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CONFERENCE PROCEEDINGS



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International Conference 2017*

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**“Beyond 21st Century Education in ELT, Literature and Translation: Linking
Theories to Contextualized Practices”**

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Editors: Siti Wachidah, M.A., Ph.D (State University of Jakarta)

Dewi Rochsantiningsih, M.Ed., Ph.D (Sebelas Maret University)

Dr. Rudi Hartono, M.Pd (State University of Semarang)

Dr. Mirjam Anugerahwati, M.A (State University of Malang)

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Email: eltlt.unnes@gmail.com

Web: www.eltlt.org

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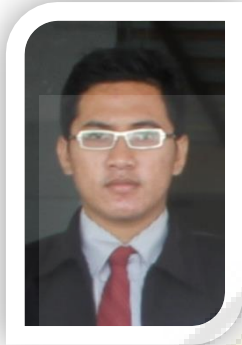
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Preface



ELTLT has become one of the greatest annual events for Semarang State University. It can be seen from its improving participants and presenters year by year. ELTLT 2017 has successfully invited leading linguists, researchers, scholars, and lecturers to present varied topics with its main theme “Beyond 21st Century Education in ELT, Literature and Translation: Linking Theories to Contextualized Practices”.

The objectives of the 6th International Conference on ELTLT are to exchange and share ideas as well as research findings from all presenters. Also, it provides the interdisciplinary forum for those involved to present and discuss the most recent innovations, trends, concerns, practical challenges encountered and the solutions adopted in the field of English Language Teaching, Literature, and Translation.

As the chairperson of the conference, I would like to express my sincere gratitude to all keynote speakers – Prof. Dr. h.c. Juliane House (Hamburg University), Aslam Khan bin Samahs Khan (Executive Vice-Chairman of Erican Education Group and Vice President of MELTA), Leslie Barratt, Ph.D (Professor Dr. Leslie Barratt, Professor Emerita of Linguistics Indiana State University, Professor of Graduate Studies Rajabhat Roi-Et University), Rochayah Machali, Ph.D (University of New South Wales, Australia), and Said M. Shiyab, PhD (AWEJ’s editorial board member and the Director of Graduate Studies of Modern and Classical Language Studies at Kent State University, U.S.A). Then, it is my honor to say welcome to 200 presenters coming from many universities in Indonesia and some from other countries.

On behalf of the organizing committee, we express our thank to Prof. Dr. Fathur Rohman, M.Hum as the Rector of UNNES and Prof. Dr. Agus Nuryatin, M.Hum as the Dean of the Faculty of Languages and Arts for their support.

Welcome to the 6th ELTLT 2017.

Arif Suryo Priyatmojo

Chairperson of ELTLT 2017

English Department

Faculty of Languages and Arts

Universitas Negeri Semarang



Welcome from the Dean of Languages and Arts Faculty



As the Dean of Languages and Arts Faculty, we are proud to have an annual international conference such as ELTLT 2017.

To be chosen as presenters for the parallel presentation in this conference is a considerable honor and achievement. I would like to congratulate the presenters who have been selected, as well as the reviewers who have chosen the successful presenters. Obviously not everyone interested in the chosen topic could attend this conference, so the post-conference proceeding will present to a much wider audience issues related to the topic. The proceeding is also a proof that the contributions of presenters are valued.

I also would like to offer my congratulations and appreciation to the organizing committee who have been working to prepare the conference, and to all keynote speakers, featured speakers, presenters, and participants for such an impressive conference.

We hope that through this annual ELTLT conference, there will be a stronger bond amongst academics, especially those with the expertise of English language teaching, literature, and translation. I wish you a wonderful conference.

Semarang, October 2017

Prof. Dr. Agus Nuryatin, M. Hum

The Dean of Languages and Arts Faculty
Universitas Negeri Semarang



Welcome from the Head of English Language and Literature Department



We are privileged to organize this annual conference. This year ELTTL is actually the fifth conference; the first, namely ELTL (English Language Teaching and Literature) Conference, was last 4 year. We have received quite a lot of abstracts and most were accepted for presentation. Surprisingly, the number was doubled as compared to last year and last 4 years. This means that more academics are interested in our conference and trust us as organizer of the conference.

Therefore, I would like to congratulate the organizing committee who has been working hard to prepare the conference. I also would like to extend my deepest gratitude to all keynote speakers, presenters, and participants for their contribution to our conference.

I do hope that this annual ELTTL conference could serve as a bridge that channels bond amongst academics, especially those with the expertise of English language teaching, literature, and translation.

With best wishes for a rewarding and successful conference!

Dr. Rudi Hartono, M.Pd.

Head of English Language and Literature Department
Faculty of Languages and Arts
Universitas Negeri Semarang(UNNES)



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FEMALE CUTTING: TASHI'S STRUGGLES TO GET IDENTITY IN ALICE WALKER'S POSSESSING THE SECRET OF JOY

L. Dyah Purwita Wardani S.W.W.

FIB Universitas Jember

dyahpw.sastra@unej.ac.id

Abstract

This article discusses female genital cutting/female cutting (FGC/FC) which is performed by a group of people by cutting off the genitals girl under the age of twelve years as a womanhood initiation in Alice Walker's *Possessing the Secret of Joy*. By using representation theory by Stuart Hall, the analysis performed by the constructionist approach which is based on Foucauld's discourse analysis. *Possessing the Secret of Joy* novel is a primary source of data regarding female genital cutting combined with American conditions in the late 1990s. Representation of female cutting presented in the novel is then used to read the ideological position of the author as a member of American community. The results of this study shows female cutting is seen as a huge loss for women so America makes a strict law in order to ban this practice. However, on the other side this law encourages the female cutting to be done secretly so this novel fails to hegemonic the female cutting doer.

Keywords: representation, female genital cutting, discourse, USA

Introduction

Female cutting phenomenon in Alice Walker's novel inspires the government to forbid the female cutting practice in America. The policy taken by the government since female cutting (FC) practice are taken as something primitive that against universal law; humanism. Female cutting is considered as a barbarian practice for objectifying women in reproduction activities; they cannot feel the sensation of intercourse because they lose their clitoris in the cutting.

A French anthropologist Marcel Griaule wrote *Conversations with Ogotemmel* that explains a female cutting as a cultural practice. The myth behind the cutting story also becomes one of many reasons why the woman and man must be cut. Woman circumcision is different from man circumcision. Man circumcision has only one type by removing the prepuce, but woman circumcision has many types according to the part of the removal. Toubia in Goldman, classified female genital cutting in four types: 1) excision of the clitoral prepuce or

remove all clitoris, 2) excision of the clitoris with partial or total excision of the labia minora, 3) excision of part or all of the external genitalia and stitching/narrowing of the vaginal opening (infibulation), 4) unclassified: includes pricking, piercing, or incising of the clitoris and/or labia; cauterization by burning of the clitoris and surrounding tissue (Goldman,2000:404). Furthermore, Sir Richard Burton in *Brum* proposed an assumption that female cutting was invented by Sarah who mutilated Hagar for jealousy (Brum,2005:56). Practically, it is not only done by Moslems but also done by Christians, Jews and other indigenous religious. Based on the UNICEF statistical report, 79 per cent of Moslem women have undergone FC meanwhile 16 per cent of Christian women experienced this practice.

There are three reasons why female cutting still happen and take an important event for African woman. First is to construct femininity. The myth that clitoris is part of male organ become the trigger to trim the clitoris in order to be a fully woman. Klein

reported that the Sudanese believe that uncropped clitoris will harm a man while intercourse and kill baby when the clitoris touch its head during delivery (379). Second is stick the old woman and the young woman relationship. In this community the elder woman hold the strong influence to the younger's lives. By joining the same experience with the elder, the younger woman will gain respect and recognition from the peers also. The last is female cutting becomes a necessary part of their religious life.

Female cutting becomes an interesting topic because it will give a new perspective to see the role of society shaping their mindset to do something. People are afraid not to follow the social order although it is a severe decision. For explore about female cutting, the researcher reveals two questions, first is how is Tashi's struggle to get her identity, the following discussion explores the ideology of the author.

By discussing the two aspects, the researcher hopes to give new understanding for the reader. In a social milieu, cultural identity sometimes harmful if the society members only follow the elder tradition without asking the loss and the benefit of it.

Methodology

This is a qualitative research which uses words, sentences and also paragraph as data analyzed. There are three steps to research the this novel. The first part is talking about the representation of female cutting. The data involve about what is female cutting, how is Tashi's experience by joining her circumcision and also the narration about Africa and American opinion about female cutting. Finally it will be found the data about the writer's position in this novel.

Representation theory by Stuart Hall proposes two systems to understand the discourse behind the literary work. They are

mental representation and language. Mental representation is a system in our head which will expressed through language. There are three approaches in this theory. Reflective approach to understand that language is a mirror to reflect the true meaning in the world. Next is intentional approach after seeing the world, the author express their idea through language. The last is Constructionist approach which presents the social character of the language and construct the meaning of the object through language. Hall stated: "Things do not mean: we construct meaning, using representational systems, concept, and signs called the constructivist or constructionist approach (Hall, 1997 : 25)

Finding and Discussion

Tashi needs to join such kind of circumcision because she wants to be a part of the tribal community. When her mother rejects this circumcision, Tashi becomes an invisible for the tribal where she belongs. They ignore Tashi who is considered as a rebel for their custom. Tashi is alienated by her friends and the elders in her neighbourhood.

Cultural identity is related to self concept. It involves the process to construct the personal identity which point to the self- esteem (Usborne: 2010). It will build the identity of the member of society. So the ignorance from the society means the loss of identity. It shows that identity is important to get along with their neighbourhood.

Tashi is rejected by her society. So she had many bad experience such as:

1. Stigma

In the Glossary of Psychological Terms, stigma is the negative reaction of people to an individual or group because of some assumed inferiority or source of different that is degraded. Whereas Goffman in Weinstein revealed the term stigma as follow: "those with some attribute that leads them to be

reduced in our minds from a whole and usual person to a tainted and discounted one” (636). So stigma is a negative label for a person who is not considered has the same qualities with the society where she/he lives. Whereas stigmatized is the person who gets stigma because considered has a deeply discrepancy with the other people around him /her. In the case of Tashi, the core problem of stigma is how the (normal) world accepted her.

In her tribe, Olinka (the imagery tribe in PTSOJ), all the girls are circumcised before nine. Tashi is different. Her mother decides not to circumcise her after the death of her sister, Dura. The decision of Nafa, Tashi’s mother, gives great impacts to Tashi. She is excluded from the tribal activities. The people called her as a monstrous girl who has a tail.

Certainly to all my friends who’d been circumcised ,my uncircumcised vagina was thought of as a monstrosity. They laughed at me. Jeered at me for having a tail.
(PTSOJ: 121)

Uncircumcised girl also has a stigma as a loose girl. It will lead her to have a wild characteristic which dishonor her family. The Unicef report in 2005, widespread belief among women who support female genital cutting is that practice preserves the girl’s virginity, protect her for becoming a wild/promiscuous and also prevents her from engaging in immoral behavior (17).

2. Racism

In United States the old fashioned racism starts in the early of century and the last is modern racism which starts after 1965 as the result of civil right movement. The first type of racism stressed on segregation and miscegenation whereas the second type focus on the equal right and discrimination.

The scenes between blacks and whites above create the pattern of racism and stratification

today. Whites dictated the activities and the behaviors of many blacks such as pleasing white people became the pattern with some blacks. The relationship between whites and blacks above trigger the supremacy of on whites and the subordination on blacks.

After married, Adam brings Tashi move to America. As her new country, she finds many experiences as a black. People stare to her as if she is an “other”. But Tashi responses by staring them back. This behavior belittles the black people as if has become a part of the white attitude. As Adam says “ No no he used to correct me. They behave this way not because I’m black but because they are white “ (PTSOJ: 38) .

Tashi gets a racial oppression when she is treated as an object by the whites medical practitioners. The doctor is so surprised how can the little hole produce a baby. For many days in hospital, Tashi is examined by the doctor and the nurse who very astonished by the kind of her circumcision. Although there is also a circumcision for the white woman to cure the hysteria but it is different for Tashi because she is black. The western considered the black as other. The black is a different creature who always attracts their curiosity to be explored in the name of science.

The incident in the hospital gives more burdens to Tashi. The pain and the humiliation from the doctor make her questioning her decision to get female circumcision. Then she comes to the conclusion that the guilty person is M’Lissa who never tells her about the effect post circumcision.

But you never said anything about the woman, did you, M’Lissa? About the pleasure she might have. Or the suffering. (PTSOJ: 224)

Cleanliness is a part of civilized people in America. After dwelling in America, Tashi has a cleanliness syndrome. She regularly takes a bath because she does

not like her smell, she feels always dirty and smelly. It seems that she has a traumatic smell after her circumcision. At first coming out from the jungle she produces a smelly from her wound and it is helped by the doctor in America to reduce the wound. The smelly odor usually comes from the urine or menstrual blood which is trapped on the vagina which is only leaving the small hole. Besides pus from the infectious hole can also produce the smelly odor (Izett and Toubia: 410).

3 Alienation

As quoted by Dean and Bruton, the meaning of alienation which is proposed by Otto and Featherman is "Alienation is a consequence of inadequate socialization which is precipitated by social and psychological conditions which either facilitate or impair individual learning". So alienation is a lack of socialization which is caused by society and individual herself on learning himself or herself. A key factor of alienation is inadequate socialization. Moreover one central characteristics of the emotionally mature person is the ability to cope stress. So alienation here relates to the confrontation of Tashi's problems. According to Ellison which as quoted by Dean and Bruton also, person who has a highly alienated feeling have a low will to live(223).

Tashi is different to the other girl in her Olinkan's tribe. She is uncircumcised girl who is considered as a freak person. Tashi experiences a rejection by her tribe. She is excluded from the social web because she is considered different, She is uncircumcised so she is unclean.

Certainly to all my friends who'd been circumcised, my uncircumcised vagina was thought of as a monstrosity. They laughed at me. Jeered at me for having a tail.
(PTSOJ: 121)

Tashi's childhood experience gives a big influence in her mature development.

Since childhood she thinks that she is rejected by the people in her tribe. No one trusts her. No man will marry her because she is uncircumcised woman. There is also an opinion that the clitoris will make husband impotent and the clitoris can kill the baby which pricked by. So parents especially mother will circumcise her daughter in order to get husband. By married, the girl becomes woman. Her position will higher in society moreover by having many children. They believe that god bless the family who have a lot kids.

Tashi's absence in the social activities gives a strong social pressure to her. Many kinds of pressure she had. The mockery from her age group makes her sad. It is also invitation from the leader. He invites every woman to be a warrior by preserving the different identity with the colonialist by doing female genital cutting. Moreover the statements from M'Lissa who tell her that there will be no man will marry her. All the pressure gives her the feeling of rejection. Finally it encourages her to join circumcision in her twenty. She goes to the liberation camp to get M'lissa to circumcise her. It is the beginning of her suffering.

After six years living in America, Tashi realizes that her torture is a shape of love for her country. She compares her suffering to Jesus suffering. So she wants to speak in front of the church member to share about her crucifixion. But Adam rejects her idea.

He said the congregation would be embarrassed to discuss something so private and that, in any case, he would be ashamed to do so.

I'd learned to appreciate the sanctuary of the Waverly by then (PTSOJ: 276).

Conclusion

Tashi must struggle to get her identity as an African woman and also as an American when she moved to USA. She finds many obstacles to build her cultural identity. She

stigmatize a loose girl when she does not circumcised by her mother. She is excluded from the neighbourhood. She questiones her identity while she is in the prison after killing the circumciser.

Alice Walker as an American takes her position to judge African culture, female circumcision, as a barbarian practice and she tries to hegemonize readers to support her opinion to prohibit inhuman circumcision. The idea of categorizing the FC as inhuman practice is also proof that Walker is in American perspective who sees African as a primitive people. Tashi's marriage brings her to America; the promise land where science and logical thought is dominant. American superstructure condition oppressed the African who still cling on traditional culture. Furthermore, domination of Adam over Tashi is also a proof of American thought domination over 'other' country.

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