males perform better than females on indigenous instructional resources assessments. Research by Meelissen (2005) also showed that female seems to have a lower self-efficacy compared to male especially in the use of more complicated indigenous instructional resources. There are few lectures in some of the institutions that are ready to adopt the practical areas such as micro-teaching sessions that help students exercise, in creating, production and utilization of instructional materials (Ann & Nsofor,2014).

The finding of this study indicates that there is no significant difference between a male and female teachers in the utilization of indigenous instructional resources. Ahmad (2015) revealed that there is no significant difference between male and female based on their utilization of electronic information resources for learning. This study also indicates that the unawareness of the importance of using indigenous instructional resources, sub-standard resources, as well as environmental factors affect the durability of indigenous instructional resources. It has been analyzed that academic performance averages of the female students have turned out to be higher than the academic performance averages of the male students in a blended learning environment (Demirkolb & Kazua, 2014).

Conclusion

The field of education has not been left out in the adoption of indigenous instructional resources. The real purpose behind indigenous instructional resources use in the classroom instructing is to appeal to all senses of learners in the learning circumstances. The sensory experience could be gustatory (taste), kinesthetic (touch), auditory (hearing), olfactory (smell) or optical (seeing). Adequacy is more noteworthy in the teaching and learning process when more than one of these senses is stimulated. Lessons taught with the guide of indigenous instructional material arouse learner's interest to understand what is been taught. A river that forgets its origin will dry up in due time, so also any educational settings that do away with its indigenous resources could go into extinction as regards to the use of learning materials.

Recommendations

Based on the findings and conclusion of this study, the following recommendations were made:

1. Given that upper basic education is part of basic education, the government should ensure that indigenous instructional resources are adequate in all categories of upper basic school.
2. The education body should create awareness programs for teachers to cater for the importance of utilizing indigenous instructional resources.
3. There is a need to evolve policy actions that will increase access to indigenous instructional resources and actions to improve its quality.
4. The government should allocate funds according to the needs of each upper basic school to cater to environmental factors limiting the durability of utilizing indigenous instructional resources.

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ACADEMIC SELF-EFFICACY, GENDER AND ACADEMIC PROCRASTINATION

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Abstract

Academic procrastination has been described as a behaviour in which academic tasks such as preparing for exams, preparing term papers, managing administrative affairs related to school and fulfilling attendance responsibilities are postponed till another time. Research findings have supported the fact that this habit stems from either failure in self-regulation (passive procrastination) or from utilitarian purposes (active procrastination). This study explores the prevalence of academic procrastination and the prevalent type of procrastinators among undergraduate students. It also examines the difference in academic self-efficacy of passive and active undergraduate procrastinators, as well as gender association between passive and active undergraduate procrastinators. It further determines gender difference in procrastinatory behaviour of university undergraduates. A descriptive survey design was adopted. A total of 200 undergraduate students randomly selected from five faculties from University of Ilorin constitute the sample size for this study. Three research instruments used to collect data for this study are: College Academic Self-Efficacy Scale (CASES), Tuckman Academic Procrastination Scale (TAPS) and Active Procrastination Scale. Results reveal that 29.0% of undergraduate students are procrastinators and 51.7% of the procrastinators are the passive type. No significant difference is found in academic self-efficacy of passive and active procrastinators, $t(56) = 1.038$, $p > .05$, and gender is not significantly associated with passive and active undergraduate procrastinators, $\chi^2 (n = 58) = 1.752$, $df = 1$, $p = .186$. It has also been found that no significant gender difference exists in procrastinatory behaviour of male and female university undergraduates, $t(56) = .168$, $p > .05$. This study concludes that most of the university undergraduates that engage in procrastinatory behaviour are passive in nature and neither academic self-efficacy nor gender of the students is a significant factor in their procrastinatory behaviour.

Keywords: Academic procrastination, self-efficacy, procrastinatory behaviour.

Introduction

Individuals are known to differ in personal traits they possess. These observed differences in personal characteristics tend to influence the behaviour of individuals, including decision making about how and when a particular task has to be done. These individual distinctions, evident in a person's approach to decision making and implementing, also extend their tentacles to the academic life of learners. This may, therefore, culminate into engaging in the act of shifting what has to be done presently till another time, which is generally described as procrastination.

The origin of the term procrastination has been traced to two Latin words: "pro", translating to forward motion, and "crastinus", referring to belonging to tomorrow. Since the term procrastination has attracted the attention of researchers, it has been looked into from different perspectives. For instance, Kachgal, Hansen and Nutter (2001) defined procrastination as a trait or behavioural disposition reflected in the tendency to postpone or delay performing a task or making decisions. Others, such as Freeman, Cox-Fuenzalida and Stoltenberg (2011); Gupta, Hershey and Gaur (2012); and Rozental and Carlbring (2013), described procrastination as an act of purposeful voluntary delay in beginning or finishing a task that should ideally be completed in the present time until the last minute or after the predetermined deadline or indefinitely. Balkis and Duru (2007) operationalized five different dimensions or categories through which procrastinatory behaviours can be exhibited to include life routine, decisional, neurotic, compulsive, and academic procrastination.

According to Balkis and Duru (2007), there seems to be a possibility for individuals exhibiting procrastinatory behaviour in any of the identified dimensions of procrastination to also manifest it in the other aspects of their behaviour. However, educational researchers seem to deem it fit to investigate procrastinatory behaviour in academic settings more than in the other aspects of human routine.

Academic Procrastination

Academic procrastination refers to a situation in which academic tasks such as preparing for exams, preparing term papers, managing administrative affairs related to school and fulfilling attendance responsibilities are postponed till another time (Özer, Demir, & Ferrari, 2009). Procrastination behaviour seems to be rampant among undergraduates due to the nature of the activities involved in their learning process. A typical undergraduate at one time or another will have to face a myriad of activities related to meeting either academic, social or emotional needs on campus. Popoola (2005) also observed that lives of university students are characterized by frequent deadlines, usually imposed by their lecturers and administrators, to carry out various responsibilities such as registration for courses, completion of course forms and submission of class assignments or term papers. Experience has shown that these tasks often have to be performed simultaneously.

Interest in the study of academic procrastination among scholars seems to have arisen due to its prevalence and debilitating effects on students' academic success and psychological well-being. Several studies (Beck, Koons, & Milgrim, 2000; Fritzsche, Young, & Hickson, 2003; Akinsola, Tella, & Tella, 2007; Savithri, 2014; Kim & Seo, 2015) have attributed undergraduates' poor academic performance to academic procrastination. In a similar vein, Aderanti, Williams, Oyinloye and Uwanna (2013) found a significant relationship between academic procrastination of students and instances of academic rebelliousness, such as their involvement in examination malpractices. Academic procrastination has also been linked to many negative outcomes such as low self-esteem and delay in task completion (Ferrari & Emmons, 1995); low grades (Tice & Baumeister, 1997); and generally poor academic performance (Wesley, 1994; Tuckman, Abry & Smith, 2002).

Regarding the prevalence of academic procrastination, studies such as Schubert, Lilly, and Stewart (2000) and Steel and Ferrari (2013) estimate procrastination prevalence rate among college students to be 80% and this problem is reported as one of the most common among post-secondary students, where the estimate ranges from 10% to 70%. Onwueglouzie (2004) indicates that approximately 40% to 60% of college students always or often procrastinate in such academic tasks as writing papers, preparing for tests, and reading assignments weekly. Balkis and Duru (2007) estimate academic procrastination among American college students to be 95%, with at least 46% of the students reporting procrastination on academic tasks at least half of the time. According to Abu-Ghazal (2012) not less than 25% of university students are reported to be procrastinators.

Active and Passive Procrastinators

Procrastination has been described as a failure in self-regulation (Steel, 2007). This is because it is believed that counterproductive behaviours, such as avoidance in commencing or completing a task, setting poor goals or making poor decisions, result from ineffective time and behaviour management (Howell & Watson, 2007; Steel, 2007; Wolters, 2003). While some scholars argue against the inclusion of purposeful delay as a part of procrastination, others admit it as a component. This purposeful or deliberate delay is termed active procrastination.

Active procrastination is defined as deliberate postponement of executing or implementing actions for utilitarian purposes. These purposes, according to Wang, Sperling and Haspel (2015), include aroused incentive to achieve optimum performance, increased challenge for less motivating tasks or enhanced effectiveness through increased task focus. In other words, active procrastination is a less debilitating and more regulatory pattern of behaviour whereas passive procrastination is characterized by irrational and counterproductive delay. Passive procrastinators are known to be deficient in implementing tasks as planned, with weak ability to manage time in an efficient manner (Bembenutty & Karabenic, 2004).

Active procrastinators have been distinguished from passive ones on three motivational self-regulatory aspects. In terms of behaviour, active procrastinators are capable of turning in the task when due and believe that completing the task ahead of time does not add to its quality. The cognitive aspect is their ability to act on their decision through putting off a task so as to maximize resources to complete it. The feeling of a little discomfort but high motivation resulting from working under pressure explains the affective aspect of procrastination (Chu & Choi, 2005; Choi & Moran, 2009).

Academic Procrastination and Academic Self-efficacy

One of the factors contributing to timely academic tasks, decision making and implementation is an individual learners' academic self-efficacy belief. According to Bandura, self-efficacy affects an individual's choice of activities, efforts expended, and persistence. Self-efficacy refers to an individual's judgment of his/her capabilities to successfully perform given tasks (Schunk, 1991). Zimmerman

(2000) refers to self-efficacy as a multidimensional construct which varies according to the domain of demands while Pajares (1996) opines that its evaluation has to be at a level specific to the outcome domain. Abd-Elmotaleb and Saha (2013), however, caution that what should be measured in academic setting is academic self-efficacy rather than generalized self-efficacy. These authors define academic self-efficacy as an individual learner's personal judgment of his/her capabilities to organize and execute courses of actions in order to attain designated types of educational performances. Learner's self-efficacy belief may serve as a motivating force propelling learners in carrying out academic tasks at any given time.

According to Bandura (1993) people's beliefs in their capabilities to undertake a particular task influence the type of anticipatory scenarios they construct and rehearse. There is a tendency for learners with a high sense of efficacy to visualize success scenarios that provide positive guides and supports for performance, whereas learners who doubt their efficacy in carrying out a particular academic task usually visualize failure scenarios and preoccupy themselves with self-defeating thoughts.

Studies on self-efficacy beliefs and procrastination have produced mixed results in literature. While findings of Wolters (2003), and Hannok (2011) show that procrastination is associated with a low level of academic self-efficacy, Schraw, Wadkins, and Olafson (2007) report in their findings that higher efficacy students rely on a deadline or some external motivators to spur them into action. Going by the findings of Wolters (2003), and Hannok (2011), it is expected that when a learner lacks sufficient belief in his or her capability to undertake a particular learning task, there is a tendency for such a learner to engage in avoidance- and delay-related behaviour tactics. However, it is important to emphasize that self-efficacy without the necessary self-regulatory cognitive skills and a strong sense of commitment may not actually produce the expected goal. This is because a tendency is there for a learner with a high level of self-efficacy to overrely on his or her capability and delay the execution of tasks till the last moment. Noran (2000) observes that academic procrastinators typically exhibit five cognitive distortions which consequently promote and maintain their task avoidance. These cognitive distortion behaviours, according to Akinsola, Tella and Tella (2007), include overestimation of time left

to perform tasks, underestimation of time required in completing tasks, overestimation of future motivational states, misreliance on the necessity of emotional congruence to succeed at task, and the belief that working when not in the mood to work is sub-optimal.

Academic Procrastination and Gender

Gender difference in procrastinatory behaviour has been explored in a number of studies. Earlier studies (Effert & Ferrari, 1989; Solomon & Rothblum, 1984) report no significant gender difference in procrastinating behaviour. However, recent findings have reported gender differences in procrastination habits. While findings from Khan, Hafsa, Syeda, and Sidra (2014), Balkis and Duru (2009); Özer, Demir, and Ferrari (2009); Steel and Ferrari (2013), and Berkleyen (2017) report that males procrastinate more than their female counterparts, Washington (2004), Rodarte-Luna and Sherry report that female students procrastinate more. Contrarily, in terms of active/passive dimension of procrastination, Ismail (2016) finds no significant difference in active and passive procrastination scores of males and females.

In an attempt to push forward the frontier of knowledge on the phenomenon of procrastination in academic settings, there is a need to examine whether active and passive procrastinators differ in their academic self-efficacy beliefs. Also, understanding of procrastinatory behaviour of male and female undergraduates further enhances our knowledge of gender influence on behaviour. The specific objectives of this study are to:

- Examine the prevalence of academic procrastination among undergraduate students
- Determine the prevalent type of procrastinators among undergraduate students
- Examine the difference in academic self-efficacy of passive and active undergraduate procrastinators
- Examine gender association between passive and active undergraduate procrastinators
- Determine gender difference in procrastinatory behaviour of university undergraduates

Research Questions

1. What is the prevalence of academic procrastination among undergraduate students?

2. What is the prevalent type of procrastinators among undergraduate students?

Research Hypotheses

- There is no significant difference in academic self-efficacy of passive and active undergraduate procrastinators

- There is no significant gender association between passive and active undergraduate procrastinators.

- There is no significant gender difference in procrastinatory behaviour of university undergraduates.

Method

This study adopted a survey design. Survey is found appropriate for this study as it allows the researcher to gather information, summarize, present and interpret data for the purpose of clarification (Orodho, 2002). The sample for the study comprises 200 university undergraduates (male = 100, female = 100) selected across five different faculties (Arts =43, Communication and Information Sciences = 36, Education = 47, Social Sciences =36 and Sciences= 38) within a university, using multistage sampling procedures. The age of the respondents ranges from 18-33 years, with 191 single and 09 married respondents. Three research instruments were used to collect data for the study. Those are: College Academic Self-Efficacy Scale (CASES) developed by Owen and Froman (1988), Tuckman Academic Procrastination Scale (TAPS) and Active Procrastination Scale (Choi & Moran, 2009). College Academic Self-Efficacy Scale was used to collect data that measures academic self-efficacy of the undergraduates. Out of the 33 items in the original College Academic Self-efficacy Scale, 32 were adapted to suit the purpose of this study. The items were rated on a 5-point Likert-type scale ranging from "Very confident" = 5 to "Not at all confident" = 1. Owen and Frowen (1988) report a Cronbach's alpha coefficient of .90 and a test retest reliability of .85 for the original scale. Ajayi, Sarkin Fada and Murja, (2015) also reported a Cronbach's alpha of .96

when the 32-item scale was pilot-tested on 40 high school students.

Tuckman Academic Procrastination Scale (TAPS) was used in the study to collect the data that measure undergraduates' procrastination behaviour. This scale contains 16-items and according to Tuckman (1991), it was developed to assess undergraduates' tendency to procrastinate while carrying out different academic tasks and completing their college requirements. This is considered as an appropriate tool through which procrastination behaviour of undergraduates is detected as it provides a valid and reliable measure on procrastination tendencies such as wasting time on tasks, delaying, and intentionally putting off tasks that should have been done. Also, Ferrari, Johnson and McCown, (1995) assert that TPS provides a general index of academic procrastination which occurs as a result of students' ability to self-regulate or control their tasks schedules. The 16-items in TPS were rated on a 4-point Likert scale form ranging from "That's me for sure" = 4, to "That's not me for sure" = 1. However, items 7, 12, 14, and 16 were reversed in coding due to their positive nature. Responses to each item were cumulated for each respondent. Scores range from 16 through 64, with higher scores on the scale reflecting higher level of procrastination. Students are then classified as Non-procrastinators (16-39), and Procrastinators (40-64). Tuckman reported .86 Cronbach's alpha coefficient for the scale in the original study while a Cronbach's alpha coefficient of 0.89 was reported in a recent study by the author (Tuckman, 2007). Also, other studies (Klassen, Krawchuck & Rajani 2008; Klassen & Kuzucu, 2009) reported Cronbach's alpha coefficient of 0.90 and while the scale was used to explore adolescents' procrastination in cross-cultural contexts, 0.81 was found for Singaporean and 0.88 for Canadian adolescents.

Active Procrastination Scale (Choi & Moran, 2009) was used in this study to measure active/passive procrastination. APS consists of 16 items that measure four distinct characteristics of active procrastinators, which include outcome satisfaction, preference for pressure, intentional decision to procrastinate, and ability to meet deadlines. All items in this scale were rated on a 7-point Likert response format ranging from 1 = Not at all true to 7 = Very true. Individual responses to these items, with all the negatively worded items reversed, were summed up to form a composite measure to determine whether an individual is an active procrastinator or a passive one. Choi and Moran (2009) reported the reliability coefficients (Cronbach's Alpha) of four dimensions of the scale to range between .70 and .83 while the entire 16- item scale yielded a reliability of .80. The data obtained in the study was analysed using mean, standard deviation, independent t-test and chi-square test of independence.

Results

Research Questions

Research Question 1: What is the prevalence of academic procrastination among undergraduate students?

Table 1: *Prevalence of academic procrastination among undergraduate students (N = 200)*

Status on Academic Procrastination	Mean	SD	Frequency(f)	Percentage (%)
Non procrastinators	32.82	4.30	142	71.0
Procrastinators	44.26	4.67	58	29.0
Total			200	100.0

Table 1 shows the results for the prevalence of academic procrastination among undergraduate students. As shown in this table, 58 (29.0%) of undergraduate students are procrastinators while 142 (71.0%) are non-procrastinators.

Research Question 2: What is the prevalent type of procrastinators among undergraduate students?

Table 2: *Prevalent type of procrastinators among undergraduate students (N=58)*

Types of Academic Procrastination	Mean	SD	Frequency(f)	Percentage (%)
Pasive	44.03	4.87	30	51.7
Active	44.50	4.53	28	48.3
Total			58	100.0

Table 2 shows the results for the type of procrastinators among undergraduate students. It is shown that 30 (51.7%) of the procrastinators are the passive type while 28 (48.3%) are active procrastinators.

Research Hypotheses

HO1: There is no significant difference in academic self-efficacy of passive and active undergraduate procrastinators.

Table 3: *T-test of difference in academic self-efficacy of passive and active undergraduate procrastinators (N =58)*

Academic Self-efficacy	N	Mean	SD	SEM	t	df	P
Passive	30	115.80	15.13	2.76			
					1.038	56	.304
Active	28	110.75	21.56	4.08			

Table 3 shows the difference in academic self-efficacy of passive and active academic procrastinators. It is shown that there is no significant difference in academic self-efficacy of passive, (M = 115.80, SD = 15.13) and active (M = 110.75, SD = 21.56; t (56) = 1.038, p > .05) procrastinators.

It is shown that passive procrastinators have higher mean value than active procrastinators; however, the difference in these mean values is not considered significant at 0.05 level of confidence. Therefore, this result points to the conclusion that there is no significant difference in academic self-efficacy of passive and active undergraduate procrastinators.

HO2: There is no significant gender association between passive and active undergraduate procrastinators.

Table 4: *Chi-square analysis of gender association between passive and active undergraduate procrastinators (N=58)*

Gender	Procrastinators		Total	χ 2	df	P
	Passive	Active				
Male	13 (43.3%)	17 (56.7%)	30 (100.0%)			
Female	17 60.7%)	11 (39.3%)	28 (100.0%)	1.752	1	.186
Total	30 (51.7%)	28 (48.3%)	58 (100.0%)			

Table 4 shows the results for gender association between passive and active undergraduate procrastinators. It is shown that there is no significant gender association between passive and active undergraduate procrastinators, χ2 (n = 58) = 1.752, df = 1, p = .186. Since p-value is greater than 0.05 level of significance, we do not reject the stated null hypothesis. This result therefore, leads to the conclusion that there is no significant gender association between passive and active undergraduate procrastinators.

HO3: There is no significant gender difference in procrastinatory behaviour of university undergraduates.

Table 5: *T-test of gender difference in procrastinatory behaviour of university undergraduates (N=58)*

Sex	N	Mean	SD	SEM	t	df	P
Male	35	44.34	4.71	.79			.
					.168	56	.867
Female	23	44.13	4.72	.98			

Table 5 shows gender difference in procrastinatory behaviour of university undergraduates. It is shown that there is no significant gender difference in procrastinatory behaviour of male (M = 44.34, SD = 4.71) and female (M = 44.13, SD = 4.72; t (56) = .168, p > .05) university undergraduates. It is, therefore, concluded that there is no significant gender difference in procrastinatory behaviour of university undergraduates.

Discussion

One of the findings of this study reveals that 29.0% of undergraduates are procrastinators. This finding indicates that university undergraduates engage in procrastination in their academic tasks, corroborating the outcome of Abu-Ghazal's (2012) study that not less than 25% of university students are procrastinators. It, however, contradicts Onwueglouzie's (2004) finding that approximately 40% to 60% of graduate students always or often procrastinate in such academic tasks as writing papers, preparing for tests, and reading assignments weekly. The observed difference in the outcome of this current study and that of Onwueglouzie (2004) can be attributed to the instruments used in measuring procrastination. While Onwueglouzie (2004) used Procrastination Assessment Scale-Students (PASS) developed by Solomon and Rothblum (1984), this present study used Tuckman Academic Procrastination Scale (TAPS) developed by Tuckman (1991). In addition, Onwueglouzie (2004) studied procrastination in Statistics, a subject with more anxiety-provoking tasks whereas the current study focused on general academic tasks. It has also been revealed in this study that more than half of the sampled university undergraduates are passive procrastinators. This finding supports the earlier findings of Chu and Choi (2005) and Choi and Moran (2009) that procrastinators can be active or passive. However, the implication of this finding calls for concern as passive procrastination is characterized by irrational and counterproductive delay. In other words, students demonstrating passive procrastinatory behaviour are characterized by failure in self-regulation (Steel, 2007).

It has further been revealed that there is no significant difference in academic self-efficacy of passive and active undergraduate procrastinators. This suggests that academic self-efficacy of the individual does not contribute to whether the task will be done on time

or after an unnecessary delay. This finding contradicts the findings of Wolters (2003) and Hannok (2011) that procrastination is associated with low level of academic self-efficacy.

Another conclusion reached in this study is that there is neither a significant gender association between passive and active undergraduate procrastinators nor a significant gender difference in procrastinatory behaviour of university undergraduates.

According to the findings of this study, none of the aspects of procrastinatory behaviour can be attributed more to one gender than the other. In addition, the findings reveal that procrastinatory behaviour of university undergraduates is not gender inclined. These findings support the findings of Ismail (2016), who found no significant difference in active and passive procrastination scores of males and females. The findings, however, contradict the findings of researchers such as Khan, Hafsa, Syeda, and Sidra (2014), Balkis and Duru (2009); Özer, Demir, and Ferrari (2009); Steel and Ferrari (2013), and Berkleyen (2017), who all reported that males procrastinate more than their female counterparts.

Conclusion

The study concludes that university undergraduates engage in procrastinatory behaviour in their academic tasks. More than half of these undergraduates are passive procrastinators. Academic self-efficacy of passive and active undergraduate procrastinators does not differ significantly. Gender is not a significant factor while considering procrastinatory behaviour of university undergraduates.

Recommendations

It is therefore recommended that seminars on self-understanding in relation to learning should be organized for university undergraduates. Through this, individual undergraduates might become aware of themselves and their behaviour in relation to academic commitments.

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