

A CRITICAL ANALYSIS OF GENDER PARTICIPATION ROLE: CASE STUDY OF COCOA FARMERS CHILDREN IN SOUTH SULAWESI, INDONESIA

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Submission date: 26-Jun-2020 01:22PM (UTC+0700)

Submission ID: 1176282456

File name: TUTI_BAHFIARTI.docx (96.14K)

Word count: 4257

Character count: 23772

A CRITICAL ANALYSIS OF GENDER PARTICIPATION ROLE: CASE STUDY OF COCOA FARMERS CHILDREN IN SOUTH SULAWESI, INDONESIA

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Abstract

Majority of the people of South Sulawesi are working in agrarian sector. This condition causes gender issues in plantation sector seeking equality that provides the same opportunity between boys and girls to participate in helping the economy of the family. Participation of boys and girls is a manifestation of gender role participation that provides both quantity and quality division of labor in maximizing cocoa cultivation. The research employed a qualitative approach with a case study of 14 male and female cocoa farmers from 7-12 years old in cocoa plantation centers of South Sulawesi, particularly in Luwu District of Noling Village. The focus of the research is to explore in depth the participation of gender roles in 14 gender-based cocoa farmers. First, categorize the extent of boys and girls' participation in cocoa cultivation in terms of time contribution aspect. Second, the participation of boys and girls' roles in assisting the family economy in gender equality based of cocoa plantation sector. The aim of this study is to inform the community that the roles of boys and girls in the cultivation of cocoa have provided information on the contribution of women in the plantation sector. The results of the study found that first, the level of participation among boys was greater than the women in cacao cultures from time aspect. Boys take 3-5 hours in helping parents, compared to girls around >1 Hour-2 Hours. Second, Participation of the role that boys play helps the parents begin their land preparation, breeding, planting, maintenance, eradication of cacao pests, while women have a role at the end of post and harvest time of picking, sorting the fruit, and the authority to manage the sale of cocoa beans. Involvement of boys and girls in plantation processes indicated boys' involvement is more dominant. Participation of gender roles in cocoa planting puts the position between different men and women. Men are still considered superior and women are only involved in the harvest. Patriarchy culture contributes to the case because the community has not given recognition of gender equality in cocoa plantation. Cocoa plantation is still recognized as the work of men. Functional theory sees that men and women are part of the value structure in people's lives.

Keywords: Gender, Role of Participation, Children of Cocoa Farmers, South Sulawesi

INTRODUCTION

Growth of world cocoa production is controlled by three major suppliers namely Ivory Coast (38,3%), Ghana (20,2%) and Indonesia (13,6%) (The Ministry of Agriculture, 2017). Other suppliers are Cameroon (5.1%), Brazil (4.4%), Nigeria (4,9%) and Ecuador (3,1%). Indonesia, especially in South Sulawesi as world cocoa producer and primary supplier, with moderated growth by average of accumulation about 5,1% and 4% each year (International Cacao Organization, 2018). Either cocoa beans and its processed products have already internationally trade. Indonesia is one of exporter country of cocoa beans with total production contribute as much 60% (KPPOD, 2013). Source of Cocoa producer are from South Sulawesi, West Sulawesi, Central Sulawesi, and Southeast Sulawesi (ibid).

The largest volume of cocoa production in Indonesia as much as 65% is in the Cocoa Centers in Sulawesi (59.56%). The distribution of cocoa centers outside Sulawesi is Sumatra (22.24%), Java (5.3%), East Nusa Tenggara, West Nusa Tenggara and Bali (4.05%), Kalimantan (2,450%) and in the Maluku and Papua regions (6.45%) (Sasmono et al., 2016). The largest cocoa production is in Luwu Regency, recorded at around 938 kg/ha/year (Directorate General of Plantation, 2013). South Sulawesi is the largest cocoa plantation center, especially in the Village of Noling, District of Pinrang Regency of Luwu. 4,593.25 ha (Forestry and Plantation Agency of Luwu Regency, 2014). The breadth of cocoa plantation contributes to level of cocoa farmer participation, including the participation of their son and daughter to support family income. Cocoa farmer involvement to contribute positively in providing space and opportunity for their daughter and son to be more involved in economic field, both in quantity and quality.

Boys and girls in village with Bugis ethnic, especially in cocoa plantation sector become main factor in enhancing family income. Agricultural society village cannot be separated from men and women's economic activities in plantation. Women involvement in agricultural economic has been seen from long time ago. For example, by involving cacao farmer children to directly involve in seeding process, planting, plant maintenance, until harvest process. Girl involvement being an interesting phenomenon to be studied based on participation of gender rules.

Conceptually, according to Nugroho (2008) that gender is a behavioral difference between socially constructed men and

women, a distinction that is not God's provision but created by man (not nature) through long social and cultural processes. Gender is the division of roles, positions, and duties between men and women defined by the community based on the nature of women and the nature of men deemed appropriate according to norms, customs or beliefs of society.

Social science studies define gender as a pattern of male and female relations based on social characteristics and characteristics (Zainuddin, 2006). Differences between men and women are naturally created by God and are built culturally which are learned and socialized from an early age. This difference is extremely important because sometimes confound human natural characteristic and otherwise (gender).

Previous research from gender aspect about Bugis culture family environment, has done by Mustadjar (2013) which was entitled "Gender in Bugis family: a case study to five family." This study focuses on women double role can become based on gender equality, where there is agreement between men and women to give opportunity for women to work outside. Differently, our current research focuses on the role of boys and girls participating in helping parents manages cocoa plantations. The children of cocoa farmers have the responsibility and togetherness to increase family income. The village children in agriculture area have played active role in help the family to earn living.

This research focuses on two main goals. First, categorizing and analyzing gender role of Bugis ethnic family that involve boys and girls. Based on equality aspect by giving role with consider gender portion. Second, this study aims to explore form of boys and girls' participation to increase family income in South Sulawesi cocoa plantation center.

LITERATURE REVIEW

Ethnic Bugis recognizes five gender systems based on roles, namely *Oroane* (male), *Makkunrai* (female), *Calalai* (female role and function as male), *Calabai* (male role and function as female), and *Bissu* (a combination of all types that are recognized in Bugis society) (Pelras, 2006). Although in Indonesia it recognizes two gender systems, namely masculine male characters and female feminist characters. The Bugis ethnic community highly values gender differences and accepts these differences in social life.

The study of gender differences has given rise to criticism of women's injustice in social life. Mansour (2013) suggests that gender inequality

for women is marginalization, subordination, stereotyping, violence, and a heavier workload on women. Theoretically, gender roles based on functional structural theories focus on the roles of men as hunters and women as gatherers (Parsons, 1975). Dominant men work in the public domain and are responsible for earning a living for the family. The role of women is in the domestic sphere of activities at home, such as pregnancy, childbirth, nurturing, breastfeeding children, and other domestic work.

Sociologists Robert K. Merton and Talcott Parsons (1975) developed functional structural theories in family life in the 20th century (Megawangi, 1999). Functional structural theory balances the roles between men and women for stability in the family. Functional structural theory is the development of the theories of Robert K. Merton and Talcott Parson (1975). The focus of this theory views society as a system that seeks balance, such as religion, education, political structure, the household, and the balance of traditions of gender roles (Ritzer & Douglas, 2011). Based on this theory, the differences in status and roles between men and women based on their functions complement each other in social life.

Structural functional theory describes the division of labor functions and roles between men and women can create a continuity of a stable society. The gender role stratification factor is determined by sex which divides the roles and functions of the public and domestic regions. The division of gender roles has differences in countries that are patriarchal and modern. India adheres to a patriarchal state, where men play a primary role and women a secondary role (Odomore, 2015). Discrimination due to gender differences has been criticized by feminists. Data on the amount of violence against women in Indonesia increased in the period of 11 years. Based on data showing that violence against women (CATAHU), in 2019 there were 431,471 cases of violence. The number of cases of violence against women increased 693% from 2008 which was only 54,425 cases (Komnas Perempuan, 2019).

Furthermore, Haspels and Suriyasan (2005) suggested that gender is a social variable to analyze the differences between men and women. Countries that embrace patriarchy, including Indonesia, tend to give domination to men in carrying out earning activities, including agriculture and plantation issues. The high involvement of women in agricultural processes, such as land preparation, planting, care, eradication of pests, harvesting and marketing. However, decision making is dominantly dominated by men because of the low recognition of women's competence.

Feminists say that the cause of gender disparity is due to patriarchal culture (Rohmaniyah, 2014). Patriarchal culture is a cultural system that places men higher than women in all aspects of social, cultural and economic life. The double burden of women causes the domestic work of the family to be the responsibility of women. Added by Moser (1993) that women not only play a dual role, but women have a triple role or triple burden, namely: the role of reproduction, i.e. roles that are related to traditional roles in the domestic sector; productive role, namely the economic role in the public sector; and social roles, namely roles in the community.

The concept of gender relations has undergone a shift in values from conventional to equality-based relations. The conventional pattern of gender relations has the structure of men having the role of earning a living and the head of the family (public), while women take care of the household (domestic). Shifting patterns of relationships are adapted to changes in social conditions. The cause of this development is due to the demand for equal rights and roles of women by feminists. Based on the view of Mulia (2011) that the construction of ideal family relationship patterns is based on gender equality and justice.

In Buginese ethnic society gender values place women in a noble position in the family (Pelras, 2006). This term is called 'makkunrai male'bi'. Makkunrai male'bi becomes a symbol of *Siriq* or self-esteem in the family. The concept of gender in Bugis society educates women to dominate domestic areas, while men work to reach the sky (*bottling langi*). However, women have a special position, as expressed Pelras (2006) that if the husband goes to sea for months, then the role of men is replaced by women to make a living. The requirement for women who are in the public domain is to be able to maintain *Siriq* or self-esteem. Women have the ability to be productive men who are equal to men, for example working in the public sector.

The development of traditional gender concepts governs the role of

men and minimizes women's freedom of expression. Traditional gender practices lead to male domination and discrimination against women. In the context of male family is the leader of the ruling and authoritarian family whose rights are different from women. Women work in the public domestic and give full attention to their husbands and children. In contrast, modern gender men and women have the same rights and can express themselves freely without gender ties. Modern gender minimizes discrimination between men and women in family and community life.

Roles between men and women based on family system theory describe that the family is a system that works in a social context. The first theory was developed by Bowen (1950) who argues that the family as a system has three basic components, namely: first, the family structure in the form of an open sociocultural system in transformation (Lestari, 2012). Second, family development through structuring stages. Third, families adapt to changing conditions to maintain a community and increase the psychosocial growth of each member (ibid).

The family is seen as a system that contains dynamic patterns of interaction between family members to achieve common goals. System theory indicates that family quality is determined by a combination of individual quality and the relationship of two parties (Lestari, 2012). In equilibrium theory the concept of partnership and harmony of relations between women and men (Sasongko, 2009). Adherents of the equilibrium theory do not contradict the roles between men and women, because the two must work together to foster family life. In a case study of cocoa farmer children, the majority of whom are ethnic Bugis, involve boys and girls based on their functions. The participation factor of boys and girls is socially or culturally constructed in the Bugis community based on their role.

METHODOLOGY

This research used qualitative approach that search information about cocoa farmer life in South Sulawesi cocoa plantation center. Case study based on Cresswell's (2009) perspective is a research which is exploring bounded system or a case (or can be several cases) in specific period. This study applies case study because the intensity of the participation of boys and girls in cocoa farmers was more specific and intensive in categorizing roles and functions in the family.

Data collection technique are collected through in-depth interview to the informant and direct field observation. The interactive model of Miles, et al. (2014) is: first, data condensation through the process of selecting, focusing, simplifying, abstracting, and transforming field record data. Second, the data display is an analysis stage of organizing, uniting, and summarizing information in depth. Third, draw conclusions from all field data.

Informant determination technique is selected by using purposive sampling that informant selection based on criteria that determined by researcher, such as: first, 7-15 years old boys and girls who directly involved in process of seeding, planting, plant maintenance, until harvest. Second, cocoa farmer children whose parents have work in cocoa plantation hereditary for more than 10 years. The objective to get information in depth from boys and girls from cocoa farmer family. The study was conducted in 2019 in Noling village, Regency of Luwu, Indonesia. The researcher selected Noling village as area study because it is the largest cocoa plantation areas in Luwu Regency. There were 14 informants were interviewed. They were mainly children and parents who were cocoa farmers.

Data collection is consisted in two parts, including: first, primary data from in depth interview with son and daughter of cocoa farmer which directly involved in cocoa planting, both individually or collective. In depth interview is stopped if the information relatively same, or data is already repeated. Second, Secondary data, through literature review and other related study. Research data is analyzed through qualitative method, a research procedure that provided written and oral by the research object.

RESULTS AND DISCUSSION

Informant Characteristic

Research informant as much 14 cocoa farmer children, consisted of 7 boys and 7 girls. Their parents work as cocoa farmer from generation to generation. Then, cocoa farmer families which involve their sons and daughters directly participate in cocoa planting. Boys and girls who selected as informant have been active to help their parent in cocoa plantation. Based on the informant age, 6 informants are 7-10 years old and 8 informants are 11-15 years old.

Level of Gender-Based Participation of Bugis Ethnic Cocoa Farmer Children

This research finds that there are differentiation level between boys and girls. Boys spend more time to help their parents than girls. Boys spend about 3-5 hours helping their parents compared to girls who spend about 1-2 hours. Based on data of 14 cases of cocoa farmer children which become informants, the trend is boys still dominate to help their parents in cocoa planting processes including seeding, planting, maintenance, and harvesting. Duration of boys and girls participate in helping their parents can be seen in the following table 1.

Table 1. Duration of Gender-Based Participation Level

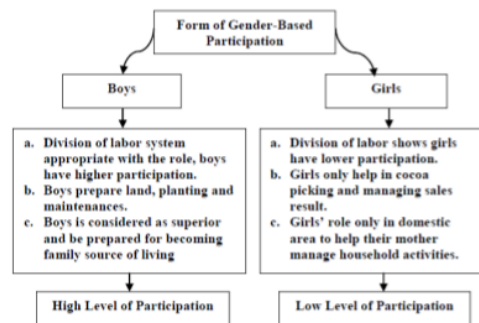
Informant (Cocoa Farmer Children)	Level of Participation	
	Boys (3-5 Hours/Day)	Girls >1-2 Hours/Day
Informant 1		✓
Informant 2		✓
Informant 3		✓
Informant 4	✓	
Informant 5	✓	
Informant 6	✓	
Informant 7	✓	
Informant 8		✓
Informant 9		✓
Informant 10	✓	
Informant 11	✓	
Informant 12		✓
Informant 13		✓
Informant 14		✓

Source : Primary Data, 2020

Boys' participation level spends time about 3-5 hours each day including aspect of cocoa cultivation, start from land preparation, care and maintenance, especially weeding process and pruning. Girls spend less of 1-2 Hours each day and only focus on cocoa harvesting process, picking the cocoa in the morning and cracking it in the afternoon. One of girls' authorities is managing family economic and being learned to manage sales result of the cocoa.

Gender-Based Participation Role

Cocoa farmer children's work participation aims to help their family economy. This research indicates those boys have high level of work participation if compared with girls. Category of low level of participation is shown by girls' side. This condition involves the influence of perspective that women have domestic work responsibility such as daily home activities cleaning the house and cook for the family. Boys in the family are prepared to tough person in family and become source of family income, like the following Picture 1:



Source: Primary Data, 2020

Figure 1. Form of Gender-Based Participation of Bugis Ethnic Cocoa farmer Children.

Gender social variables in analyzing the differences of men and women relating to their level of participation in cocoa plantations tend to be gender biased. Girls are still dominantly involved in domestic areas while boys are more dominant. The high involvement of female boys contributes to plantation processes involving boys more dominant. The patriarchal culture contributes because the community has not given recognition of gender equality

in cocoa plantation that is still identified with the work of men.

Based on the concept of functional structural theory that the division of labor functions and roles between men and women are applied in cocoa farming families in South Sulawesi. Roles between boys and girls are based on their roles and functions. Boys are more dominant in the public sphere, while girls are in the domestic sphere. However, girls are also involved in an ongoing manner and play an active role in maintaining the survival of cocoa as a source of family life. The high level of participation of boys is due to the awareness factor helping the family economy. Women play a role in regulating the family's economy from the income from the sale of cocoa. Bugis ethnic girls are educated to manage the family economy. The uniqueness, the pattern of educating the Bugis ethnic cocoa farming families is to give women the opportunity to help the family economy.

The dual role of women as Moser (1993) views that the triple role or triple burden played by the children of cocoa farmers both boys and girls is a productive role, namely an economic role that helps increase cocoa production for family survival. Cocoa farmers, who are predominantly Buginese, are more likely to adopt a modern gender role, which is to provide opportunities for girls to help with family productivity. The participation rate of boys is higher than girls in functional structural theory relevant to be applied in agricultural societies in South Sulawesi. Talcott Parsons and Bales (1975) considered that sexual division of roles was natural (Nasaruddin,2010). With a balanced division of labor, the role relationship in the family is based on its function. As a result of deviations or overlaps between the functions and roles of men and women, the family's integrity system will experience an imbalance.

The concept of balance is based on structural and functional theories of the tradition of gender roles referring to the position of men and women. Based on the application of the participation of gender roles between boys and girls the children of Bugis ethnic cocoa farmers lead to the integration of traditional and modern gender concepts in social life. This means that the division of tasks based on sex between men and women has the right and free expression without gender ties. Gender is a division of roles and responsibilities between men and women to participate in their interactions and environment.

Specifically, male cocoa farmers are educated in the livelihood efforts of the average age of 9-15 years. The son of a cocoa farmer learns to help his parents to help with the cocoa plantation work. Girls learn to cook and weave cloth. When menstruation has been guided to be a girl and housewife. The focus of men on the dominant public area spends time outside the home. It is termed as *sappaq laleng atuong* means someone who is looking for a way of life or a breadwinner. Girls who are taught to manage the domestic sector are termed as *indoq anaq* and also *imattaro*, that is, as mothers for children and function to store and preserve wealth. Buginese men are more interested in *la massappa* which literally means looking for something. For Bugis society, it commonly understood as male's social responsibility which refer to farming, fishing and livestock equipment. Buginese women as *imattaro* which means female is responsible to saving and maintaining and manage family's food. The uniqueness of Bugis ethnic women in agriculture and plantations is the role as a marketing force of production products and the key to regulating the family economy.

CONCLUSION

Research results find that boy level of work participation is higher than girls; whereas boys spend 3-5 hours and girls less than 1-2 hours. Furthermore, form of boys work participation start from land preparation, seeding, planting, maintenance, and picking. Girl's roles concern on harvesting and post-harvesting process, including picking, selecting, and managing sales result. There is cultural factor made boys becomes more dominant and superior than girls. Agricultural field of cocoa plantation identical with rough work that ore suitable with man.

Suggestions is research gender factor need to become priority in agricultural community, especially to improve women roles and participation. Higher Involvement of cocoa farmers' daughter can be a solution to sustain regeneration of cocoa farmer children in South Sulawesi.

ACKNOWLEDGEMENT

This research is a collaboration Competence Grant 2020 funded by the Ministry of Research and Technology/National Research and Innovation Agency, Directorate of Research and Community Service - DRPM and Higher Education Applied Research (PTUPT) with grant number 1516/UN4.22/PT.01.03/2020 funded by the Institute for Research and Community Service (LPPM) Hasanuddin University. The authors also thanks to cocoa farming families who were very

supportive of this research. Lastly, thanks to Aswin Baharuddin and Amal Darmawan for their support in field research as enumerators.

INTEREST CONFLICT

There are no conflicts of interest in conducting research, writing and publishing articles

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