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Editorial

Dear Colleagues and Readers

I am so glad to present Volume 4, Issue 1 of the *International Journal of Humanities and Cultural Studies* (IJHCS). The IJHCS has moved to its more advanced and technically rich website through the use of the popular Open Journal System. This, of course, reflects the depth of the work being done in our journal.

The journal keeps faith in multidisciplinary perspective. Articles published in this issue, reflect different theoretical and applied concerns in humanities, cultural studies, management, linguistic studies among other disciplines. As a matter of fact, this new issue includes works of the research scholars from different countries which reflected the international nature and scope of the journal.

As usual, I sincerely thank our respected authors for selecting the IJHCS, our reviewers for reviewing the selected articles for this issue and the Administrative Board for its contribution to helping the IJHCS achieve this success. Next issue will be published in September 2017 and your valuable contributions are welcome till 20 August 2017.

With Best Regards,

Dr. Hassen Zriba
Editor-in-Chief
***The International Journal of Humanities and Cultural Studies* (IJHCS)**

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Mohammedanism or Islam: Deconstructing the image of Islam in the west, France as a case study

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Abstract

The present paper aims at studying the image of Islam in the west and how it has been constructed from the ancient to the modern times. More specifically, many western scholars, journalists, and politicians draw their conceptions of Islam and Muslims from a plethora of literature written by western scholars when they studied the Orient. That literature is imbued with various depictions which are colored with barbarism, conquer, and domination (Said 1977). This is done without having deep insights about Islam.

France, as a case in point, is the first European country where the majority of Muslim population lives, and wherein the religion of Islam is belligerently attacked, particularly with issuing the ban of ostensible religious symbols in the public sphere through enforcing the law of "laicité" or secularism (Mattei and Aguilar 2016). This paper adopts a critical approach to the image of Islam in France through going over some of the attitudes held by prominent French scholars and parties towards Islam. Having deep insights into these views, we, Muslims, will be able to enhance and communicate the right image of Islam to the French people. This can be done by referring to the view of Tariq Ramadan (2004, 2010, 2012) that Islam is the religion of peace and that Muslims in France are law-abiding. Their problems, however, lie in their marginalization and poor services they are offered.

Keywords: **Islam, West, Image, France.**

After the eleventh of September, Islam has been increasingly criticized and attacked by the west and seen as a religion that brings terror and trouble to the world. The west justifies their claim and hostility to Islam through a few people committing terror attacks in many parts of Europe and America, and setting themselves as Muslims. The west generalizes these individual attacks by referring them to the Muslims and Islam. These ongoing negative and skewed judgments about Islam should be traced back to their cradle, that is, the first discovery of the east and Islam by Europeans and Americans, which was known as Orientalism.

Orientalism:

To deal with the west and the east divide, it is necessary to dwell on Edward Said's work of Orientalism (1977). It was considered as polemic and controversial as it uncovered the relationship between the east and the west. The first is Europe and America and the second oriental countries and Islam. He defines Orientalism as "a western style for dominating, restructuring, and having authority over the Orient" (Said 1977, 13).

Instead of being based on real and objective facts, the knowledge generated by orientalists about the orient is mere accounts of personal experiences and adventures (ibid, 52). Orientalism claim that the Oriental is an "object" characterized by its passivity, non-participation, non-activity, and dependency (97). That is, the orientalists view the orientals from an essentialist perspective. While "the west is the actor, the east is a passive reactor". The first is what brings life to the second (ibid, 109 and 57).

The west believes that the Orientals need to be colonized since they are weak. They are also seen not as citizens but as problems to resolve (207), to the extent that the orientalists should stay "there more or less forever" (215) because the orient can not represent itself. The orientals are depicted as irrational, depraved, childlike, and different, whereas the Europeans are described as rational, virtuous, and mature (40). The Orient is deemed as a geographical, fertile space that the west should take care of and protect (219). In order to prove its existence and superiority, the west needs to find an inferior, hence the projection of their power over the orient (Poole 2002, 29).

It is obvious, then, that western scholarship divided the world and prejudged the east and Islam without having deep insights about them. European scholars solely set an Other to compare themselves with, even though the comparisons are untrue and not based on real facts. For instance, Islam has been targeted as a religion that counteracts the ideals and endangers the security of the west. This had started from the ancient times, yet it aggravated and intensified after the eleventh of September.

Islam and Orientalism:

Since Mohamed's death in 632 which was characterized by Islam's expansion over Europe, Islam was seen by Europe as a "lasting trauma" (Said 1977, 59). Christians coined the word "Mohammedanism" as a name to Islam, relying, thus, on the analogy between Christ and Christianism (ibid, 60). They also saw the Revelation of Mohamed as false, and solely impostures and treacheries. Mohammedanism is a label used by Europeans to offensively refer to Islam (ibid, 62-66).

Muslims are the only religious group which are dwelled on and reported belligerently, which is not the case for Africans, Jews or Asians. The west defines Islam in terms of violence and terror, blaming Muslims as the source of trouble, and ignoring what the westerners are doing for Muslims (Said 1997, 8).

In the same vein, Lewis in his essay "the Roots of Islam" portrays Muslims as having an aggressive attitude towards the other and an own shell which should not be penetrated by the other, the westerner (ibid, 16).He adds that the world is divided into the world of Israel and the west as well as the world of Islam and the rest (Lewis in Said, 17). Said (1997) believes that many writers dwell immensely on Islam without having insightful ideas and being enlightened about it. No prior knowledge is needed to tackle that religion, which is contrary to other religions (19-20). The west is worried about the possible rise of Islam as it did in the past, that is, its superiority and conquest over Europe (ibid, 50). The conflict is set between the west and Islam and not between Christianity and Islam. This is because the west goes over the chains of religion; therefore, it defends itself away from religion. Islam, on the other hand, represents its world as it controls it. For any westerner, Said points out, Islam is their first enemy (55).

Islam is "the most visible symbol of group differences to the outsider" Levinson (in Poole 2002, 35). For Halliday (1996), Islam is a threat as it threatens "the western interest in the Middle East, along with provoking anti-western sentiments" (in Poole 2002, 36). Islam satisfies the need for an inferior other and a menace, hence, filling its "threat vacuum" Halliday (1992:3 in ibid, 37). Likewise, Islam is used to satisfy the "phsycho-political need" of the west; the latter finds in Islam and the East in general its "antithesis" (Lueg 1995: 41 in Poole, 39). All the bad characters and criticisms of the west are projected and transferred to Islam in an exaggerating manner (Poole, 39). Islam "can not be an explanatory factor for the behavior of all Muslims" (40). This is because many groups have emerged recently. Then, Kellner (1992 in Poole 42) argued that Islam can not account for all these. In Said (1977, 253), Elie Faure believes that the cleavage between the west and east is caused by the orient having "no conception of history, of the nation, or of *patrie"* . That division between the two is imputed to "Mohammedanism'", which, they think, was characterized by force and domination (ibid, 253). In the same vein, many western scholars draw on some past events between Islam on the one hand, and Christianity and Judaism on the other hand to accuse Islam of resistance and war against the two other religions (ibid, 268).

According to Halliday, "the attack now is not against Islam as a faith but against Muslims as a people, the latter grouping together all, especially immigrants, who might be covered by the term (1999, 898). Joceline (2010) finds out that religion, that is Islam, is the reason behind the discrimination Muslim migrants suffer from. The fact that they have a different religion makes them "others" or "foreigners" in the eyes of the majority (12).

There are three frequent stereotypes about Muslims and Islam in public discourse. First, they are portrayed in a binary opposition of good and bad Muslims. Second, Islam calls for violence. Third, it is in a total contrast with European values such as freedom. The fourth one is that Europe faces the threat of its islamization due to the floods of Muslim immigrants and increasing birth rates (205). It is crystal clear, now, that through these negative images,

stereotypes and essentialized about Islam, the west aims at making Islam "a foil to outline and fix the image of the self" (Joceline, 206) . This means that Islam and the Orient are used Europe to emphasize and to compare itself with. This can best be done by the media, which they exploit as they control and manipulate it.

The role of Media in the Demonization of Islam in the West:

That vicious image of Islam is tremendously circulated by the media. "What the media produce is neither spontaneous nor completely 'free' " (Said 1997, 86). All what the media convey is shaped by and predicated on some agendas that serve the profits of the west (ibid, 86). Consequently, the media favor some ideologies, events, and news over others. Said assumes that all types of media such as newspapers do not occur naturally; they are made, as the result of human will, history, social circumstances, institutions, and the conventions of one's profession" (ibid, 87). In the same vein, news corporations and journalists decide upon what to report and how to report it (Gans in Said, 89). The westerners and Americans think of Islam as "a resurgent atavism". That is, it aims at going back to its initial state of emergence and spreading, which, they believe, will destroy their institutions and democratic system (Said, 91).

Government, media as well as academic intellectuals and experts in the west all agree upon that Islam is "a threat to western civilization" (109). In addition, negative images of Islam are more disseminated. These images do not reflect the real definition of Islam but conforms to the views and framework set by the powerful groups in the western society (109). Said (ibid, 31) points out that since the rise of Islamic revolution in Iran, European and American media lay much attention on covering Islam; "they have portrayed it, characterized it, analyzed it"… they have made it known" the way they like. Their portrayal is by no means objective.

After the Iranian revolution, the west figured out that their new threat is Islam. Then, they have to conduct an aggressive campaign against it. The media are the best means they can use to derogate Islam and Muslims (Poole E. 2002, p17). The image of Islam started to be constructed since the Iranian revolution in 1979, in that Islam is re-invigorated. Islam, then, is related to revolution, violence and anti-western attitudes. The only means through which western people know Islam is through the media; the latter is controlled by political and military people who provide the explanation and portrayal the media have of Islam (Said 1981 in ibid, 42). Put otherwise, the western public does not have various sources about Muslims and their culture; so they rely on the media which favors images of despotism and violence in the Muslim world and ignores the problems they are exposed to in the west (Hassan 1997 in ibid, 45).

The fact that Muslims are seen as a problem has been stressed by the terrorist attacks in Europe which are attributed to Muslims (46). Western discourse is suffused with images that describe Islam either as a threat or as being inferior (47).

According to the Galsgow University Media Group 1976 (in ibid), News are the reproduction of the ideologies of the ruling power in society. In reporting events about Muslims, journalists do not resort to them as sources of information; there are other sources according to the western journalists, whom they consider as "credible" and "reliable". This is what

characterizes modern orientalism according to Said (1978) in (Poole 2000, 177).The sources which the paper resorts to pretend to be objective, though they defend the paper's views. In zones of conflict, for instance, western governments exaggerate in controlling the media. This can be reflected in "depictions that were distorted but coherent with government ideologies" (42). Muslims are portrayed negatively using bad stories, yet those stories where they are victims are rare or are not included, hence offering the public very few options to trust (45). In the same vein, Braham (1982) in(Richardson 2004, 48) points out that media report the threat and deviance the majority feels towards the minorities and disavows the racism and discrimination they are exposed to. Needless to say that there are many social concerns of minorities which are neglected and disregarded such as housing, health care, education, etc. These minorities, specifically Muslims, in France are exposed to marginalization and discrimination as it applies the principle of *laicité* which forbids the public practices of Islam.

2- Islam and the French Republic:

2-1 Muslim Population in France:

In the late nineteenth century, migration into France started due to the need for labor since it underwent a decrease in birth rate. France signed agreement with different countries in terms of workforce; these countries were Italy, Belgium, Poland, and Cze Choslovakia. This led to a number of immigrants in France, constituting about one percent of the French population. From that time on the number of immigrants in France has been increasing (Chakrabarti, 4)

French Republic is considered "une indivisible et laique". Therefore, there seems to be no statistics regarding religious affiliations (Caeiro 2004, 3). Cesari (2010) maintains that the majority of Muslims in the west have an immigrant background. In this regard, Mattei and Aguilar assert that "Islam has become a popular metonym for the question of immigration" and immigrants are referred to as Muslims (ibid, 21).

Due to lack of official statistics, many organizations and associations provide different numbers which range from 5 to 6 million Muslims in France; most of them live along the suburbs of the big cities (Mattei and Aguilar 2016, 34).
In Europe, France is considered the most diverse country in terms of religion; it has a big number of Muslims, Jews, and Buddhists (ibid). In France, religion represents the other, hence it symbolizes diversity. It also reminds France of the tense relationship that characterized the Catholic Church and the French state (ibid, 19). What threatens French republic is that Islam does not separate between the religion and the state. This contradicts their one of their pillar principles, which is secularism; let us keep the French term "laicité".

2-2 *Laicité* (Secularism) in France:

Laicité is referred to by Ivanescuas (2016) as "the absence of religious involvement in government affairs, especially the prohibition of religious influence in the determination of state policies" (46). This means that all what is related to the state and public life should be freed from any religious reference. In 2004, the French government issues a law which banned the wearing of visible religious symbols. This is because *Laicité* in France aims at freeing schools in particular and the public in general from the religious grip the church has of students and education. Putting the veil or any other form of Islamic rituals is deemed as a

sign of the inherent non-Frenchness (Scott, in Mattei and Aguilar 2016: 3). Being a public space that should abide by the laws of the French republic, schools are the cradle of *laicité*, (Mattei and Aguilar 2016: 3).The freedom of religion is however guaranteed in France in the article 10 of the Declaration of Human Rights and Citizenship in 1789. Schools grab all that attention of the French republic because they are the institutions which should apply French values and laws (ibid, 4).

Laicité is set as an identity criterion so as to determine what is French and what it is not. This is what the National Front Party relies on to declare that Muslims do not respect *laicité*, and hence Islam is not compatible with it (40). "To respect *laicité* is to be French, and therefore to be French, one must respect *laicité*" (41). Those immigrants who do not conform to the republican *laicité* are susceptible to be segregated and considered as non-French. As a case in point, Jews enjoyed the full civil and political rights when they decided to practice their religion in private" (Courtois 2008 in ibid 77). This leads to admittedly declare that foreigners would be accepted in France provided that they conform to French values and decisions (Mattei and Aguilar 82).

However, Ramadan (in Mattei and Aguilar 2016) argued that "the problem of Islam in France was not out of religion, but of socio-economic disadvantage" (142). That is, the violence and riots in the ghettoes are due to the marginalization, discrimination, and the lack of basic services they suffer from. Ramadan (ibid) also criticized the continuous stigmatizing image circulated about Muslims by the west. The educational system also does not make an objective analysis of the life of French Muslims, ignoring the colonial history and the economic situation.

France should associate abiding by *laicité* with the provision of benevolent social conditions for Muslims (142). We should also confirm that as Scott maintains (2007) in Mattei and Aguilar (2016, 195) that *laicité* is "not just illiberal but also racist".

Likewise, the Prime Minister Jean Marie Ayrault confesses that the model of *laicité* in France is predicated on exclusions and impedes integration. This impedes immigrants from integrating into French society. Thus, he suggests that there are some measures that should be taken to make the French society multicultural such as "teaching foreign languages, emphasizing the contributions to French society" (7). The ramifications of laicité are often associated with Muslim minority groups who are prevented from basic rights to practice their religion (18). Nussbaum (2012) maintains that it is counter-liberty and it is incompatible with personal freedom. Scott (2007) views it as "a discriminatory principle against Muslims" (in Mattei and Aguilar 2016, 9).

Laicité according to the two authors mentioned above do not hinder individuals from practicing their religion. Rather, it protects them from external religious pressures by creating a neutral atmosphere in school as far as religion is concerned (Weil 2005a in ibid, 17). In the next section, we will deal with some views about Islam and Muslims in French politics and media.

2-3 Islam in French politics and media: Eric Zemmour and the National Front

When examining the standpoints of French politics and media in relation to Muslims, we need to refer to two outstanding views, which are Eric Zemmour and The National Front. The former is a political journalist, a writer, and a columnist in media stations as in Figaro Magazine and Paris Première. The National Front is a party known by its eliminatory and racist attitudes towards Muslims.

According to Eric Zemmour, Islam is a religion of war since it is born with conflicts. He considers the prophet as a great warrior. He opposes those who view Islam as Christianity, maintaining that Islam is more than a mere religion; it is rather a law and a nation. It goes beyond the sheer practices of prayer, fasting, and pilgrimage. Besides, he stresses that France is undergoing a post-colonial period. The immigrants or strangers as he called them need to adapt to the French culture and style of life. If they do not, then they are colonizers. France is then living a counter-colonization. In other words, when the immigrants do not abide by the rules of the French society, and they rather impose their way of life, then this is called colonization (Vlad Tepesblog, 2016). This is because France adopts a model of assimilation. That is, the immigrants should adapt to the French culture and civilization. Islam cannot be assimilated, Zemmour points out, since individuals are the ones to be assimilated and not the people. To support his arguments, Zemmour refers to Bonaparte as he imposed on Jews to take from their religion what suited French culture and left what did not (HAmouda Boualem, 2016).

Koran replaces the code of conduct in France. Thus, dozens of French suburbs are not French. These neighborhoods are no longer French as they are ruled by Islamists (ibid). He stresses that what the French elites think that "Islam should not to adapt to France, yet it is France which should adapt to Islam" is unreasonable (Zemmour 2014, 493). He adds that the Koran divides the world into "the Abode of Peace" and "the Abode of War", and that Muslims in France are living in the Abode of War, and they endeavor to turn it into the Abode of Peace by building mosques and imposing Islamic laws and traditions (486-487).

Due to its rituals and practices, Islam is incompatible with the secular France. This is because Islam salafist is the law of God whereas the Republic is the law of people. The law of God, then, is imposed on all. Many French neighborhoods are Islamized, and French people become strangers in their own country. For him, there is one Islam. If Muslims are unwilling to integrate, then, they are not entitled to demand equal rights as French citizens.

Ramadan opposes Zemmour's ideas concerning immigrants in France. For him, secularism is that no religion should be imposed on the state and that all religions are equal and can all be practiced in public He contends that Zemmour is monolithic since he claims that France has one culture and there should be no other sub-cultures (On n'est pas couché, 2009). Contrary to Ramadan, Zemmour disagrees with the visibility of religions in the public. He contends that in the 19th century the Jews and the Protestants were obliged to make their temples and synagogues inside buildings. Mosques, on the other hand, are built outdoors. Ramadan (Diablo montpellier, 2013) also affirms that the people of the ghettoes revolt due to the social services they lack and not in favor of Islam. They are marginalized and deprived of so many rights. They feel that they are not integrated in the French society. Jocelyne (2010) assumes

that the riots of 2005 are not associated with terrorism; rather, they are caused by the disintegration of its immigrants (47).

The media also legitimate these judgments about Muslims by opting for what can help in circulating their agenda. In this regard, Geisser V. (2003) maintains that media make selection of particular contents in articles and reports; the choice of themes and images; inviting philosophers, writers, columnists. Nevertheless, they very rarely invite islamologists to dwell on Islam (26).

Weeklies such as l'Express and Le Point through their editorials and iconographies deal with Islam in relation to Islamism and associate it with fear, maintaining that Islam's view of the world is different from that of France in terms of laws and manners (ibid, 36-37). French media opt for some Islamic scholars to remind Muslims of the Republic values. Lacoste Yves (1996) in (ibid, 28) points out that the suburbs are Islamized by Islamic militants, and the French inhabitants are forced to follow Islam or to leave the ghettos. In the same vein, Islamists are willing to conduct a war of civilizations between the orient and the occident. They aim at avenging the colonialism and conquering the occident.

Jean Marie Le Pen, the founding father of the National Front in France, holds awfully belligerent attitudes towards Islam and Muslims. He views Muslims, when they pray, as people occupying the public space and not faithful. He thinks that they should do their religious practices at home, and that France is in war whose militants are civilians. He addresses all Muslim people around the globe not to immigrate to France as they will not have any access to education, housing, health care, and health care. They also should have stayed in their original countries (Révolution du Peuple, 2016).

3- The Real Islam and the Real Challenges of Muslims in the West:

Tariq Ramadan adopts the reformist approach in his interpretation of the Koran and Prophetic tradition, taking into account the actual context. There is only one single Islam in terms of its principle tenets, yet it has different interpretations depending on the culture where it is applied (2010, 5). For Ramadan, Muslims should move to the era of "post-integration" wherein they can construct a "we" that represents all Muslims (ibid, 6). Ramadan suggests that to deal with the psychological tensions experienced both by the Muslims and westerners, there should be "an education approach" that accounts for the state of each side, avoiding thus to assume the responsibility to just one side listening then with empathy to both sides (ibid, 29). Scholars and religious figures find out that secularism is used just to regulate the practice of religions in the public space and not to reject religions (ibid, 31-32). "Millions of them (Muslims) are peaceful and law-abiding citizens, while the media and the public seem obsessed with suspecting a problem inherent in Islam because of a few literalists or extremists" (ibid, 32).

Ramadan calls for having a critical perspective and opposing view towards those fellow Muslims who may be involved in terror attacks and murder (ibid, 39). He recommends a Western Islam, which he thinks becomes a reality. It is when Muslims abide by the fundamental principles in Islamic religion while adapting to the host culture (ibid, 42).

All what Muslims demand is equal treatment in the west as their fellow religious immigrants such as Jews, Roman Catholics, or Protestants (ibid, 52). Media use the problems of new immigrants to generalize them as if they are the problems of all Muslims living in those countries (60). What Muslims of the west also demand is to be recognized as partners in the socio-economic domains (ibid, 77). For instance, French ghettoes or "*banlieues*" are affected by poverty and discrimination. The young people coming from these ghettoes are ignored and marginalized by French society (Mattei and Aguilar, 230-231).

Europe and the west in general should reconcile with multi-culturalism and admit that it will enrich their society and culture, taking into account the rich and huge contributions of Muslim thinkers and rationalists made to the Europe. This was the result of full and successful integration (Ramadan 2010, 83). This also means that Muslims contribute to European values and traditions, and that they should not be regarded as "other", having an incompatible culture.

Another factor is that some political parties perpetuate fear and phobia of Muslims to gain votes in elections, assuming that they will strike ahead to expel them if they win (ibid, 93). Since France has an old quarrel with religion that is Catholicism, some of its thinkers thought that the rise of Islam is the "return of religion". This is aggravated by the difficult colonial experience they had with Islam and Muslims, so the latter threaten the identity of the Judeo-Christian west (ibid, 99). Ramadan points out that the racist attitudes that the far political parties hold is now common for even the right, these attitudes range from the impossibility of integration, the incompatibility of Islam with western values to a haze of stereotypes and misconceptions (ibid, 100). In addition to this, the west relates its dark history with Jews to the Muslims in the sense that all what has been experienced with Jews is thought to be similar to what they are experiencing with Muslims (ibid). A lot of parties, bereft in promoting social policies, resort to inculcating fears in the population by endangering the question of Islam and Muslims and threatening them of the loss of security and national identity (ibid). Ramadan assumes that educational and socio-economic issues should not be Islamized in the sense that they need "political not religious solutions" (ibid, 126). Islam is used as "a diversionary tactic that political parties employ to undermine their adversaries and attract voters" (ibid, 128).

Ramadan refers to what he called "Le Nouveau Nous"; that is Muslims and the French. This "nous" will unite France and will not devise it as is the case for the "Us" and "Them" dichotomy (Tariq Ramadan, 2016). While secularism should be linked to tolerance among religions, it becomes "an assault on Islam" Ramadan (2012, 76). In Ramadan (2004, 64) Islam is a religion that encourages peace and tolerance among faithfuls of different religions, and has never called for violence against those unwilling to convert to Islam.

Islam is not called Mohammedanism due to the fact that it is not confined just to the prophet Mohamed nor does it fight other religions. Rather, Islam is an open religion; that is, it does not eliminate other religions and their believers. Mohammed came as a blessing and mercy to all beings. This can be proved by this verse in the Koran: "وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ" (Al-Anbiya, Verse 107).

In a nutshell, it is high time for the west to recognize that Islam and Muslims do not represent any negative act committed by mere individuals, terrifying in the name of Islam. As to

France, instead of putting all the blame on Muslims and curtailing their religious freedom, it should rather provide them with political and economic services they need, and admit their contribution in the French development.

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Comparative investigation with effects and regulations of legal textual and non-textual punishments

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Abstract

One type of crime segmentations is divided in terms of the severity of the crime and punishment "Tazirat" together with 'Hodoud" are kinds of Islamic punishment created from beginning of Islam's manifestation. But "Tazirat" are in a lower grade of severity of the crime and punishment than "Hodoud". After Islamic revolution in Iran the "Taziry" and "Haddi" crimes entered in to legislations of Islamic Republie of Iran for the first time; and had been subject of much evolution till now. Over the years of 1368 and 1370 the deterrent punishment are recognized too alongside "Tazirat". But in the Islamic punishment law 1392, the title deterrent punishment is totally eliminated and "Tazirat" is divided to two categories of "mansous" (means provided) and "qair-e-mansous" (means non-provided). This new repartition has made lots of ambiguities in Iranian criminal law. Such that whether "Tazirat-e-mansous-sharei" (means provide Islamic lower punishment) are the same with deterrent punishments or not? By studying the sources of Islamic jurisprudence (fegh) understood that "Tazirat-e-mansous-e-sharei" we understood that both of instance and punishment sorts of "Tazirat-e-mansous-e-sharei" are specified in "shariat" (means Islam's law) and in this respect are the same with "Hodoud". After surverying the regulations we entered to consequence of these two kinds of "Tazirat" crimes is this field. And second, the famous jurisconsults (Foqaha) mostly recognize the consequences of "Tazirat-e-qair-e-mansous" are different. For example repentance, time laps and the rule of prohibition of retrial are not allowed to apply in "Tazirat-e-mansous-sharei" but could be applied in "Tazirat-e-gire-e-mansous-e-sharei"

Keywords: Tazirat-e-sharei (Judge-made punishment), Tazirat-e-mansous-e-sharei (Specified sharia punishment), Tazirat-e-qair-e-mansous-e-sharei(non-Specified sharia punishment), Hodoud(Islamic higher punishments).

1- Introduction

In the criminal law system of the Iran, Limited Judicial Punishment (LJP) was, for the first time in 1981, accepted in the constitution, part 7, related to the Islamic punishments. LJP crimes, as the first crime that introduced from juratory domain into governmental discussions, have an interesting history. Interestingly, this law that has been laid under disputation between legislative assembly and conservator parliament and, even, called Lead interference in that time, finally in 1990, was performed without confirmation of conservator parliament [Sarikhani et al., 2000]. Besides limited judicial punishment, preventive punishments was, also, for the first time in 1988 by a lawmaker in the criminal court laws and in tribunal branches 1 and 2, introduced into criminal system of the Iran and, finally in 1990, proved in Islamic punishment law part 12 and received legal authenticity. There is no influence on the discrimination of LJPs from preventive LJPs. This discrimination was no significant until in the criminal Proceeding Procedure, part 173 and 174, in 1988, which need for precise discrimination was sensed [Validi, 1996].

Judicial absolute allegiance has been denied and cannot determine certain limit for it; nonetheless, judicial determined punishments, in 2012, have been received certain conditions argue that there is no certain and distinctive punishment in the Shia religion and those existent exemplum that implies on certain limits in certain crimes, have no universality and, only, is according to antitypes of immaculate Imams, as a legal burgomaster. So, another burgomaster can represent, in a same crime, a different more or less adjudicates, based on the specific states of offender; hence, differences' identification between his or her adjudication and constitution (2012) can be, easily, achieved. [H. A. Montazeri, 1970]. Naser Makarem Shirazi [Punishment and its extension, 1993]

Judicial punishments are, in light of lawmaker, taboo actions; while, crimes that needs to preventive punishments are no taboo actions and this is, therefore, Discriminant criterion for these two categories; nevertheless, legal government, for some economical, hygienic reasons, considers it as a crime that should be punished. A significant point in this discrimination is that crime punishment is not a criterion and, therefore, tabooing or no tabooing of action is considers [Poor Baferani, 2010].

], discusses, first, about history, importance and aims of judicial and, then, conception, hierarchy and differences of judicial investigates in main chapter of the text. Authors give importance, in this chapter, to the all types of judicial. They suggest seven types, such as known and unknown judicial, for this concept. In general, this book seems to contain important related outlines and, thus, can be used in relevant studies. Gh. Ansari et al. [1995, judicial in light of jurisprudence and criminal law. (S.Najafvand , etal 2016)

Discriminating judicial crimes into two categories: continual criminals in society and occasionally crimes that are, temporality and parochial, suppressed by Islamic government. Although author opinion is not accordant to the law doctrines, but he has provided useful outlines about different comments on the judicial punishment that can be used in this study. H. Mehrpoor [1984, new viewpoints in law problems]

with respect of discrimination necessity of preventive judicial punishment, represents, only, a whole definition of judicial and argues that this punishments are designed for prevention of crimes occurrence; he, mainly, focuses on the differences of judicial and preventive punishments and wrongness of public relation and, especially, claims that preventive punishments is a kind of certain judicial. A. A. Tavajohi [1990, monthly journal of judgment, no 29] has been attended to definition and discrimination of judicial and preventive punishments and benefits of this discrimination and no classification of the judicial punishments. With respect of the practical discrimination, some maters such as retroaction and time lapse has been received significant attention and he concluded that these maters not included in judicial punishments; while, 2012 judicial law is divided into two groups: known judicial reached to limits and unknown judicial reached to preventive punishments. O. Rostami Ghazani [1995, journal of judgment, no 70]

argues that problems in criminal polity of Iran is due to the insufficient utilizing of kinds and values of different punishments that are resulting from severe disagreement of lawyers' opinions related to different aspect of judicial; he suggests that this disagreement is due to the real nature inadvertence of this two crimes in jurisprudence. He, then, defines the worlds limits and judicial and their domain, respectively. He reaches to this topic that worlds are only related to domain and punishment, than limits, mainly due to lack of clear texts elated to behaviors that needs punishment. He, generally, classifies lawyers' speech about judicial into four class including 1) absolute crime, 2) deadly sin, 3) only in textural cases and 4) in the textural cases and governance applying. He, finally, claims that declarative verbal viewpoint and inattention to law's gist, aims and destinations is the main causes of compassing these quotations into legal crime's framework and neglectfulness from Governmental prohibition. In general, this paper can be a reference of this study, although its outlines are much summarized. M. Hossein [1387, seasonal journal of law, no 38]

Concepts and antitypes of known and unknown limited judicial punishments (LJPs)

There is a phrase in the 2012 Islamic punishment law, footnote 2, and part 115 that introduced, for the first time, into constitution and out of the lawyer's attention.

LJPs (lexical meaning)

Help, operation under force, strengthen, magnify and respect to a person

Legal LJPs

Legal LJP is a punishment related to crimes that has been considered as a sin and unlawful and lawmaker, often, does not determined its limits and, thus, abandoned it to burgomaster to act according to expedient [Ansari et al. 1995, 2013, 2014].

Idiomatic definition of the known LJP

One of the divisions of the LJPs is into known and unknown LPJs. According to it, in the known LPJ, limits of punishments are determined by lawmaker and, thus, with respect to the lawyer's opinions, it is important to quantify, according to the exemplum, amount of the punishments [Ansari et al. 1995, 2013].

Unknown LJPs

Unknown LJPs are punishments determined, entirely, by the burgomaster and, therefore, he or she can select a punishment that is accordance to the offender's crime in order to correct him or her [Ansari et al. 1995, 2013]. We can understand, according to this define, that unknown LJP, with 1400 years history, is one of the best antitypes in the course of individualization of punishment; because the burgomaster can, as for different factors such as age, gender, person state in the time of crime, offender's incentive, amount of compunction, amount of redress and acquiescence acquiring from petitioner, choose the best reaction against he or she to reaches, appropriately, to the criminal law goals, establishing equanimity and crime occurrence prevention.

Governmental LJPs

Governmental LJP vs. legal LJP is a punishment that are designed by government to retains regulation and social expedients and prevention of governmental contraventions and, also, this rules must not have any confliction with general isms or be unlawful [Ansari et al. 1995, 2014].

Known LJP in 1980 Islamic punishment law

In the 1980 Islamic punishment law, the book Tahrir-Alvasiah [Moosavi Khomeini] has been, abundantly, used and since the idea of Moosavi Khomeini is close to the first martyr in the book Lamea, it seems from the study of legal parts of this book that almost all laws in the 1980 Islamic punishment law are in accordance with the outlines of these two books; although the book Lamea, due to its simplicity and explicitly, is the source of many jurisconsults.

Since that, in the book Lamea, the first martyr no assigned specific heading to the LJPs and he, in the limits outlines, represented her LJP of the interest, in the book two (limits) we meets the cases of LJP that have own deficiencies in the light of law.

In the Islamic punishment law, the book limits (chap 1, fornication limits), in general, a few cases of the LJP crime have been assessed. For example, in the part 68, the lawmaker says: "if a men or women in the court, admits to the fornication, for the four times, he or she will condemn to the fornication; otherwise, in the less than four avouchments, he or she will condemn to the LJP.

In the book five, LJPs and preventive punishments, 1985, chap 18, anti-honor an public etic crimes, part 627: if a men or women that are not spousal relation between them perform an unlawful act, except fornication, like embracement and bedfellows, will condemn up to 99 flagellation. As seen, there is no any known LJP crime in the 1980 Islamic punishment law.

Known LJPs in the 2012 Islamic punishment law

The authors of this law, with insist on Shia idea in the legal case, seems to emphasizes on the hominoid laws. Today, luckily, marriage with bondwoman, due to the collapse of inhuman system and slaveholding not has any utilization.

In the case of known LJP crimes that needs to the flagellation punishments, two cases remains: adjacency in the times catamenia and month Ramadan and as expressed earlier, both are less under doubt of the LJP crimes. The most important reason for this underestimating can represent as following:

None expressing these crimes for some reasons

This crime happens in the family context, in which, there is two offenders (men and women), or one offender and one victim (reluctancy or constrainedly). So, the lawmaker in the part 222, considers the adjacency with dead women as a crime (like adjacency with alive women), unless the adjacency done with dead spouse that in this case, according to the part 237, this action is not a fornication but need a LJP punishment.

In the case of some crimes that some jurisconsults considers those as a known LJP, like obstinate of the combatant or life imprisonment for the keeper person (to help ternary person for killing), because some famous jurisconsults no considers those as a known LJP, we should, also, following latter and consider those as an unknown LJP.

Legal unknown LJPs

It is clear that when antitypes of legal known LJP appears, remain will be unknown LJPs and not need to antitypes of unknown LJPs and, as mentioned in the whole discussion of the legal LPJs, according to the jurisconsults, undoing all taboo actions and doing all necessitous actions are represents in this discourse.

Today, of course, that laws is formularized and related crimes and punishments are distinctive, judges should document their adjudicate based on punishment code[1] and when we eliminate the limit crimes, legal known LJPs and governmental LJPs, the remain will be legal unknown LJPs crimes.

Common regulations

There are several regulations in the known and unknown LJP punishments including:

LJP incumbency

1- LJP crimes exists, also, in the other miscellaneous laws that majority of them are governmental and lies in the range of known and unknown LJPs; but governmental LJPs lies out of the range of legal known and unknown LJPs.

All Shia jurisconsults accepts LJP incumbency, although there are some disagreement about its limits. Allameh heli and Ebn Zohreh considers it as absolutely necessitous [Heli, 1420 hegirae, 239, Ebn Zohreh, 1374 hegirae, 562]. Allameh heli argues that: in the crime that a lawmaker considers limit for its punishment, the LJP is necessary [Heli, 1420 hegirae, 239].

Proving with one admit two witnesses

In the known and unknown LJP, the crime proves with one admit two witnesses; nevertheless, there are some disagreements among jurisconsults with the need for one or more admit, whereas the majority of theme tends to accept one [Heli, 1389 hegirae, 188-189; Ardabili, 1416 hegirae, 356; Feyz Kashani, 1401 hegirae, 77].

LJP punishments are less than limit punishments

In this case, also, there is a similarity among all LJP punishments and maximum punishments are less than limit punishments.

Adherence to LJP in the intercession, substitution, penitence, time lapse

The final theorem in this section is that, when known LJP in the light of certainty of the crime, type of punishment is similar to the laws of the limit, whether this known LJP is belong to the LJP, in the light of intercession, substitution, penitence, or limit.

Perhaps in the first view the legal known LJPs, due to similarity of the previous regulations, must be category under limit regulations, but in the detailed investigation of jurisprudences paper works, we can understand that known LJPs must following of the LJP not limit; since, limit regulations are astringent and we cannot operate it in elsewhere; especially in the crimes that are related to the family, operating these regulations in elsewhere need to certain reason and this reason is not exist here. Using of the inexistence and interpretation principal against the offender, warning us to not use these astringent regulations in the any significant crimes; although the lawmaker have an opposite idea and deal with this mater in a non-Islamic manner.

Specific regulations

Known and unknown LJP crimes have differences in the regulations, resulting from the certainty of kind and amount of known LJPs. This differences including: differences in the certainty of punishments kind and differences in the certainty of punishments amount.

Effects of legal known and unknown LJPs

Forgiveness

Forgiveness means: absolve, forbear, underestimating the offender punishment in the peak of the authority, eliminating of the punishment [Dehkhoda, 1987, 88, 14]. Forgiveness has two types: forgiveness behalf the victim and forgiveness behalf the burgomaster (our interest).

Authority of the Forgiveness for the burgomaster is Islamic, but there are some disagreements between Shia and Sunni religions. The first disagreement is that whether burgomaster has authority of Forgiveness in the all crimes or, only, otherworldly ones.

Forgiveness in the otherworldly crimes

Forgiveness only in proving of the crime by admit

Some jurisconsults argue that when crime proves with admit and, afterward, offender repent, the burgomaster can Forgive he or she but not in the crime proving with witness. Sheykh Toosi says: a man who is intoxicated by wine or any else thing and, afterward, be penitent, must be punished [Toosi, Bita, 146]. Some other jurisconsults argue that when there is a certain reason and limit for the LJP, defined punishment is necessary and burgomaster cannot forgive offender.

Some Hanafi jurisconsults argue that: Forgiveness is not allowable in the known cases [Ebn abedin, Bita, 187; Kamalaldin, Bita, 113].

Forgiveness, absolutely and with observe of the advice

The most famous idea of the jurisconsults, especially authors', the burgomaster has, absolutely, Forgiveness right in the case of otherworldly crimes [Toosi, Bita, 69; Shirazi, Bita, 134; Safi, 1973, 148].

Intercession

Intercession means: demand and request. When a man who request Forgiveness from the burgomaster to underestimate her or his crimes, this called as Intercession and he or she is demandant. The reasons that can be accepted in the Intercession include: general authority of the burgomaster in LJPs, reasons that implicates on the allowable of offender Forgiveness and the action expedience.

1- Malek Ebn Anas argue that when offender is a honorable person and have no criminal background, Intercession can be apply, but when a man who have criminal background, Intercession cannot be apply. This is accordance with a cabala from holiness apostle Mohammed [Khatib, Bita, 527].

2- The most popular idea that Intercession with known cases, nemesis-needed crimes and limits converted to the LJP, is not allowable [Oudeh, 2010, 137; Ebn Ghodameh, Bita, 349; Khalifi, 1412, 92].

3- If operating of the LJP is necessary (for example in retain of military, correction of offender, warning of others, Intercession is taboo. This is accordance with many of the Shia and Sunni jurisconsults [Safi Golpaygani 1973, 83-84; Maverdi, 1993, 472 and 473; Ebn Abedin, Bita, 187; Khalifi, 1412, 92].

In the end of this topic, it must be said that Intercession justification in the LJPs is otherworldly acceptable and we cannot apply it with people rights. As the Imam Sadegh says:

Intercession of a Muslim cannot be accepted, unless with her or his permit [Hor-e-Amwli, 1367, 322-333].

The Dare regulation

The world doubt means disability to determine diversity of two similar things [Isfahani, 1420, 254]. This world is, legal, when a man cannot discriminate taboo with kosher, right with frustrated. The Shia jurisconsults do not talk, explicitly, about application of Dare regulation in LJP, whereas more about fornication and robbery. A few Shia and Sunni jurisconsults introduce it, explicitly, into LJP [Fazel Lankarani, 1406, 156; Shirazi, Bita, 205; Oudeh, 2010, 203, 202].

Equanimity

Abd-Alghader oudeh argue that because the main goal of Dare regulation is come offing equanimity and advice about educated persons, this regulation operates in all crimes and, thus, there is no barrier on its operating in the LJPs [Oudeh, 1390, 403, 404].

Contrition

Contrition has two otherworldly states: first, the offender repents before crimes' are proving and, second, when offender repents after crimes' proving. According to the jurisconsult's opinions, when the offender of some otherworldly crimes, such as prayer abandonee, belligerence, usurer ,repents before crimes' are proving, her or his punishment will be concealed.

Majority of jurisconsults considers the Contrition in current limits [Ebn Boraj, 1406, 536; Sheykh Toosi, 1390, 417; Sheykh Mofid, 1410, 777; Ebn Edris, 1411, 478; Ardabili, 1415, 118, 305; Fazel Hendi, 1405, 418; Moosavi Khomeini, 1417, 248; Fazel Lankarani, 1406, 110; Safi Golpayegani, 1973, 138].

Second state, when offender repents after crimes' proving, has, itself, two state; first, when the crime is proved by witness that no lead to the punishment elimination [Ebn Boraje, 1406, 526; Ebn Edris, 1411, 278]. Some jurisconsults, of course, have controversial ideas and argue that in the repent after crimes' proving, the burgomaster can absolves or punishes offender [Mofid, 1410, 777; Ebn Zohreh, 1374, 550].

Second state, when the crime proves with offender admits; in this state, all jurisconsults have compatible opinion on the Forgiveness of the offender; and burgomaster has authority to, accordance advice, operates punishment or no [Halabi, 1362, 420; Ebn boraj, 1406, 536; Ardabili, 1416, 118; Safi, 1970, 148].

Abatement, abeyance and transformation

Except the cases need to operating LJPs, that is in two states (one for correction of offender in the times that there is no alternative for LJP and, another, crimes that related to the people rights and proprietor tends to request her or his right), with respect of previously mentioned reasons for LJP, the burgomaster can perform abatement, abeyance and transformation.

Exacerbate of the punishment

In some cases, presence of some factors can lead to exacerbating of the punishment.

Repetition of the crime

All jurisconsults are unanimous on the repetition of the crime the exacerbating of the punishment. For example, Mohaghegh Ardabili says: if two naked persons lie together in the bed, the applying of 30-99 flagellum for them is allowable and, if, this action repeats again, after times three, operating limit is necessary [Heli, 1289; 160-161].

Abeyance and transformation

Repetition of the crime

Likely, exacerbating of the punishment due to the Repetition of the crime in the part 92, contains all LJPs (including known and unknown) and lawmaker consider the execution in the times four occurrence of limited crimes.

Specific results, with respect to the 2012 Islamic punishment law

In this section, we deal with the investigation of 2012 Islamic punishment laws

Contrition

In the part 115 Islamic punishment law, the lawmaker considers contrition with the stages six, seven and eight LJPs lead to the elimination of punishment, but in other crimes considers, only, contrition of offender that lead to decreasing of the punishment. In the footnote 2 of this part (115), explicitly, has been mentioned that contrition includes no known LJPs.

Time lapse

In the 1987 criminal judgment regulation, time lapse is operating, only, about preventive crimes and no LJP crimes, but in 2012, it is operating in all LJP crimes. Time lapse in 2012 Islamic punishment law, has been accepted in its three forms following, pronouncement and accomplishment in unknown LJPs.

Postponement and abeyance

Postponement and abeyance are abatement and transformation in the LJPs, since documentation in these cases is resulting from documentation of the Forgiveness. In the parts 40, 45 and 46 2012 Islamic punishment law, postponement and abeyance laws are mainly consists of imprisonment no flagellum.

Conclusion

In this research we found that limited judicial punishments (LJPs) includes legal and governmental. For the legal LJPs, there are several classifications that one of them is as known and unknown LJPs. Known LJPs is related to the criminal actions at early Islam without any determined punishment. Some jurisconsults argue that Islamic burgomaster can

determine equal punishments according to the immaculate. Some other jurisconsults such as Makarem Shirazi have been denied this classification [Makarem Shirazi, 1282, 107].

In the investigation of the rules governs this classification, we can found that majority of this regulations can be applicable in the known LJP: certainty of type and amount of punishment that according to it, type and amount of the known punishments has been determined. In the type of the known LJP punishment, of course, there is only a flagellum vs. limit that has a flagellum, banishment, belligerence and murder.

Adherence of known LJP is related to the substitution, intercession, contrition and time laps and author argue that these are discriminating factors with LJPs and limits. Since limit regulations are specifically astringent and for applying in the other contexts, needs to the reasons, although the lawmaker has a different opinion.

We concluded that these results, such as forgiveness, contrition and abatement, can be operate in all LJPs. In the next part, we described specific results of each factor and found that common results are mainly, in 2012 Islamic punishment law, specific to the both known and unknown LJPs.

The lawmaker must eliminate this classification in the Islamic punishment regulation or determine the certain antitypes to the known LJPs and correct, using jurisconsult's ideas, astringent regulations applied to the known LJPs.

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The Denial of Racism and Policy Justification in the American politics

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Abstract

This paper deals with the critical study of the way the denial of racism works in political discourse to serve for the justification of public policies. To study this issue two texts are selected for analysis. These are the republican Jeb Bush's interview on CNN in November the 15th 2016 and the democrat Barack Obama's press conference speech in the G-20 summit in November the 16th 2016 in Antalya, Turkey. The analysis of these two texts is carried within the framework of a multidisciplinary theoretical approach ranging from semantics, syntax, pragmatics, argumentation theories, rhetoric, and context. This multi-dimensional approach finds its ground within the CDA framework of discourse and language study. The methodology used for the analysis of the selected texts consists of two phases. The first phase is based on the collection of data via the scrutiny of the texts phrase by phrase, clause by clause, sentence by sentence, and even paragraph by paragraph tracing the discursive strategies of actor description, authority, burden, consensus, empathy, fallacies, lexicalization, normative expressions, reasonableness, populism, and victimization determined in Van Dijk (2000). The second phase is devoted to the establishment of relations between the employed strategies to determine how they serve for the denial of racism, the justification of the speakers' policies, and the extent to which they can reflect political continuity. The results showed that the denial of racism at various levels of discourse structure is justified and public policies are determined and justified through both the denial of racism and the political manipulation of the war on terror. Thus, the results of the analysis highlighted the relation between the concepts of policy (migration), denial of racism, and terrorism. These parameters form a triangulation we need to understand how terrorism is used in connection with the denial of racism to justify public policies.

Keywords: denial of racism, migration, terrorism, policy justification, political continuity, ideologies, discourse structure.

Introduction

Racist ideologies exist in the dark side of the thinking of any communicative agent. These are usually expressed in an implicit way through discourse structure at various levels like; syntax, semantics, pragmatics, argumentation, phonology, morphology, semiotics, and so on. My research in this paper focuses on the discursive structures both speakers, Bush and Obama, used to deny the fact of being racist, as American citizens and politicians, and highlight the fact of being tolerant, responsible, and have universal values to defend.

In the present paper, the denial of racism is considered as a discursive strategy agents, especially politicians, use to justify their past policies, present decisions, and/or future plans for action. In fact, policy justification entails that speakers are aware about social, cultural, and political differences. In other words, they are aware about the characteristics of the context of speaking. This kind of awareness represents a strong point that communicative agents explore to hide all these differences and try to create a hegemonic public atmosphere, where they appear more tolerant, respect differences, and allow diversity. For instance, Van Dijk (1993a) highlights that racism can be summarized in the following strategies; positive self-representation, negative other-representation, denying racism, apparent sympathy, fairness, top-down transfer and justification. These strategies among others reflect the way racist ideologies of hate, discrimination, marginalization, segregation and etc. are discursively expressed in text and talk.

Researchers interested in the critical study of racism and racist practices in discourse and language use focused in different discourse types; everyday conversation (Van Dijk, 1984, 1987a), textbooks (Van Dijk, 1987b), news in the press (Van Dijk, 1991), and politics (Van Dijk, 1993a). Stories are also dealt with focusing on how story telling carries social beliefs, stereotypes, ethnic prejudices, and cross-cultural conflicts (Van Dijk, 1993b). In fact, racism is not restricted to the realm of politics and it can be traced in all sorts of human communicative practices. However, when it comes to political discourse and the media it becomes much more dangerous since media and politics are at the center of the interests of a huge number of public. Moreover, racism once practiced at the level of politics and media it becomes advertised and legalized. For this reason, it needs to be revealed, analyzed, criticized, and condemned publically to reduce this illegal practice, especially in an era that is characterized by the wide spread of feelings of hate and discrimination.

Indeed, racism is not legally allowed and once such racist practices are proved, they can bring their practitioners to courts and legal punishments. These practices are also rejected by human societies and described as uncivilized and barbaric practices. Having this kind of legal and social knowledge in the mind, speakers try to hide what they have as stereotypes, prejudices, and racist ideologies. Moreover, they may resort also to the denial of these practices emphasizing the fact of being anti-racist and pretending to defend social and cultural diversity. The denial of these practices become more prominent especially when speakers are seeking to justify their policies and action plans and convince a large population of different socio-cultural back-grounds that their plans are the most appropriate among the existing alternatives.

The present paper is not interested in the mere detection and analysis of racist discursive strategies in the speeches of both Bush and Obama nor the mere detection and analysis of the strategies of denial. However, it seeks to make connection between the way racist practices are denied in these two speeches and the political policies, decisions, and future action plans the speakers aim to justify and make them hugely supported by public and political opinions. The critical connection I will try to establish in this project needs more than our knowledge of discourse grammar; like racist discursive strategies and strategies of denying racism. However, it needs also our knowledge of the world (Van Dijk, 2014); like our knowledge of the American politics, decision-making, and the history of policy justification, especially in the near history of the US manifested in the Bush administration and its justification of war in different places of the world.

The way strategies of positive self-representation, negative other-representation, polarization (Us vs. Them), argumentation, implication, and evidentiality are used in the speeches of both Bush and Obama to justify the US political policies was explored in my previous paper (Ben Khalifa, 2016). Whereas, the present paper will trace the manifestation of racist ideologies through the study of the following discursive strategies stated in (Van Dijk, 2000); actor description, authority, burden, consensus, empathy, fallacies, lexicalization, normative expressions, reasonableness, populism, and victimization. These strategies will be dealt with within the framework of a multidisciplinary theoretical approach ranging from semantics, syntax, argumentation, speech act theories, rhetoric, world shared knowledge and etc.

The critical investigation of these discursive strategies within this multi-dimensional framework of analysis aims to answer three main research questions. These are the following:

1. How the denial of racism is used to justify Jeb Bush`s anti-migration policy?
2. To what extent does the denial of racism justify Barack Obama`s war policies?
3. To what extent do the strategies of defense and attack serve to reflect the political continuity among the successive US presidential administrations?

To answer these problematics, I will focus on the critical investigation of what the speakers used as discursive strategies to deny the fact of being racists focusing mainly on the examination of phrase, clause, and sentence structures. In addition, to understand how the speakers' denial of racism justifies their public policies, I will focus on the determination of how racism is denied and the detection of the policies they want to justify either implicitly or explicitly. Then, the obtained results will be discussed with reference to our knowledge about policy justification in the US politics. Finally, the conclusions of the discussion of the triangular relation between the denial of racism, policy justification, and shared knowledge will be explored to highlight how American politicians monitor facts to serve the American interests and Supremacy.

Literature Review

This section seeks to review the key concepts required for the critical investigation of the topic under focus. It aims at reviewing the literature related to the issues of political denial of racism and policy justification as well as the theoretical concepts to be used for the analysis of the texts under study.

1. The denial of racism

The discursive denial of racism was one of the major topics that proved to be at the center of the interests of many researchers' writings during the end of the 20th century and the beginning of the 21st century (Van Dijk, 1992, Petrova, 2000, Szuchewycz, 2000, Augoustinos and Every, 2007 and Nelson, 2013). Being interested in the study of racism as a social practice of exercising power, power abuse, and domination over less powerful groups of people, these researchers attempted to highlight that the denial of racism is also a discursive practice of segregation, discrimination, inequality, and domination. In other words, the discursive denial of these illegal social practices does not mean that the speaking agents do not have racist ideologies; however, this form of denial is a strategy of highlighting the image of the self and/or the in-group members. In fact, this sort of denial is not innocent, yet it is employed for the sake of achieving personal goals and preserving self-interests and allies' interests.

According to the oxford dictionary (2007), the term denial has three meanings: first, it denotes a statement that says that something is not true or does not exist. Second, it refers to the refusal to allow somebody to have something they have a right to expect. Third, it is associated with the refusal to accept that something unpleasant or painful is true. These three definitions of the noun "denial" cover three different realms of negation: a) the negation of what is already said; b) the negation of the right to own; and c) the negation of the truth of unpleasant things and deeds. These three realms of negation entail being put into consideration while seeking to determine the communicative agents' goals lying behind their discursive denial of such sayings and deeds. Knowing about these types of denial is required to unlock the participants' intensions behind any proclaimed denial of racism and what are the goals they seek to achieve.

In fact, the notion of denial in the study of racist practices in discourse and language use is problematic and closely connected to the notion of justification. According to (Petrova, 2000), "the problematic of denial seeks the answer in the direction of justifications and rationalization of the racist status quo" (p. 3). Thus, the critical study of the denial of racism needs putting into consideration in addition to the three definitions stated in the above paragraph, the two discursive functions the participants seeks to achieve: first, we need to determine the policies the speakers want to justify by denying the fact of being racist. Second, we need to make clear the way speakers use the discursive denial of racism to justify racist practices of social inequality and domination. In brief, the denial of racism becomes a double edged sward that we need to fight through exposing its danger to our readers and the human communities in general.

Some researchers like (Van Dijk, 1992 and Nelson, 2013) consider the denial of racism as one of the main features/properties of modern racism. In other words, what the participants try to deny as racist practices and ideologies at the surface level of discourse structure to positively represent themselves and the in-group members, is justified to be an implicit way of rejecting and discriminating the out-group individuals. Here, we notice a big contradiction between what is expressed at the macro-level of discourse structure and what is inferred at the deep-level of our analysis of the participants' speeches. The internal opposition between what is said and what is implied highlights the manipulative tendency of the discursive denial of

racism that the speakers resort to while delivering speeches in front of their public. Indeed, the coexistence of these two opposite functions within the same speech is a good indicator for the existence of several discursive goals the speaker seeks to achieve among which are persuasion and policy justification. Thus, the analysis of participants' discursive denial of racist practices and ideologies entails paying attention to these participants' intensions and the goals lying behind their refusal of these social practices that are usually recognized by the addressed public. Here, our analysis of denial needs the investigation of our knowledge of how racist ideologies and practices work in the context of the study we are instead of carrying (Szuchewycz, 2000).

The denial of racism functions at various levels of discourse structure; like semantics, syntax, style, rhetoric, implication, argumentation and etc. that are required for the construction of the in-group positive representation through the denial of any racist sayings, deeds and even the existence of racist thinking among the in-group members. Nelson et al. (2011) affirms that the denial of racism operates through a number of different discourses and tropes. Indeed, previous literature on the study of the denial of racism; like (Augoustinos, and every, 2007, Augoustinos et al., 1999, Van Dijk, 1992 and Wetherell and Potter, 1992) demonstrated how text and talk are organized to deny racism in various contexts. Van Dijk (1992) summarized the denial of racism in four types: a) act-denial (I did not do/say that at all); b) control-denial (I did not do/say on purpose, it was an accident); c) intension-denial (I did not mean that, you got me wrong); and d) goal-denial (I don't do/say that in order to …) (p. 92). Nelson (2013) recapitulated the denial of racism in the following four points: a) temporal deflection (minorities today experience less racism than in the past); b) spacial deflection (racism is worse in other countries, including those where immigrants come from); c) deflection from the mainstream (racism is not an overwhelming problem, just with a small cohort of individuals); and d) absence discourse (outright dismissal that there is racism) (p. 93). These works on the denial of racism focused on how participants' denials are expressed through text and talk, which is also part of my analysis in this article.

The literature on the denial of racism showed that denial occurs at different levels; the individual, the institutional and the political (Van Dijk, 1992 and Nelson, 2013). In the present paper, I will focus on the study of the denial of racism at the political level through the critical analysis of the speeches of both Jeb Bush and Barack Obama. Here, the denial of racism is affirmed by individuals who represent, in fact, political institutions of different ideological orientations: republicans and democrats. Moreover, the present paper will not focus just on the critical study of the denial of racism; however, it will overcome that to delve into the critical study of the logical connection between the denial of racism in the speeches under focus and the policies the two speakers sought to justify.

The denial of racism is also one of the strategies of positive self-representation. In fact, drawing a positive image of the self on the receivers' minds is of crucial significance for the persuasiveness of the arguments the speakers will produce. When it comes to politics, values of tolerance, human rights, anti-racism, justice, and social equality are the dominant international values speakers might adopt to affect the receivers' emotions rather than minds. The resort to this sort of influence finds its strength in the discursive strategy of the denial of racism. Indeed, this strategy functions through changing the norms from the state of a social reality of racism, prejudices, stereotypes, and discrimination people live every day in their

societies to the state of the discursive world of tolerance and social equality. Values of human rights, equality, justice, and tolerance are dominant and universal. However, racist practices such as domination and discrimination are rejected by the human societies and the laws of national states and international organizations. So, for speakers to have strong impacts on their public they need to stick to the dominant values and deny having what their communities rejects as values despite having them in their thinking and every day practices.

Now, let me say that the critical study of the denial of racism – in the light of the existing contradiction between the social reality and the discursive reality – entails carrying the analysis of discourse on the basis of the three following parameters. First, we need to determine how racism is being denied discursively. Second, we are required to determine the policies, the decisions, and the action plans the agents seek to justify. Finally, we need to explore our knowledge of the world to discuss the relation between what is said and what the speakers want to justify by saying it. These data will be reviewed under the following titles aiming to establish a multi-dimensional framework that is adequate for the critical study of the topic under focus.

2. Policy justification

To understand how policies are justified in the realm of political discourse we need to have concise and precise definitions of both terms – the noun "policy" and the noun "justification" – constituting the noun phrase "policy justification". On the one hand, the term policy refers to: first, a plan of action agreed or chosen by a political party. Second, a principle that we believe to influence how we behave or a way in which we usually behave. Third, a written statement we use as a contract of insurance (Oxford, 2007). On the other hand, the term justification refers to the fact of producing a logical reason or finding a fact, a circumstance, or an explanation to justify why something exists or is done (ibid.). In brief, the combination of these two nouns in one noun phrase refers to the human cognitive activity of making public policies and the whole cognitive process of thinking about how to justify these policies.

The surface analysis of the syntactic structure of the phrase "policy justification" made clear the logical connection between "policy production" and "policy justification". In other words, our critical analysis of how policies are justified is closely connected to and entails our critique of how policies are produced and shaped at different levels of discourse and language structure. As far as policy-making is concerned, a practical reasoning framework (Fairclough I. and Fairclough N., 2010, 2011a and 2011b) is required for the dismantling of how the denial of racism is employed by both Barack Obama and Jeb Bush to justify their foreign policies. While being engaged in the process of policy-making, communicative agents respond to the practical questions "what we should do?" (Fairclough I. and Fairclough N., 2012) in response to what is going on in the circumstances leading to the production of these political decisions. In the case of my study in the present paper, the question "what we should do?" should be explored in connection with the logical question "how to justify our policies?" to find the logical connection between the denial of racism and the policies both speakers sought to justify. Thus, the practical question "what we should do?" can be fragmented into two complementary practical questions: first, "what we should do to solve the ongoing crisis?" linked to the process of policy-making. Second, "what we should do to convince our

public?" related to how policies are justified. Finally, these two questions are crucial to understand how the denial of racism works in text and talk to justify the US foreign policies.

In this paper, the answer to these two practical questions – "what we should do to solve the ongoing crisis?" and "what we should do to convince our public?" – will be formulated via: first, the determination of how racist practices are denied at the level of the discursive structure of both speakers' speeches. Second, the determination of the policies, decisions, and future plans for action the speakers sought to justify while they are addressing their public. However, establishing a logical connection between both answers entails being aware about our knowledge of how the denial of racism serves for the positive representation of the in-group people and how dominant and elite groups use denial to justify their policies. In addition, the understanding of the rational connection between the denial of racism and policy justification becomes more obvious with the revelation and the critique of the different sorts of interests lying behind any act of policy justification. Thus, the critical analysis of how the denial of racism is structured in political discourse to justify war, migration and other public policies should be treated within the framework of a multidisciplinary approach to cover the different dimensions of the topic under focus.

In fact, the cognitive activity of justifying one's policy works through the production of persuasive arguments that are adequate to convince the target public that what the speakers are arguing for is the best among the various plans for action. At this level, the production of such a convincing argument entails the production of coherent statements the coherence of which depends on the different choices the speakers make while addressing their public; like semantic choices, syntactic structures, style and etc. Rhetoric is also important in the critical study of the produced arguments. With reference to (Fairclough I. and Fairclough N., 2012) framework of argument evaluation, an argument can be rhetorically persuasive while it is not rationally and dialectically persuasive. A good example of this is Bush's triumph to use rhetoric and persuade the American public and part of the world to invade Iraq in 2003. He succeeded to prove rhetorically that the Iraqi President Saddam Hussein and his Regime represent a threat to world peace because of their ownership of bombs of mass destruction and their support of terrorism. The Americans and some of the world nations were deceived by Bush's rhetoric while the employed arguments are proved to be rationally non persuasive. Thus, the persuasiveness of such an argument depends on the ability of language users to produce coherent statements that can affect and shape the public opinion.

In addition to discourse linguistics, the communicative agents' power to convince the target public depends on some non-discursive practices. First, it depends on the identity of the speaking agent and the power he has over the public he is addressing. Here, the term identity does not refer to the speaker's family name, yet to his social categorization such social class (poor vs. reach), his belonging to power groups (dominant vs. minority), or his social position (political position, occupation, and institutional membership). Second, it is affected by the context of speaking and the relationship between the addressee and the addressed public. The situation in which the communicative practices of language take place are crucial in that it affects the speaker's choices of what to deliver and what not to articulate because it impacts the persuasiveness of their speeches. At this level, a pragmatic reading of discourse is required to infer what the speakers try to imply through language strata to reach an in-depth critique of what he affirmed explicitly. In addition, the relation between the speaker and his

public like intellectual belongingness (same group of thoughts vs. different group of thoughts) and interests (shared vs. conflicting) has its power in affecting the speaker's discursive choices. Indeed, while speakers and especially politicians are speaking they need to converse self and shared interest. Third, it depends also on the agents' access to public discourse (Van Dijk, 1993c) and the media. The more communicative agents have the occasion to speak publicly the more they can exercise their power on the real social ground and succeed to shape public opinions. In brief, these factors need to be taken into consideration while dealing with how policies are being justified in text and talk.

To sum up, the critical study of how foreign policies are being justified in political discourse requires using a multidisciplinary theoretical framework. This need for an interdisciplinary research methodology in this kind of study finds its explanation in the nature and the specificity of political language (Beard, 2000) that "varies according to one's position and purpose" (Chilton, 2004). Moreover, political justification becomes highly manipulative with the speaker's emphasis on the notion of the public good (Cohen 1989 and Sunstein, 199). Here, the articulation of the common good empowers the speaker's denial of having racist ideologies and practices and rises the rate of the persuasiveness of his speech since it makes the public stimulated by feelings of belongingness and unity. To unlock the illusive unity the communicative agents establish at the discursive level and its distance from real social life it is crucial to find logical connections between what speakers want to achieve or justify and how differences are reduced for the sake of social hegemony.

3. The US foreign policy justification

The successive US presidential administrations usually highlight the notion of common good and world peace while seeking to justify foreign policies of democratization, war, invasion, migration, and etc. However, the notion of self-interests related mainly to economic benefits and geopolitical interests is implicitly defended. The notion of allies' interests is always there, especially when it comes to the Middle-East region. For instance, the US has proved to defend Israel's interest, as one of its loyal allies in the region, under the umbrella of the peace of the Middle-East region as an explicit goal. Yet, the American economic and geopolitical interests are there, these are not referred to explicitly. So, it is up to language and discourse analysts to determine the national interests lying behind any US trial to justify its foreign policies.
Seeking to justify the US and its allies' military intervention in Iraq, Bush emphasized the divinity and the nobility of the mission his administration leads. In contrast, he created a gloomy picture of the other through the demonization of Saddam Hussein and his regime. In fact, he described them as the devil incarnation on earth. Bush's polarization of "Us" (good, innocent, freedom fighter) and "them" (Evil, guilt, terrorist) in addition to the exploitation of such events like terrorist attacks represent complex mental models he used to manipulate and reshape public opinions (Van Dijk, 2006). Moreover, Bush goes far away to divide the world community into two sub-communities saying "you are either with us, or against us". This implies that those who do not agree on what the Bush presidential administration called the "war on terror" and the invasion of Iraq are terrorists. Indeed, Bush's positive self-representation and the demonization of the other served for the rhetorical justification of his political plans despite the non-reasonableness of his arguments, especially when it is proved that no bombs of mass destruction were found in Iraq. Thus, Bush's denial of being invaders

and his emphasis on the human common good served to shape the public opinion and made him succeed to defeat his enemy.

The notion of the common good is emphasized; however, the American national interests and the geopolitical policies remained in the unsaid part of Bush's speeches. To defend America's economic and political interests, elites of the American foreign policy based their action plans on the explicit appeal and the defense of universal human values. Under the umbrella of these values, the US foreign policy-makers manipulate and (re)-shape both international and national public opinion trying to convince their public and the world to interfere for the sake of the human good. However, they interfere because the US interests are attacked (Mercille, 2008). Here, the political ideologies of geo-economic and geopolitical interests are mystified, yet these are the real motivators for the US interventions in world affairs. The geo-economic and the geopolitical interests guiding the main stream opinions of the US foreign policy-makers are referred to as the two logics: geo-economic logic and geo-political logic (see Harvey, 2003 and 2006 and Arrighi, 1994 and 2005). These two sorts of logic entail that any critical analysis of the US foreign policies should answer the following two logical questions "what are the economic interests?" and "what are the political interests?" elites seeks to achieve. Thus, the answers to these two questions make clear the connection between what the speakers try to mystify or deny and the policies they seek to achieve.

Moreover, Obama's administration justified the intervention of the US and its allies in Libya in 2011 to remove the Gaddafi regime by highlighting their human responsibility to secure the civilians and restore peace, order, and protect the human rights. However, the notions of geo-economic and geopolitical interests are there. These are mystified for the sake of highlighting the nobility and the humanitarian side of their intervention. Critics and writers interested in this issue like (Fermor, 2013) made clear the important role imperialistic ideologies of self-interests played in pushing the US foreign policy-makers to persuade the public that what they are doing is to secure the civilians. The richness of Libya in oil reserves and its geographical location in the north of Africa represent the main reasons behind the intervention of America and its allies. In addition, Gaddafi's long time standing anti-American policy is also another important factor to intervene in Libya to protect the American geo-economic and geopolitical interests in the North of Africa. In fact, these ideologies of self-interest are not explicitly affirmed, yet they represent the major causes of intervention. Here, the example of Libya represents another instance where the American interests are mystified to highlight the humanitarian mission of the NATO in Libya. Thus, the American ideologies of self- interests are there. These are defended under the cover of the United Nations' international values of human rights, freedom, and democratization.

To sum up, this brief discussion shows that the American geo-economic and geopolitical interests are not explicitly referred to; however, these are defended with reference to what the international community agrees on as universal values. These interests and the political ideologies defending them are mystified for the sake of persuading the public that America's role is to serve the spread of the human values of liberty and freedom. The critical analysis of the mystified ideologies shows that the stretch of the American interests across the world depends on America's ability to justify that humanitarian values are attacked to interfere and serve its self-interests. Thus, what the American decision-makers plan for as future actions is justified through the binary strategy of implicitness and explicitness. They put the emphasis on the defense of the international humanitarian values neglecting their imperialist values and

their ideologies of dominance, exploitation, and geo-economic and geopolitical interests. So, to what extent does the strategy of implicitness and explicitness serve for the justification of the American foreign policy?

Denial is another form of mystification and deception where the speaker's negative attitudes and ideologies are explicitly stated and negated. The negation of these ideologies; like racist ideologies and ideologies of geo-economic and geopolitical interests, is also meant to justify what the speaker makes as past decisions, present policies, or future plan for actions are the best among the existing choices. In this paper, I will focus on how the negation of the explicitly stated racist ideologies serves for the justification of both Barack Obama's and Jeb Bush's public policies. It will seek to analyze the discursive strategies the speakers employed in their denial of such racist practices and ideologies, highlight the policies the speakers sought to justify and explain the extent to which the strategies of defense and attack can be explored to justify the political continuity among the US Presidential administrations. The critical investigation of these axes at the level of the speeches of both Bush and Obama will be carried within the framework of a multidisciplinary approach.

Analytical concepts

Here, I will focus on providing brief definitions of the theoretical concepts to be used for the critical examination of the corpus under focus. These concepts are discussed and employed in Van Dijk (2000)'s *the reality of racism*.

Actor description: refers to the ways participants are described in a given discourse. These participants can be described in different ways; like their identities, their occupations, their actions and etc. In this paper, actor description will be employed in the sense of how the two speakers resort to the description of the Syrian refugees as victims of war to deny their racist ideologies and highlight their anti-racist ones. In fact, actor description belongs to the ideological strategy of positive self-representation and negative other-representation; however, in this critical study of the denial of racism it functions in the opposite way to demystify the traces of the superiority of the self I focused on in my last paper (Ben Khalifa, 2016).

Authority: this theoretical concept is used to denote the different sources of authorities the speakers may resort to seeking to make of their arguments more persuasive. For instance, speakers refer to experts, scholars, religious institutions (Church), the media, or international organization like the UN, and etc to make of their communicative arguments more plausible. In the present study, authority will be explored to highlight the different sources of power the two speakers referred to while trying to deny the fact of having racist policies in the US and show how these are used to serve for the justification of the speakers' public policies.

Burden: refers to the different reasons that the speakers use to make of their arguments more persuasive. These are taken for granted premises employed to make of the conclusion acceptable by the addressed public. In this paper, I will focus on how the notion of burden woks on both speakers' talks to deny the fact of being and having racist ideologies or practices and how it is used to justify their public policies of migration and war on terror.

Consensus: is used to denote that the different parties in a state government or opposition should defend notional interests and make of all decisions and legislations non-partisan, prevailing over party politics and division. In this paper, this political strategy will be explored to show how the two speakers use different strategies to deny racism, highlight the national threat and lead towards the justification of unique US migration and war policies.

Empathy: is used to denote the different ways speakers express their sympathy with the hard conditions in which immigrants live. The way participants express their feelings of sympathy is deeply affected by their political strategies and their ideologies concerning the issue under debate. In my critical study of the denial of discourse in this paper, I will focus on how the speakers express their feelings of sympathy to deny the fact of being racist and justify their migration policies. This strategy will be explored to highlight the impact of the emotional argument in deceiving the addressed public.

Fallacy: the critical study of this strategy refers to the determination of the logical relations among the different premises of the argument as well as the relations between the speakers and the recipients. Here, I will focus on how faulty reasons are used by the speakers to deny the fact of being racist and persuade the public that what they propose as policies serves the common good of the humanity.

Lexicalization: refers to the different lexical and semantic choices the speakers made to make of their arguments sound and able to persuade the speakers. In fact, Semantic choices are not innocent, yet these are determined by the speakers' thoughts, ideologies, and beliefs as well as the context of speaking. In the present research, lexicalization will be explored to show how speakers select their items to express their anti-racist thinking and how they manipulate their choices in the way that can affect the addresses' feelings and emotions. Thus, the boundaries between reason and emotions will be dressed to see how the addressed public are sought to be manipulated through the resort to impacting their feelings.

Norm expressions: these are expressions the speakers use to express what they should or should not do while reacting to a given issue like migration. In this research project, I will focus on how the two speakers use norm expressions to deny having racist and anti-migration ideologies to convince their public that they are not racist, but they have the right to stop migration when it threats their peace. So, speakers resort to think about what they should do to highlight the difficulty of the situation and prove that their choices are the result of a long thinking process and these are the best among the existing plans for action.

Populism: this political strategy refers to the speakers' thinking and argumentation that the public community is abused by the minority privileged elites. It is always combined with the topos of financial burden and is known as a form of argumentation fallacy. In this case study, populism will be explored to highlight how it is employed by both speakers Bush and Obama to deny the fact of having racist and anti-migration ideologies. Also, it will be explored to reveal how it works to justify the speakers' public policies.

Reasonableness: denotes the state of being reasonable. In fact, any argument the speaker produce is central for different sorts of evaluation among which reason to see whether the developed argument is rationally persuasive or not. Thus, an argument have two different

status either it is rationally persuasive (rational) or rationally non-persuasive (un-rational / biased). Here, Reasonableness will be studied in connection with fallacy to show how the boundaries between rationale and fallacy are crossed to manipulate and reshape the public opinion.

Victimization: this discursive strategy works together with polarization and dramatization to highlight the threat the immigrants caused on the native citizens. In racist discourse, victimization is usually employed to highlight the negative representation of the out-group (them) and the positive representation of the in-group (us). However, in this case study I will focus on how the victimization of the self and the other serves for the denial of racism and the justification of the speakers' public policies. Here, victimization acquires another dimension which is the victimization of the other, but it is not caused by us as a part of this polarity (us vs. them). Yet, it is caused by a third party that should assume its responsibility.

Number game: this strategy is frequently used in argumentation to highlight credibility and emphasize objectivity. In fact, numbers and statistics are employed for the sake of reaching a high degree of persuasiveness. In case of migration, for instance, speakers tend to use numbers and give percentages to highlight the dramatization of the situation and the economic burden of the new circumstances to make of their anti-migration policies justifiable. Here, this number game strategy will be explored in connection with that of burden to trace the way both speakers uses numbers and statistics in their discursive denial of racism as well as in their attempt to justify public policies.

Now, let me say that the discursive strategies introduced in the above paragraphs will be traced, collected and analyzed to show how both Barack Obama and Jeb Bush expressed their discursive denial of racism to justify their political policies. Together with the discursive strategies of denial elaborated in (Van Dijk, 1992 and Nelson, 2013) these strategies will be analyzed to test the political continuity among the successive US presidential administration. Thus, the present study will be interested on the demonstration of how American leaders deny racist practices and ideologies and how they emphasize the American moral responsibility to serve the common good of the humanity while seeking to justify such public policies.

Methodology

The present paper comes as continuation to my previous paper (Ben Khalifa, 2016) in which I dealt with the way racist ideologies are mystified and manipulated by Jeb Bush and Barack Obama to persuade their public that migration causes a threat to the US to convince them that new policies should be adopted. The same corpus will be visited again to study the way the denial of racism is employed by the speakers to deceive and re-shape the public opinion. The corpus of the present paper, thus, consists of two texts: a press conference speech delivered by President Barack Obama in the 16th of November 2015 in Antalya, Turkey. This speech is retrieved from: http://www.breitbart.com/video/2015/11/16/obama-shameful-un-american-to-close-our-hearts-to-syrian-refugees/. And an interview with Governor Jeb Bush aired on CNN in the 15th of November 2015 one day before Obama's press conference in Turkey. This interview is retrieved from: http://transcripts.cnn.com/TRANSCRIPTS/1511/15/sotu.01.html. Here, the denial of racism will be explored and discussed in triangulation with policy justification and our shared knowledge of how American leaders are used to justify public

policies. Thus, the texts of the corpus will be analyzed and results will be discussed in the light of the above reviewed literature in the denial of racism, policy justification, the US foreign policy justification and the analytical concepts (Van Dijk, 2000) elaborated for the study of the reality of racism.

The corpus under study will be analyzed through the scrutiny of its texts phrase by phrase, clause by clause, sentence by sentence, or even paragraph by paragraph (see Van Dijk, 2000) focusing mainly on the following discursive strategies: actor description, authority, burden, consensus, empathy, fallacies, lexicalization, norm expressions, populism, reasonableness, victimization, and number game. These strategies are employed in (Van Dijk, 2000) to highlight the manifestations of racist ideologies in racist discourses. However, in this paper I will explore them in the critical study of the manifestation of the denial of racism (anti-racist discourse) according to the modifications I made at the level of the definition of each of them in the above section. Once these strategies are collected and analyzed and once the speakers' policies are determined and analyzed, I will move to the establishment of the logical relations between what the speakers deny as racist ideologies and practices and what they seek to justify as policies. The discussion of the main findings and the logical relations among them in the light of our knowledge of how policies are produced and justified in American politics will be explored for the analysis and discussion of the political continuity among the US presidential policies.

In brief, the methodology of the present paper consists of two phases: one simple and the other complex. While the easy task seeks to determine the discursive manifestations of the denial of racism and trace the public policies the speakers seek to justify, the difficult task culminates in the establishment of the rational connection between how policies are being produced and justified. The critical examination of the logical connection between how policies are generated and put into practice will be crucial to discuss with previous knowledge on the nature of the US politics to show how the common good prevail in the American foreign policy. That is to say, the determination of how the duality of the mystification of self and allies' interests and the emphasis of international values of freedom, democracy, and human rights is employed to serve the American geoeconomic and geopolitical interests.

Findings and discussion

This section of the paper is devoted to the analysis and discussion of the data collected from the two texts constituting the corpus under focus.

I. The denial of racism

Here, the way racist ideologies and practices are discursively denied by the two speakers will be examined in each text T1 and T2 (note that T1 stands for Bush's interview and T2 stands for Obama's speech) separately. Then, the results will be discussed to write a brief conclusion on how the denial of racism can be structured in text and talk.

(T1) Bush's interview

Governor Jeb Bush, who declared from the early beginning a racist migration policy that is based on religious differences (Muslim vs. Christian) by saying "… I think we should -- we should focus our efforts as it relates to refugees for the Christians …", resorted to the denial of racism at various levels of his discourse. Though these ideologies of religious discrimination have been affirmed and aired publically through the antenna of the CNN radio station, he denied the fact of having racist ideologies against Islam and negated the fact of being in war against it later on. This sort of denial is traced through: first, the use of rhetorical question: while being asked by the radio presenter "is Islam peace, Governor?", Jeb Bush respond with a similar question "You know what?" waiting for no response. He employed this rhetorical question as a communicative strategy of 'face keeping' through evading the straight answer to the question. He continued his discursive evasion by saying "I know what -- I know what Islamic terrorism is" without expressing his thoughts about how he defines Islamic terrorism as a politician. The way he answered the question is highly manipulative in that his resort to vagueness represents another strategy of face keeping since the non-direct replays save their agents from facing harsh critiques. Then, he skipped the question to speak about his views on how to defeat such terrorist groups like ISSI, Al-Qaida, and others. Second, the resort to the direct negation: he employed the negative form to deny the fact of being in a war of religion saying that "this is not a question of religion. This is a -- this is a political ideology that have co-opted with religion". The negation of the existence of any religious dimension in the fight against terrorism and the troubled explanation (justification) he offered for this negative statement reflect his desire to highlight his personal image before his allies from the Muslim community after having tarnished it by his racist declaration of welcoming only Christian Syrian refugees. Briefly, Bush resorted to rhetorical question, linguistic vagueness, evasion, skipping, and negation as strategies of face keeping seeking to highlight his image as a candidate to the coming US Presidential elections after what he has affirmed as a racist declaration the moment his emotions reined over his thoughts (mind).

Moreover, the oscillation between the declaration of racist ideologies/practices and their denial continues along Bush's interview. These are traced in the critical study of the following discursive strategies. Indeed, the study of the way actors are described in his speech shows that: first, the asylum seekers are said to be in a real political crisis "… the refugee crisis …", in which they tend to risk their lives through entering foreign countries in insecure ways "… so that people don't risk their lives and you don't have what will be a national security challenge …". These harmed people are in need for no-fly zones "… to create no-fly zone" and these are in need for safe heavens "… create safe heavens …" to save themselves from the harshness of the military deeds of the Assad regime. Second, the Assad regime is described as the main source of brutality "… the brutal Assad regime…" that has led to this refugee crisis. This brutal regime is supported by outside forces like Iran and Russia to make the situation more complicated "this is made more complex by the Iranian deal and Iran's and Russia's support of the brutal Assad regime". Bush's description of actors implies that the Syrians are living in a self-made made problem so they should solve it inside of their borders without bringing danger to our nations (westerners and Americans). This implication becomes more obvious with his emphasis on his empathy towards the Christian refugees. While all refugees are described in the state of being victims, Christian refugees are described to be the

most affected by the ongoing war according to Bush's description of them. Thus, Bush's emphasis on the victimization of the Christian refugees is another discursive strategy to deny the fact of being racist and having such racist ideologies and practices implying that the others (Syrians) are the racists and we need to save our nations (Christians) from their extremist practices. This is a way to say that we are not racist or religious extremists, yet they are implying that this reality is the logical reason that pushes us to take the right actions.

The mystification of racist ideologies could also be traced in Bush's exposure of the security burden "this is a -- this is a warning for our country that this threat is not going to go away" to highlight that welcoming more refugees becomes challenging for the US national security since terrorists are used to infiltrate among them. Here, the exposure of the security challenge is another strategy of denying racism the speaker used to highlight that we could not welcome more refugees not because that we are racists; however, because of the proved threats these refugees carried to the hosting countries. By saying this Bush might imply that we (Americans and Westerners) opened our doors largely to welcome harmed and victim people, yet they rewarded us with such discriminatory and terrorist practices that threatened our societies what led us to act and review our refugee policies. Thus, the analysis of the implication of Bush's exposure of the security challenge reveals that it is a wise political strategy he relied on to deny the fact of behaving in such racist ways when it comes to the refugee crisis. In harmony with the strategy of highlighting the security burden, Bush's use of fallacies – illustrated by the following statement "… the best way to deal with the refugee crisis is to create safe zones inside Syria – serves for the mystification of his racist ideologies seeking to highlight the important role the US plays in serving the common good across the world. In fact, using this fallacy, Bush might imply that for the security of our nations from their terrorist threats we need to solve the crisis inside the Syrian boundaries. This fallacy is a rhetorical device Bush used to convince his receivers that it is better to solve the crisis inside Syria through showing them that even if security challenges prevent the US from taking more refugees; the US is always there and will not retrieve to defend when it comes to world freedom and peace. So, both the security burden and the fallacy of the US's full preoccupation to solve the crisis inside Syria are two discursive strategies Bush used to deny racist practices and manipulate his public that what he plans for is the right way to act.

Bush's denial of having such racist ideologies/practices conveyed through his emphasis on the security burden and his employment of fallacy to manipulate the public and reshape their opinion is empowered by his resort to reasonableness that is illustrated by the following statement "… creating a strategy means that we -- we create a no-fly zone, create safe heavens …". Here, Bush' call for rationalization is another discursive strategy that he used to deny any kind of racist practices and emphasize the need to behave according to what the human logic dictates for the resolution of the crisis. With reference to Bush's emotional declaration at the beginning of this interview, we can say that his overlap between emotion and cognition is highly manipulative to persuade his follow Americans, Westerns, and Arab allies that the US has no racist ideologies against refugees; however, once it is faced with extremist and racist practices it should take the adequate measures to save its nations. In addition, Bush's call for the rationalization of the way to respond to the ongoing refugee crisis gets its strength with his reference to experts and power sources like the commanders "a strategy requires listening to the commanders …". Here, Bush's reference to the sources of authority is another strategy to deny the fact of having such racist ideologies because when the commanders are those who

plan for how to act in this situation Bush's policies to act become national policies to defend. That is to say Bush's is resort to authority is meant to show that this is an American affair to defend the US and western values and not a discriminatory practice on the part of the person of Governor Bush. In fact, his resort to authority extends in scope to reach the allies; like Arab allies, European allies and etc. In brief, Bush employed both reasonableness and authority to highlight that what he suggested as refugee policy should be a notional policy to protect the US and the western nations and deny the fact that what he planned for is the result of personal racism as it is revealed by his religious test-policy.

In addition, Bush resorted to the use of norm expressions manifested in the following statement "… I think we need to do thorough screening and take a limited number" to highlight that the US has nothing against the refugees; however, it has the right to screen the refugees and take the number that fits with its security and economic challenges. By this statement Bush denied any discrimination against refugees and highlighted that the American capacity to welcome new immigrants depends on its ability to provide the necessary security measures. Thus, Bush and the Americans in general have no racist stereotypes and prejudices against the coming refugees; however, what matters is the security burden, especially when it was proved that terrorists smuggled through the waves of immigrants and committed terrorist attacks in Paris. To make of his restriction policy – to take a limited number of refugees – widely supported by the American public, he employed the discursive strategy of consensus illustrated by the following statements "… American leadership is desperately needed there" and "… we need to be all in on it". The scrutiny of these two statements shows that the denial of racism can be traced in the following two implications. In the first statement, Bush implies that the US has no discriminatory policies; however, it has the moral duty to lead when the world values of peace and freedom are attacked. In the second statement, he implies that these are not Jeb Bush's or America's policies, yet these are international policies that all nations should defend to live in peace and protect their states from the harshness of such extremists. That is to say, Bush used consensus to negate personal racism and highlight the universality of the US principles in the war on terror. Thus, Bush used norm expressions and consensus to deny the interface of any racist discrimination in what he called for as migration policy emphasizing that what determines these policies are the security challenges.

Now, let me say that Jeb Bush made use of several discursive strategies to deny the impact of any racist ideologies on what he proposed as a migration policy regarding the issue of Syrian refugees. In fact, Bush's declaration to allow only the Christian refugees into the US can be read as a racist migration policy at the surface level of analysis. However, at the deep level of analysis it is proved to be the result of the discriminatory practices of the Syrian regime and Jihadist groups towards the Christian minorities in Syria. In other words, Bush implies that the Christians are given the priority not because of their religious belonging, but because they are the most harmed by the harshness of war as a minority. The victimization of the refugees and the emphasis on the Christian ones is shaped by Bush's ideological use of lexicalization to raise the public sympathy towards the Christians' suffering in Syria. Moreover, Bush used discursive strategies like security burden, fallacies and reasonableness to emphasize that the US has no racist prejudices against the coming refugees; however, its capacity to welcome them is monitored by its security challenges. To make of this migration policy supported by the public he resorted to the use of authority, norm expressions and consensus. Also, for the

sake of keeping his face safe from the critiques of his receivers he resorted to discursive vagueness and evasion. Thus, Bush's discursive strategies served for his denial of racism.

(T2) Obama's speech

President Obama initiated his press conference with a couple of sentences that emphasizes that the issue of the Syrian refugees has never left the American and the European political debates. First, by saying "one of the places that you're seeing this debate plays itself out is on the refugee issues", Obama highlights that the issue of migration is one of the crucial topics that is at the top of both American and European political agenda. Second, Obama's affirmation "both in Europe and in, I gather, it started popping up while I was gone back in the United States" implies that both the Americans and the Europeans are working hard on how to solve the crisis of the Syrian refugees. The use of the embedded sentence "I gather" should not move silent because it is not inserted in that position at random; however, it is employed to serve a well-determined communicative function which is that of emphasis and stress. Thus, the critical investigation of this couple of sentences shows that Obama resorted to emphasis to highlight both the Americans' and the Europeans' full preoccupation with what is going on in Syrian and especially the refugee crisis.

Obama's emphasis on the American and European preoccupation with the refugee crisis finds its justification on the way he described the refugees. Here, Obama resorted to the strategy of actor description to construct the image of the miserable situation in which the refugees are living to show to his public that he and his administration are aware about these difficult circumstances where a huge number of refugees live. According to Obama's description, the refuges are: a) harmed by terror (the people who are fleeing Syria are the most harmed by terrorism); b) the result of a civil war (they are the most vulnerable as a consequence of civil war and strife); c) of different ages (they are parents. They are children. They are orphans); d) victims of violence (… the victims of such violence); and e) live in vulnerable situation (… help people who are in such vulnerable situations). In fact, the adjectives (harmed, vulnerable), the nouns (victims, orphans, children), and the verbs (fleeing, live) that Obama used to describe the refugees are telling to create a kind of empathy on the part of the public and catch their attention towards the harshness of the conditions in which the refugees are living. In other words, lexicalization played an important role in the victimization of the refugees because of their current situation of living. This situation is characterized by both civil war and terrorism visualized through the lexical choices Obama made to describe it (civil war, strife, violence and terrorism). To give more emphasis to the victimhood of the refugees, Obama stressed that it is not their fault or choice to be refugees through saying that they are the consequence of a civil war "…a consequence of civil war and strife …". Thus, Obama's use of actor description, lexicalization and victimization served to highlight the full engagement of the Americans on how to work with friends and allies to save the refugees from such harsh conditions. That is to say these discursive strategies enabled Obama to highlight the picture of the American politics after being tarnished by Bush's "religious test" policy.

To deny the fact of having such racist policies to welcome refugees on the basis of their ethnicities or beliefs and emphasize the US's endeavor to help those people who live in vulnerable situations, Obama made use of authority, consensus, and norm expression. First, he

used consensus "… I was glad to see that this was affirmed again and again by the G-20 – that we should not close our hearts to these victims of such violence …" to praise the team work of the G-20 states and their belief for a common humanity to help those who are in vulnerable situations. In fact, emphasizing the understanding of the G-20 and its agreement not to close their hearts to these war victims is an indirect call for the other nations of the human community to step ahead and assume their human responsibility to share the burden with the states that are most affected by refugees. Here, Obama might imply that Americans and Europeans cannot welcome all the refugees and other states should do their part to help the victims. Second, he employed norm expression "… And so we have to, each of us, do our part. And the United States has to step up and do its part" to emphasize the importance of cooperation in such difficult situations inorder not to make some countries more affected by the huge numbers of migrants while others are not interested. By this call for burden sharing, Obama might imply that America and Europe are not able to welcome more refugees and it's the responsibility of other states to open their doors and welcome part of the refugees. Third, he resorted to the use of authority illustrated by his reference to Pope Francis "when Pope Francis … he didn't just speak about Christians who are persecuted … he said protect people who are vulnerable" to deny Bush's declaration of having 'religious test' to screen migrants according to their religion. Indeed, Obama referred to the church to justify the American willingness to support all vulnerable people across the world and deny the fact of having racist ideology of discrimination and prejudice against Muslims. To sum up, Obama used consensus, norm expressions, and authority to deny any American or Christian racist prejudice to welcome refugees, to emphasize that America and Europe are not able to welcome more people, and call the other states to step up and assume their responsibility. That is to say, other states should follow the western (American and European) model of assuming human responsibility and sharing the burden of the vulnerable.

Moreover, Obama employed both strategies of burden and number game to highlight the bigger burden people of Europe, Turkey, Jordon, and Lebanon are carrying. On the one hand, he used burden "… I know that it is putting enormous strains on the sources of the people of Europe" to show that despite the security challenges the European nations stepped up and assumed their responsibility to help refugees, yet with the huge strains they face they will not be able to welcome more people. In other, words Obama highlighted the effects of the huge number of refugees on the European sources to say that they will not welcome more people not because they are racist but because of the economic burden they have. On the other hand, Obama made use of number game "… Turkey with 2 ½ million refugees" to highlight the enormous challenge this G-20 member state will face in case that more refugees will get in. Here, the employed number is politically manipulated to praise the efforts of Turkey, as the hosting country of the G-20 Summit. This number game strategy is also another form of indirect call for the other world states to step up and take their parts so that they soften the tension of the burden and the security challenges on the part of these hosting countries. Thus, both number game and burden strategies served for the denial of racism on the basis of religious beliefs. Also, they serve for the formulation and the transmission of the Obamite political call for the world nations to cooperate and share the burden that have affected the hosting countries' sources.

Indeed, the denial of having racist migration policies in America becomes more prominent with Obama's use of both strategies of populism and reasonableness. First, he employed

populism illustrated by the following statement "…When some of those folks themselves come from families who benefited from protection when they were fleeing political persecution that's shameful" to emphasize that America is the land of diversity and it is used to protect vulnerable and persecuted nations. In fact, this communicative style is used to show to the public that the nations who dwelled the US when they fled persecution in their native states will not practice segregation once they are in peace because they know what is meant by persecution. Here, Obama resorted to this socio-cultural fallacy to emphasis that the US is the land of diversity and deny having such racist policies that he described using lexical terms; like the adjective 'shameful'. Second, he resorted to reasonableness "…I think it is very important for us right now, particularly those who are in leadership, particularly those who have a platform and can be heard, not to fall into that trap, not to feed that dark impulse inside of us" to highlight that he, his administration, and the Americans in general are against this dark way of thinking and they always call for diversity. In other words, calling for 'religious test' in the screening of refugees is not American and it's the other's (out-group) tradition to terrorize people because they are different from them. Here, Obama might imply that though the Americans and the Europeans were harmed by the smuggling extremists who feed this dark way of thinking, they will not close their hearts to the victims of war. To sum up, both populism and reasonableness served for the denial of any racist thinking and policies on the part of the Americans and the emphasis of the western values of diversity, tolerance, hospitality, and etc.

To sum up, the critical analysis of the discursive strategies Obama employed in his press conference speech served for the emphasis of America's stick to international values of diversity, responsibility, tolerance and etc. as well as for the denial of having racist policies. For instance, the lexical choices Obama made in the description of the refugees (actors) served to raise public empathy and highlight the victimhood of these vulnerable people. Also, his use of number game and burden served to emphasize that America will not receive more refugees not because it has racist migration policies, but because of some economic and security challenges. This, in fact, signals the existence of an indirect call on the part of Obama for the rest of the world states to step up and share the burden with the most affected countries. That is to say, even if Obama's speeches seems to be an attack to Jeb Bush's racist policy at the surface level of analysis, it is proved to justify the same policy of restricting the number of the refugees coming to the US at the deep level of analysis. Thus, Obama's denial strategies are highly manipulative and what makes of his speech more deceptive is his repetitive use of negation "this is not American … that is not who we are … we don't have religious tests to our compassion". The surface reading of these negative statements makes us understand that Obama's administration is against Bush's restriction of the number of refugees and it will welcome and save more persecuted people. However, this is not the case because the analysis of the above stated strategies showed that the Obama administration oriented its call to the world community to help sheltering and saving these asylum seekers. So, does this means that the US initiates the political propaganda of saving refugees and let other countries to do the mission?

II. Policy justification

In this section, I will focus on the determination of the logical structures of the plans both Bush and Obama designed for the justification of their public policies. Here, we notice both

speakers linked the issue of refugees with that of terrorism what makes the logical connection between the justification of migration policy and war on terror policy worth exploring.

(T1) Bush's interview

The critical study of Bush's interview revealed that he employed a well-structured cognitive schema to defend his policy. This schema can be summarized in the following nine strategies:

1. Claiming the policy: Governor Bush stated his talk about migration by presenting his view on how to deal with the refugees. First, he claimed that the US should go through a screening process and take a limited number. Second, he declared that the best plan to act is to create safe zones inside of Syria to save the refugees from the brutality of the regime and the fighting groups. Third, he highlighted the victimhood of the Christians, as a minority ethnic group in Syria, to declare welcoming just Christian refugees and not others. While being asked by the radio presenter about how screeners will tell which refugee is Christian and which is not, he responded that it is easy and that they used to do that before and all the time "we do that all the time". To put more emphasis on the utility of this screening process, he gave the required time "It takes almost a year for a refugee to be processed into the United States. Finally, the policy Bush claimed highlights the impact of the racist ideologies of religious discrimination in shaping one's political decisions and claiming for actions.

2. Highlighting the goodness of the self: While being asked about his opinion on how to deal with the refugee issue giving the smuggling of terrorist attacks, Bush responded with a strong emphasis on the notions of threat, caution, and protection to show that the goodness of the Americans and Europeans to keep their borders open to refugees becomes a big threat. Then, he emphasized the victimhood of the French nations to highlight that the French who showed hospitality to welcome the refugees are facing a potential threat. Here, Bush might imply that we (American and European) should learn from what happened in France and solve the refugee crisis inside Syria. So, Bush's claim to create safe zones inside Syria is justified.

3. Highlighting the danger of the other: Bush highlighted from the early beginning that the coming refugees represent a threat to the US and the European states since terrorists are proved to smuggle among them and commit terrorist attacks. To emphasis the potential danger of the immigrants, he: a) claimed taking a limited number; b) called for extreme caution; c) called for border protection; d) called for the empowerment of counterintelligence capabilities; e) warned his country; f) warned the western civilization; and g) called for the US leadership to fight the threat. Thus, Bush's strategy to highlight the danger fits with his migration policy to justify the need for safe zones inside of Syria instead of welcoming more refugees to the US and Europe.

4. Highlighting the challenges: While trying to justify his policy of creating safe zones inside Syria to end the refugee crisis, Bush emphasized the security challenges the US and the European states are facing with the smuggling of the terrorists among the refugees. He explained that welcoming more refuge without having the national security challenge will be risky. Here, the way Bush presented the security challenge benefits from his description of the danger of the other to justify his claim that creating safe zones inside Syria is the best way to deal with the refugee crisis.

5. Making connection between migration and terrorism: Before speaking about how to deal with the refugee crisis, Bush declared the US responsibility to lead in Iraq and Syria to eradicate the ISSI. This implies that migration is the means through which terrorism is transmitted from Syria and Iraq into the US and the European states. In fact, this is justified by the concrete example of the Paris attacks that is very close to the audiences' minds. Since migration becomes a way to terrorists to smuggle into Europe and the US and a source to threat the national security there, creating safe zones inside Syria is justified to be the "best way" to deal with the refugee crisis according to Bush. Thus, solving the refugee crisis inside Syria and defeating terrorist groups in their land is better than welcoming refugees and being threatened in our home lands as Europeans and Americans.

6. Attacking the other's policies: Bush attacked Obama for having no strategy concerning how to defeat the ISSI "The president has admitted he does not have a strategy as it relates to ISIS" and Hillary Clinton for saying that it is not our fight to destroy the ISSI "Hillary Clinton last night said that it's not -- it's not our fight". Bush attacked the Obama administration to highlight his political wisdom as a future president to the US. In fact, having a strategy is one of the steps of success while planning to act in a given situation. Here, Bush emphasized the need to have a strategy "I would first have a strategy" as the important step to defeat terrorism and solve the refugee crisis. Then, he equated creating a strategy with his claim to create no-fly zone and safe heavens in Syria "… creating a strategy means that we -- we create a no-fly zone, create safe heavens". Thus, Bush attacked Obama's administration to justify that his claim for creating a "no-fly zone" is the best way to solve the refugee crisis and avoid the smuggling of terrorists in the US and Europe.

7. Determining allies and enemies: Bush started his war on terror by naming allies and enemies. On the one hand, he classified the enemies into three categories. First, he designated the ISSI as the first and foremost enemy the US should lead to eradicate the ISSI from the surface of the earth in order to stop the infiltration of terrorist groups into western countries. Second, he classified the Assad regime as a brutal regime that should be taken out to solve the crisis in Syria and prevent the arrival of immigrants to the US and Europe. Third, he designated Russia and Iran as the supporters of violence and brutality. On the other hand, he classified the allies into three groups. First, he emphasized the need to have the support of the European allies. Second, he called the Arab allies and friends to support one fighting force of the Syrian Free Army to rebuild up. Third, he highlighted the need to embed other fighting groups like the Iraqi military, the Kurdish forces, and the Sunni tribal leaders to help eradicate the ISSI. In brief, Bush's determination of allies and enemies played a very significant role in the justification of his plan to create a no-fly zone and solve the refugee crisis inside Syria instead of welcoming more refugees and being threatened in our homeland.

8. Praising previous policies: While being asked about his view towards his brother's strategy of war on terror, Bush responded by showing that what he did is what the Americans need to do again "… that is what we need to do again". Here, Governor Bush expressed his appreciation of his brother's fight for national security saying that "… he viewed it as a national security fight and he led". Moreover, Bush's top admiration of what his brother did culminates in this quote "… I don't think anybody would question that my brother was in that fight". This quote implies that not only Jeb Bush appreciated the former president G. W. Bush, but the Americans should admire it also since it is a fight for the US national security.

Thus, Bush's admiration of his brother's policy on the war on terror is politically manipulated to justify his policies on migration and war on terror.

9. Framing the war on terror: By determining the source of threat, the means through which terrorists reached Paris, the enemies, and the allies, Bush provided to his audiences a clear map on how to defeat the terrorists in their homeland and prevent the arrival of the immigrants by offering them safe shelters. In fact, Bush's schema made it possible to resolve the crisis in Syria since there is a clear map on how to defeat terror, get rid of the regime's brutality, and restore peace in this war-torn country. In brief, the logical framing Bush offered to make clear how to defeat terror is rhetorically manipulated to convince his public that a no-fly zone is the best way to deal with the Syrian refugee crisis.

To sum up, the nine strategies Bush resorted to in order to justify his "no-fly zone" policy to resolve the refugee crisis in Syria showed that terrorism is politically manipulated to deny the impact of such racist ideologies on what he declared as public policy. In fact, the connection he made between migration and terrorism makes of the security burden one of the major challenges the US and European states fear to welcome more refugees.

(T2) Obama's speech

The analysis of Obama's speech showed that he used a well-defined cognitive schema to defend his public policies. This schema is summarized in the following nine strategies:

1. Highlighting the US's preoccupation: President Obama started his speech by highlighting that the question of the Syrian refugees is central for the American political debates to show to the public he is addressing that the US is up-to-date with what is going on in Syria.

2. Highlighting the need of the refugees: Obama focused on the description of the miserable conditions the refugees are living in to highlight their need for humanitarian help. In fact, Obama's victimization of the refugees is a strategy that can serve two political functions: reflecting the speaker's empathy and creating empathy on the part of the audience. While the first is meant to emphasize the Obamite administration's preoccupation with the refugee crisis, the second is used to call for burden sharing.

3. Praising the welcoming states: Obama expressed his emotions of appreciation and praising to different persons, states, and organization. First, he expressed his emotions of eagerness and congratulation to the important affirmation of the G-20 not to close their hearts to these victims "… I am glad to see that this was affirmed again by the G-20 – that we do not close our hearts to these victims of such violence". Second, he praised people from Europe – naming Chancellor Merkel – for their courageous stance to assume their moral responsibility "In Europe, I think people like Chancellor Merkel have taken a very courageous stance in saying it is our moral obligation as fellow human beings to help people who are in such vulnerable situations". Third, he expressed his emotions of praise to states like Turkey for welcoming 2 ½ million refugees as well as Jordon and Lebanon for admitting refuges. Finally, Obama's feelings of praise culminated in his emphasis on these people's strong belief in a common humanity to keep their borders open to the victims of war.

4. Highlighting the burden: Obama's expression of praise for the welcoming people and countries is associated with his emphasis on the burden they are carrying regarding the huge

number of the coming immigrants. First, he highlighted the economic burden this huge number of refugees is putting on the European nations. Second, he declared that states like Turkey, Jordon, and Lebanon are the most burdened nations. In fact, Obama's emphasis on the burden the huge number of refugees put on the welcoming states is an indirect call for the remaining states and nations of the glob to take a courageous stance and assume their moral obligations towards such vulnerable people.

5. Calling for the sharing of the burden: After praising the welcoming states and highlighting the burden they are carrying because of the huge number of the immigrants they admitted, Obama called for all the nations to step up and assume their moral obligation. This direct call is, in fact, politically manipulated to highlight that other states should open their borders and help the victims because the US, the European, and the Syrian neighbor countries are suffering the burden. That is to say, it is the right moment to share the burden.

6. Attacking the other's policy: While calling for the sharing of the burden, President Obama attacked the migration policy of "religious test" Governor Bush declared in his interview on CNN one day before the G-20 Summit. In fact, Obama's refusal of Bush's declaration is expressed in the form of: a) surprise: Obama initiated his refusal by expressing his feelings of surprise towards what he heard from a political leader who has platforms, followers and can be heard widely; b) negating this racist declaration to be American "that's not American"; c) denying the fact of being racists "that is not who we are"; and d) denying the fact of having religious tests in the American political traditions "we don't have religious tests to our compassion". Thus, Obama's attack to Bush's declaration is politically manipulated to highlight the image of the US politics in the G-20 summit. That is to say, this attack is not meant to change the US migration policy, yet to deny having racist ideologies.

7. Making connection between migration and terrorism: Obama started his connection between migration and terror with reference to the former President George W Bush's war on terror to highlight that America is on war against terrorism and not in a war of religions. Then, he moved to speak about the ISSI to show that they are fighting it because they refuse the extremist ideologies it defends "… the values that we are fighting against ISSI for are precisely that we don't discriminate against people because of their faith". Here, Obama tries to highlight that it is not the we (American and European) who have religious discrimination, but it's the other, they (non-westerners). Also, he denied the fact of treating people badly because they are different from them "… we don't kill people because they are different than us" to make prominent the American values of difference, tolerance, and solidarity. Finally, he made clear the difference between the in-group (westerners) and the out-group (ISSI and other terrorist groups) "… that is what separates us from them" to justify that the US has no religious discrimination "… we don't feed that kind of notion that somehow Christians and Muslims are at war". Thus, the connection between migration and terrorism Obama made in his speech served to highlight that America has no religious discrimination concerning the refugees; however, welcoming more refugees depends on the security challenges.

8. Praising previous policies on the war on terror: While making connection between migration and the war on terror, Obama showed a great inspiration towards the former US President George W Bush's policy. The way he praised George Bush's policy is structured as follows: first, he highlighted his disagreement towards Bush's policy "I had a lot of disagreement with George W Bush on policy …" to show that he do not allow religious

discrimination. Second, he expressed his proudness to what George W Bush did after hearing him affirming clearly that it is not a war on Islam "… but I was very proud after 9/11 when he was adamant clear about the fact that this is a war on Islam" to highlight that the Americans have no racist prejudices in their political traditions. Third, he expressed his full admiration of this example "… it was the right one. It is the right impulse" to highlight that he and the American leaders are in a fight against terrorism and not against Islam. Fourth, he called the Americans to follow this example "… they should follow this example". In brief, Obama's reference to George Bush's policy was meant to convince his public that the Americans do not have religious discrimination in their compassion.

9. Framing the war on terror: After making connection between migration and terrorism and praising George Bush's policy on the war on terror, Obama moved to the framing of how to fight terror and defeat the ISSI. He declared that the war on terror should start from the place of speaking. Then, he gave his description of the strategy on how to do that on the real social context. The political strategy he described consists of the following steps. First, he addressed his public not to promote such extremist ideologies "… by not promoting that kind of ideology, that kind of attitude". Here, the advice is addressed to the humanity in general. Second, he called the Muslim community not to excuse anti-Western and anti-Christian sentiments "… the Muslim community has an obligation not to in any way excuse anti-Western and anti-Christian sentiment". Third, he called the Christians to have the same obligation not to promote extremist ideologies "we have the same Obligation as Christians". Finally, he reminded his public that the US has not religious tests in its political traditions and that Americans show compassion to everybody regardless of the differences. To sum up, Obama's framing of terror moved from the collective responsibility to the ethnic responsibility to the US responsibility as a part of the Christian community to emphasize his denial of having religious test in the American compassion.

Now, let me say that Obama is resort to terrorism served to deny the fact of having religious tests and extremist ideologies in the American political compassions. The connection between migration and terrorism is proved to be politically manipulated to highlight that the US doesn't close its borders on the faces of the victims of war; however, the security burden is the challenging matter. The economic burden is also addressed to call all the nations of the Glob to step up and assume their human responsibility. Briefly, Obama didn't say it explicitly that the US could not welcome more refugees like Bush did. However, the different steps he followed for the justification of his policy revealed the implicit meaning that the US could not admit more refugees and that all the world nations should share the burden.

III. Political continuity

The critical study of the way racist ideologies are denied and how public policies are being justified in the texts of both Jeb Bush's interview and Barack Obama's speech showed that the issue of political continuity among the successive US presidential administrations can be traced in five points. These are: the attack-defense policy, the denial of racism, the justification of migration policy, the justification of war policy, and the praising of the previous policies.

1. The attack-defence policy: The strategy of attacking the counterpart's policies played a very significant role in structuring the justification of the speakers' claims for action. For

instance, Jeb Bush attacked the Obamite administration for not having a strategy to fight the ISSI to highlight his political intelligence to think about a strategy before acting. Also, his emphasis on the cooperation with the commanders of the state is rhetorically manipulated to show the effectiveness of his political strategy on how to defeat terrorism. Moreover, Obama attacked the candidate to the coming presidential elections Governor Bush's claim of welcoming only Christian migrants to deny the fact of having 'religious tests' in the American political compassion. Obama showed also a kind of disagreement with the former president George Bush to highlight that the US has no prejudices against the others because of their religions and that whatever is the presidential administration the US do not promote and feed the dark ideologies of being in a war of religions. In fact, both Bush and Obama resorted to the attack strategy to defend the US at different level; like politics, national security, international relations, inter-cultural relations, and etc. In brief, the political continuity between Bush's and Obama's political views culminates in their defense of the former President George W Bush's policy on the war on Terror.

2. The denial of Racism: Though Bush claimed the 'religious test' policy explicitly, he resorted to the security burden to show that the US could not welcome more refugees because they represent a challenge to the American national security since terrorists are used to smuggle among refugees. Also, he resorted to the victimization of the Christian minority in Syria to justify that he decided to welcome Christians not because he defends religious discrimination, but because these are the most harmed and segregated against by the majority Muslims. In other words, the other (Syrians) has shown a kind of discrimination towards our follow Christians and we (Americans) should interfere to rescue them. Here, the denial of racism is a discursive strategy Bush manipulated to justify his policy not to welcome more refugees to the US by solving the crisis inside of Syria. In the same way, Obama resorted to the denial of racism to highlight the US's full preoccupation with the Syrian refugee crisis. In fact, he emphasized the victimhood of the coming refugees to reflect personal empathy and create sympathy on the audiences to share the burden and help the hosting countries to secure the affected people. He denied the fact of having religious tests in the American political traditions to stress the fact that Americans show compassion to all people regardless of their differences. However, his emphasis on the security burden, his call for burden sharing and his connection between terrorism and migration helped decoding the central message of his speech manifested in the inability of the US to welcome more refugees and the need of other nations to step up and assume their human responsibility. To sum up, both Bush and Obama used the denial of racism to defend the same migration policy resumed in the reduction of the number of refugees to the US. In reality, the use of the denial of racism to defend the same policy despite the differences expressed at the surface level of discourse structure (attack) is a good proof for the political continuity among the US administrations.

3. The justification of migration policies: The critical study of the denial of racism and policy justification in the texts of both Bush' interview and Obama's speech proved that they defend the same migration policy 'no more refugees' to the US. Moreover, the resort of both speakers to terrorism to justify public policies is a good justification for the existence of political continuity among policy and decision makers regardless of party differences. Thus, the way policies are publically justified is a good instance for the justification of continuity at the level of the US foreign policy.

4. The justification of the war on terror: Though Bush emphasized the existence of difference between his strategy and Obama's strategy on how to defeat the ISSI, the speakers' agreement on George Bush's policy as the 'right impulse' to follow signaled the existence of a unified American political view on how to defeat terror. In fact, Jeb Bush focused on how to build a military strategy through listening to commanders and embedding with allies and friends to remove the ISSI. However, Obama focused on solving the problem from its roots by calling the public not to promote that kind of extremist ideologies and attitudes. He emphasized tolerance and the acceptance of religious differences. Despite the difference on how to defeat terror, the speakers showed a kind of agreement on the need to fight terror across the world. Thus, war justification is another strategy to show political continuity among the US administrators and policy-makers.

5. Praising previous policies: Bush's and Obama's praising of former President George W Bush's policy on the war on terror is another proof for the political continuity the speakers' discourse on migration and terrorism highlighted. In fact, the traces of political continuity detected at the level of the above four points culminated at the level of this point, praising previous policies.

To sump, the critical analysis of the two texts of the corpus highlighted the existence of a political continuity among the US successive administrations despite the differences the speakers expressed at the surface level of discourse (attack). In fact, the analysis of these texts showed that the denial of racism, the war on terror, and migration policy form a triangulation that is required for the deep understanding of how the US politicians highlight the common good and mystify the ideologies of self-interest to justify foreign policies. Here, both Bush and Obama mystified the American geo-economic and geopolitical interests in Syria and resorted to the justification of the war on terror and the denial of racism to justify their migration policies. Moreover, Bush declared the US leadership and emphasized the need to embed with friends and allies to support them to defeat the ISSI. In the same way, Obama highlighted the US's preoccupation with the refugee crisis and called the other nations to step up and assume their human obligations. This sort of resemblance on the structure of the logic of both speakers is also another evidence for political continuity. After justifying the notion of political continuity, one might ask the following question: to what extent does an elected president have the power to shape the US foreign policy?

Conclusion

The critical study of the texts of Bush's interview and Obama's speech revealed that racist ideologies and practices are expressed and denied at various levels of discourse structure to serve for the justification of the speakers' policies. In fact, the semantic analysis of these texts showed that lexicalization played an important role in structuring the speakers' description of the actors (Refugees, Assad regime) as well as in shaping their expression of the emotion of empathy. Moreover, the critical study of the way the speakers' lexical choices are affected by the context of speaking (pragmatics) highlighted that they showed difference at the level of their explicitness/implicitness the moment they deliver their migration policies to the public. While Bush is proved to be more explicit by declaring 'welcoming only Christian refugees' and 'creating no-fly zones', Obama is found to be less explicit by defending the same policy of welcoming 'no more refugees to the US' through the call of the other nations to step up and share the responsibility. Though Obama attacked Bush's declarations at the surface level of

analysis, he proved to defend the same policy at the deep level of analysis (implication) which is a good proof for the existence of political continuity in the US regardless of party differences.

The results of the study showed that the speakers resorted to the use of reasonableness and fallacies to manipulate their public and convince them that what they are claiming are the best ways to solve the refugee crisis. While Bush called for the creation of 'no-fly zone' to prevent the immigrants from arriving to the American and European borders, Obama highlighted the need of the other states to interfere and help welcoming refugees. They also manipulated the notion of burden to highlight that the US and Europe could not welcome more refugees because of the security and the economic challenges their people are facing with the huge number of refugees crossing their borders. Here, the strategy of burden played an important role in denying racist ideologies/practices and justifying the speakers' policies. In addition, both strategies of norm expressions and authority are also proved to be manipulated to justify the speakers' claims for action, to deny racism, and to persuade the international community to help by sharing the burden carried by the hosting countries.

However, the strategies of number game and populism traced in Obama's speech where not detected at the level of Bush' interview might be due to the degree of explicitness that differentiate Bush's talk from that of Obama. In fact, Obama used these two strategies to highlight the economic burden of migration on the hosting countries and call for the sharing of the burden to imply that the US will not be able to welcome new immigrants, which is not the case of Bush.

The way policies are justified while denying racism is traced through the logical schemas the speakers followed to show that what they are claiming are the right choices to solve the refugee crisis and get rid of the harms of terrorists. In fact, Bush's argument to defend his public policy (migration) is structured in a logical way that reflects his views towards the migration crisis as well as in the way that highlights his sway between explicitness and implicitness in expressing racist ideologies. As I have shown before, this political argument is built upon nine steps that I divided into two categories according to their degree of explicitness. First, the explicit declaration of segregationist ideologies manifested in the claiming of the policy. Second, the denial of racism traced in the strategies of: a) highlighting the goodness of the self; b) highlighting the danger of the other; c) highlighting the challenges; d) making connection between migration and terror; e) attacking the other's policy; f) determining allies and enemies; g) praising previous policies; and h) framing the war on terror. However, Obama's argument to defend his policy (migration) is built upon nine strategies that I divided into two types according to their functions. First, the preparation for the call represented by Obama's: a) emphasis of the US preoccupation with the refugee crisis; b) stress of the need of the refugees; and c) praise of the welcoming countries. Second, the call for the sharing of the burden traced though his: a) emphasis on the burden of the hosting countries; b) direct call for the sharing of the burden; c) attack the other's policy; d) connection between migration and terrorism; e) praise of previous; and f) framing of the war on terror. Here, the logical structure of Obama's argument reflects the degree of implicitness while expressing the US's inability to welcome more refugees. Thus, the way arguments are structured highlighted that the denial of racism is rhetorically manipulated to justify the speakers' policies.

In brief, the way racism is expressed and denied and the way the speakers' arguments are structured to justify their public policies made clear the political continuity existing among the US administrations regardless of party differences. Continuity, indeed, is traced at the level of the following five points: the attack-defence policy, the denial of racism, the justification of migration policy, the justification of war on terror, and the praising of previous policies. The discussion of these points shows that the denial of racism and terrorism are politically used while seeking for the justification of foreign policies.

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The Analysis of Iranian English School Text Book: A CDA Study Based on Norman Fairclough's 2001 Model

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Abstract

The present study employed a Critical Discourse Analysis (CDA) approach to investigate the linguistic representation of male and female social actors in American English Files. To this end, Fairclough's (2001) critical text analysis Theory Model was adopted to reveal the ideology behind the constructions. Diverse issues and themes raised in EFL course books with various illustrations in exercises and readings. This study sought to investigate aspects of textbook parts as represented in one of the currently used English language series, namely American English Files series, in effect, the study analyzed the series in terms of three major aspects of gender (relations, positions). Adopting the critical discourse analysis framework, in general, and Fairclough's (2001) critical text analysis, in particular, the current study aims at examining 2 aspects of meaning, namely social relations, subject positions in the conversation as well as vocabulary and grammar parts. Regarding subject positions, the data analysis showed that American English File mostly focused on uncontroversial issues. Additionally, this series represents the discourse and culture of western countries, which can employ specific ideologies on language learners.

Keywords: Subject position, Social relation, American English File.

Introduction

Despite the move towards technology, textbooks still serve as the most common educational tools in classroom content. Razmjoo & Jozaghi (2010) consider textbooks, teachers, learners and context as the four main factors in the educational context. “textbooks are not merely the routine instruments of the language for teachers, indeed they are an embodiment of the goals, of the particular teaching/ learning circumstance” (Tomlison,2003). According to Kemp (1977) books are part of educational system on which the social, cultural, scientific and mental growth of learners depend. Hutchinson and Torres (1994, cited in Litz, 2005) suggest that “the textbook is an almost universal element of teaching” (p. 4). It is worth mentioning that English language teaching and textbook publication is ideology-led. This way of looking at language and English language textbooks is seriously considered by Fairclough (2001) and he calls it critical language study (CLS). Where the critical pedagogy, as an approach for making learners think critically, came into the scene in order to show the essential effects of the curriculum in making up perspective of social issues such as gender, class, etc., in constructing subjectivities and identities. Consequently, selecting an appropriate and suitable textbook for a class has been one of the most important tasks for teachers. American English File textbooks investigation has a short history in Iran. It is obvious that evaluating the materials used in EFL classrooms is a demanding job since materials and especially textbooks comprise the second main resources after the teacher that language learners have access to.

Review of the related Literature

According to Brym and Lie (2007, p 97),"Teaching materials presented in textbooks are one of the mostly influential gender agents". Many scholars, know that the EFL textbooks are the main source for examining gender representation as they are designed to reflect the most common and dominant features of gender representation in a society. In addition, EFL materials can also provide a linguistic background for gender description. The relationship between language and gender and how it is represented has been greatly disputed in sociolinguistic studies since the mid to late 1960s. Many studies have been conducted in the field of gender representation in EFL textbooks (e.g. Skliar 2007; Hamdan 2010; Foroutan 2012; Kim 2012; Amini & Birjandi 2012; Nagatomo 2010; Kobia 2009). In 1978, Hartman and Judd conducted a survey of several textbooks and observed that not only did women suffer from low visibility, but the references to females in the text were considerably outnumbered by references to males. More recently, textbook have been analyzed based on Fairclough, 2001 theory to present quantitative statistics of the included types of intelligences in the “Right Path to English Textbook” (Taase, 2012). Beyer et al. (1996) examined gender representation in sexuality education curricula. The study examined drawings, images, and texts. The findings were surprisingly high. Males depiction acted in contect such as desire, exploitation and drugs addiction. However, female depiction occurred in body images, hygiene and organs diseases. In another study, Hogben & Waterman (1997) examined the diversity and gender issues in introductory psychology textbooks at freshmen level. They analyzed texts and photographs in 28 textbooks. They concluded that females were significantly underrepresented in both texts and images. Jarbawi (2002)

investigated the image of women in different textbooks at Palestinian schools. She claimed that women were depicted in traditional roles such as housekeepers, and they were not considered as prominent character. Shteiwi (2003) examined gender stereotypes in textbooks used at primary school in Jordan and concluded that males dominated public roles while females were rendered despite the measurements taken by the ministry of education. Chick (2006) studied males and females' representation in history textbooks used in secondary schools. She examined gender issue via analyzing illustrations and texts. The results of her study show that the history books were still unbalanced; females were underrepresented when compared to males.

Statement of the Study

In developing countries textbooks, play main part in contributing to gender and social class. Kemp (1977) maintains that books are part of an appropriate system of education on which the mental development of learners depends. Halliday and Hassan considered a text as 'an instance of process and product of social meaning in a particular context of situation' by this definition they went beyond the level of stressing the relevance of the context of situation and the functional characteristic of language ;likewise, they provided a concrete methodology of language by recognizing three major types of semantics (or meta functions) in every language: interpersonal, ideational (experiential and logical), and textual (Halliday, 1970, 1973). A textbook can be simply defined as "a standard work on a particular subject designed for classroom use with appropriate vocabulary, illustrations, student exercises and teacher aids" (Crossley and Murby 1994, p. 100). The textbook is an essential vehicle for the socialization of gender at school. Thus, it should expose students to a balanced view of the roles and responsibilities that males and females share in a society. Regarding the main role textbooks play in educational system, practitioners should be knowledgeable enough in order to examine the content of books in order to choose the best textbook for use in instructional settings. To this aim, some researchers have enumerated different characteristics for effective and good textbooks. People can be both informed and controlled by language, and of course can inform and control others. In this study the researcher is going to conduct a CDA-based research on the English textbooks currently in use in Iran to find whether they are biased in regard to social problems such as gender differentiation, power dominance. One of the issues recently attracted the attention of researchers, especially the critical discourse analysts, is the investigation of gender bias or sexism in different domains including textbooks. Unlike the previous studies, the present study evaluates one of the Iranian English School English Textbooks *"American English File"* based on Fairclough, 2001.

Theoretical Framework

Critical discourse analysis (CDA) is an academic research paradigm aiming to investigate "the power relations, ideological manipulations, and hegemony" (Rahimi & Sahragard, 2007, p.1). CDA indicates formerly known critical linguistics (CL) (Wodak, 2002) that developed in the late 1970s (Fowler &Kress, 1979). Fairclough (1995) defines critical theory as "any theory concerned with critique of ideology and the effects of domination" (p.20). CDA boards on

decoding and clarifying both "opaque and transparent structural relationships of dominance, discrimination, power and control" (Wodak, 2007, pp.208-209). Designing and developing any ELT textbooks weights considering a variety of factors, such as, age, ethnicity, class, gender, ability levels and purposes of the curriculum. There is no doubt that examining any textbook may reveal the pattern through which the content of the textbooks was being included or even excluded regarding any particular factor. Norman Fairclough is one of the most influential researchers in the domain of CDA taking a specific middle range theory based on Halliady's systemic functional linguistics theory which denotes a "pragmatic, problem-oriented approach" (Meyer, 2001, p. 28). Fairclough assumes a semiotic element for every social practice that is composed of dialectically related elements of "productive activity, the means of production, social relations, social identities, cultural values, consciousness and semiosis" (Fairclough, 2001, p.122). In Fairclough's view, CDA is the "analysis of the dialectical relationships between semiosis (including language) and other elements of social practices" (Fairclough, 2001, p.123). Genres and styles are the constituted elements composed of "these semiotic aspects of social practice" (Meyer, 2001, p. 22). According to Chuliaraki and Fairclough (1999) CDA is an analytical approach that "brings social science and linguistics together within a single theoretical and analytical framework through setting up a dialogue between them" (p.6). Fairclough (2001) claims that discourse and other complex objects such as objects in the physical world, persons, power relations and institutions, are interrelated elements in social activity. Thus, there is no doubt regarding the crucial role played by textbooks in language learning (Ansari & Babaii, 2003; Esmaili, 2011). Thus, nobody who is interested in modern society, and relationships of power in modern society, can ignore language (Fairclough ,2001). According to Bourdillon (1992) textbooks are bound collections of textual and visual material, designed for teaching and learning particular subject. Thus, it could be concluded that textbooks are very important in all educational institutions all over the world.

Table 1: Formal features: Experiential, Relational, Expressive Values (Fairclough, 2001, p. 94*)*

Dimensions of Meaning	Values of Features	Structural Effects
Contents	Experimental	Knowledge/beliefs
Social relations	Rational	Social relations
Subject Positions	Expressive	Social identities

Fairclough (1989) expects content as an experience of the social or natural world like consumer-oriented or interactional and interpersonal content values. He also considered *Relations* as social relationships enacted via the text like classmates or colleagues or friends. Lastly, he mentioned that *Subject positions* refer to the social identity of interaction like businessman or employee or employer. Ndura (2004) considers early adolescence is the period of identity development when children are uncertain about who they are and what they want to become in the future. According to Hall (2014) a powerful means of conveying gender-biased language is via instructional materials and textbooks which play a crucial role in determining students' perceptions of female and male roles in society. Likewise, the content of instructional materials will affect students' attitudes and dispositions towards themselves and society.

Significance of the Study

The essential and major instrument for language learning is textbooks. Textbooks can be the source of training for teachers who are less experienced as well. They provide the idea and format which direct teachers to plan and teach their lessons. The importance and place of textbook in the process of learning is emphasized by different researchers, e.g. Hutchinson and Torres (1994) who believe "The textbook is an almost universal element of English language teaching. Millions of copies are sold every year, and numerous aid projects have been set up to produce them in various countries. No teaching-learning situation, it seems, is complete until it has its relevant textbook" (p. 315). According to Amerian (2015) a conscious or unconscious gender message is transmitting through the process of production to instruction, though it is supposed that these attempts are conscious. The use of textbooks in EFL classes is so extensive; it is considered a global component of the teaching process. It is an aiding tool not only for the teacher but also for the students (O'Neill 1982) and is very crucial for all educational institutes that offer English teaching (Litz 2005). It is widely suggested that textbooks are the concrete assessing device for students; they can measure their progress and achievements, and in response, students tend to feel psychologically secured and have clear vision when using a textbook. A textbook can play the role of a second teacher; "it contains material that is intended to instruct students directly about English-speaking cultures" (Cortazzi and Jin 1996, p. 199). According to Tahan (2015) gender representation in teaching materials can affect the learners' social life. After Apple (1993) Fairclough and other critical linguists tried to bring the notion of power into the dynamic of language and ideology. Fairclough questioned the validity of a national curriculum in order to study the texts of educational materials for their ideological content. According to Tahriri (2014) gender biases shape the mental models of both genders in which sexism is transmitted to them by which their learning might be affected negatively. Investigating this issue may clarify the perspectives and ideologies behind the way gender is formed. In achieving this aim, three major aspects of gender (relations, positions) are supposed to be scrutinized in the conversations of American English File textbooks, in order to shed light on the particular ideologies governing its preparation.

Research Question

The present study aims to answer the following questions:

Q1: What are the subject positions in the conversations of the chosen textbooks?
Q2. Is there any difference between the roles played by males and females in *American English File* series?

Methodology

This study tried to investigate the American English File textbooks utilizing a critical discourse analysis approach. It worth mentioning that this study innovatively merged the principles of the critical discourse analysis and the gender studies in order to provide more reliable results. Using

Fairclough's (2001) model of CDA, the current study aimed to present an analysis of American English Files to see how the dimensions of meaning were reflected in the linguistic features of texts in these textbooks. It is worth mentioning that the number of pages in each unit of the above textbooks is not somehow different. It was assumed that by analyzing units the aspects of relation, and subject position could be depicted to a certain degree.

Material

An ELT textbook series, namely, *American English File* series was selected as the materials of this study. The *American English File* is multiple-skills general English textbook authored by Clive Oxenden and Cristina Latham Koening, which is published by Oxford Press in 2006. The textbook was republished during the following years. *American English File*, a dynamic 5-level course for international communication uses the natural language that people really speak. With a learner-centered approach, the *American English File* series consist of student's books, workbooks, and teacher's books along with CD and printable activities as well as TV Video programs. Overall, this book seems to be motivating for both the instructors and students, because of the colorful layout and well-organized presentation of the material on the one hand and authentic language provided in most sections of the course-book on the other hand. In effect, the conversations of the *American English File* series were analyzed based on a model designed and adopted according to the principles of CDA in general and Fairclough's (2001) model in particular.

Procedure

A significant number of language schools in Iran are formed to teach students regardless of deficiencies resulting from the cultural and educational systems and sociocultural impacts on learners' awareness. In order to realize the reasons why the educational system in fact, do not achieve a relative success and why some Iranian English teacher do not meet students' needs adequately, put weigh on the ideology investigation which exists behind a series of international English textbooks. Each of the above categories was emphasized in order to determine if *American English File*s series was sufficiently gender-balanced or if a significant imbalance existed. In fact, gender representation in conversations as well as pictorial representation of gender were analyzed by applying a critical discourse analysis perspective. To this end, Fairclough's (2001) three-dimensional model was adopted.

Results

The purpose of this study was to find out the relations that exist in the conversations of *American English Files* series as well as to identify the unequal positions distributed between females and males. Subsequently, it was revealed that both genders nearly play equal relations and positions. Table 1 shows the frequency of positions that each gender possesses in these equal relations is almost equally distributed. Each gender almost possesses the frequency of half of these relations

which is indicative of approximately equal positions of both genders in the relation dimension in the *American English File* series.

Table1. Frequency of gender representation in conversation parts in *American English File* series

Equal Relations (X-Y)	No. of "X" Incidents	Female as "X"	Male as a "X"	No, of "Y" Incidents	Female as "Y"	Male as "y"
Friend-Friend	**46**	**22**	**24**	**35**	**19**	**16**
Student-Student	**11**	**7**	**4**	**8**	**3**	**5**
Colleague-Colleague	**3**	**2**	**1**	**3**	**2**	**1**
Clerk-Cleark	**1**	**0**	**1**	**0**	**0**	**0**
Neighbor-Neighbor	**3**	**1**	**2**	**2**	**1**	**1**
Total	**65**	**33**	**32**	**48**	**25**	**23**

Regarding gender, the frequency of positions that each gender possesses in these equal relations is almost equally distributed. Each gender almost possesses the frequency of half of these relations which is indicative of approximately equal positions of both genders in the relation dimension in the *American English Files* series. With regards to gender, the frequency of positions that each gender possesses in these equal relations is almost equally distributed. Each gender almost possesses the frequency of half of these relations which is indicative of approximately equal positions of both genders in the relation dimension in the *American English File* series. However, unequal relations are not suggestive of superiority of one position over the other.

Table2. Frequency of Unequal relation

Unequal Relations (X-y)	No. of Incidents	Female as "X"	Male As "X"	Female as "Y)	Male as "Y"
Teacher-Student	1	0	1	0	1
Husband-Wife	6	2	4	2	4
Sale person-Customer	9	7	3	5	1
Receptionist-Citizen	1	1	1	1	0

Agent-Car renter	2	0	1	1	0
Guest-Clerk	1	0	1	1	1
Total	20	10	11	24	23

The following table illustrates the similarities and differences between the three categorizations of relations. As it is shown in the following table, 43% of relations belong to female-male relations. In addition, female-female relations have the percentage of 35% and male-male relations 19% out of total relations.

Table3. Total relations in American English File Series

Relations	Number of Occurrence	% of relations
Female-Male	**51**	**38%**
Female-Female	**37**	**35%**
Male-Male	**26**	**19%**
Not-Specified	**4**	**8%**
	118	**100%**

Tables 4 and 5 show total subject positions, 27.5% and 30% for females and males respectively. The fifth category possesses the highest percentage. It is obvious that the interlocutors in this group do not belong to any other categories and their subject positions are not clearly specified. The positions considered for them are their positions in the conversations and pictorial representations in which they interact. The total percentage for females possess 49.5% of subject positions and males 50.5% shows that the subject positions are almost equally distributed between both genders.

Table4. Female Subject positions in the American English File

Family	Societal	Commercial	Occupational	Other
9%	**19%**	**14%**	**21%**	**32%**

Table5. Male subject Positions in American English File

Family	Societal	Commercial	Occupational	Other
7.5 %	**17%**	**20%**	**26%**	**28%**

Discussion

Textbooks are considered as a manipulative instrument for power relations, in order to form perspectives of learners. Several researchers tried to analyze the representation of gender in ELT textbooks at all levels of education and they have focused on visual and textual presentations of female and male characters. Moreover, most ELT textbooks investigation showed that gender is always presented in a biased way (e.g. Esmaili, 2011; Nazeri, 2010; Johansson & Malmsj 2009; Farooq, 1999). Language is a means to reflect as well as challenge social positions of females and males (Weatherall, 2002). Gender, social class, age, ethnicity, education, etc. are among the

factors contributed to the social classification that is one of the measures which determines the language people use (Muto-Humphrey, 2005). Ansary and Babaii (2003) argue that language is a means to transmit different attitudes, values and norms, though it is considered as a neutral communicative instrument; accordingly, it is not unpredictable that language plays a crucial role in reinforcing or even forming attitudes and values of a society. The significant issue in the domain of *Sociolinguistics* is the relationship between language and gender. This issue emerged during the 1960s and 1970s within three books: *Male/Female Language (M.R. Key)*, *Language and Women's Place (R. Lakoff),* and *Difference and Dominance (Thorne & Henley)*. Gender was considered as a contextual dependent concept that relates linguistic strategies to males and females (Bell, McCarthy& McNamara, 2006). **"***Gender"* depicts the roles of females and males established by the society. According to Bell et al., 2006 each society has a particular point of view towards the roles played by females and males and has specific expectations from them. Ho (2009) mentioned that females occupy suppressed groups that incarnate negative characteristics as passiveness, weakness, dependence, and emotionality while males comprise the dominant groups with the positive characteristics such as strangeness, activity, independence, and rationality. These tags to females and males are not natural and inherent, but are socially and culturally constructed and supported (Ho, 2009). Two concepts are proposed about gender; one is *"gender representation"* and the other *"gender bias". "Gender representation"* refers to the way in which gender is portrayed, but "*gender bias"* refers to the unfair treatment to one gender by under-representation comparing the opposite gender (Mineshima, 2008). In forming gender, identity, educational processes, and relations play a crucial role (Özdogru, Aksoy, Erdoan, & Boazic , 2002). It is believed that schools play a dominant role in exaggerating the negative aspects of the gender roles in the outside world (Özdogru, et al, 2002). Thus, it is crucial that the curriculum provide equal opportunities for all learners which needs modification in using the textbooks in such a way that the gender bias is minimized as much as possible (Özdogru, et al, 2002).

Conclusion

Gender representation in illustrations in EFL textbooks are considered as a powerful element that might affect students' learning, motivation and social life (Porecca, 1984& Rifkin, 1998). The results of the study in terms of gender representation in EFL textbooks are parallel to many previous studies. It is stated that illustrations were more in favor of males whereas females were underrepresented. The findings of the study show that subject positions are almost equally distributed between both genders in American English File text book. The findings of this study reveal that females are illustrated as doctors, teachers, nurses and dentists on few occasions and housewives, babysitting, doing household tasks in family context. On the other hand, males were portrayed more in physically demanding jobs. The content of ELT text book needs to be observed because it has a significant effect on students' attitudes and their understanding of culture, and the world around them. Therefore, educational authorities should provide guidelines for the use of fair treatment of gender in all aspects of textbook design such as equal visibility for female and male characters and equal female/male-oriented topic presentations in dialogues and reading passages. It is suggested that policy makers and textbooks authors pay close attention to

these areas and select the textbooks in line with latest trends in the world in order to make students familiar with other countries and their cultures.

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Measuring and Comparing the Anthropometric Dimensions between Different Basic Educations at the Primary Boy's Schools in Iran

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Abstract

Background: *Nowadays students spend about 4to 6 hours of their daily time in learning environments and classrooms. The instrument using by students are not fit to them because of the lack of anthropometric data and cause physical and mental distresses.*
Objective: *To measure and compare the anthropometric dimensions between different basic educations in boys at the primary schools in Kerman.*
Methods: *This is a cross-sectional and descriptive- analytical study. The population of the study was elementary boy student in Kerman in 2013. 623 boy students in the age range of 7 to 12 years were selected to study. Studio meter, different calipers, meter, scales, etc. were used to measure the anthropometric dimensions. The anthropometric data obtained by SPSS software (Ver.20) were analyzed by descriptive statistic and ANOVA test.*
Results: *The obtained results show that mean and standard deviation of weight (kg) and stature (Cm) in boy students are 30.78 ± 8.93 and 134.33 ± 11.17 respectively. The change of anthropometric dimensions is rising with aging. Comparing the mean of anthropometric dimensions between different basic educations show that there is significant different in most of the dimensions.*
Conclusion: *According to significant different in student anthropometric dimensions in different basic educations, it is recommended that the anthropometric data in different base and specific for that population were used in order to design the school instruments. Using ergonomic instruments cause preventing musculoskeletal disorders and increase individual efficiency.*

Keywords: Anthropometry, Ergonomics, Iranian, School, Student.

1. Introduction

Nowadays students spend about 4 to 6 hours of their daily time in learning environments and classrooms [1]. That most of this time they are in sitting posture without back support, trunk leaning forward and two arms on the table looking at the board, listening, reading, taking notes and painting[2, 3]. The instruments used by student often do not fit to them and have been causing physical and mental disorders in them. School is the place for millions of student activities that compared to other workplaces is not considered by the ergonomists [4].

Ergonomics is a new science that according to information and scientific knowledge of human abilities and limitations, design the tasks and work stations, tools, machines and production systems as the tasks can be performed with maximum comfort, safety and efficiency and least fatigue and mistakes. Anthropometry is the science of measuring the human body [5], as a brunch of the physical anthropology [6] and a part of ergonomics involve the body measurements consist of different body dimensions, range of motion and muscle strength [6, 7] to adjust and design what we do and where we live like work place or house and any other organization fit to our body sizes and physical abilities [7]. The mismatch between student anthropometric measurements and the tables and benches dimensions used by them have been confirmed in different studies [8]. Specific anthropometric measurements such as political height, knee height, buttock-popliteal length, elbow height are necessary to determine the table and bench dimensions in order to create a proper sitting position [2].

According to previous studies, the structural features and particularly human body dimensions are affected by factors such as race, age, sex, diet, figure, health status and etc. This means that the anthropometric data is specific for the same population that anthropometric studies is performed and is not extensible for other populations. It causes no anthropometric data from other communities or countries are used to design instruments and equipment of Iranian exactly and vice versa[5].

Due to unavailability of 7 to 12 year-old boy students anthropometric data in Kerman city and since the students in this age are growing old, thus this study was implemented in order to supply the elementary boy student's anthropometric data bank in Kerman city and analyze the obtained data in different basic educations.

2. Material and Methods

This is a cross-sectional and descriptive- analytical study. The population of the study was 7 to 12 year old boy student in Kerman in 2013. Due to the aim of this survey; the study of healthy boy students anthropometric data in Kerman, students who have other nationality or physical defect were excluded from the study and the healthy Iranian students were replaced.

The samples were selected by multistage. First 2 boy schools were selected by simple random from each education district. Then the samples were selected from different basic education in each school. Finally 623, 7 to 12 year old boy students were studied. In this study taking in to account weight, 12 static anthropometric dimensions were measured and recorded.

The questionnaire has been designed by researchers, was used for data collection. This questionnaire included two parts; first part was related to participant's demographic information such as age, grade and etc. Second part was designed to record student's anthropometric data. Studiometer, 2 types of calipers, meter and scales were used to measure

the dimensions. Various devices are made to measure body dimensions that generally termed anthropometer[9].

Simplest type of these devices are two perpendicular scaled surfaces (Studiometer) which can measured the dimensions by placing person in front of these surfaces in sitting or standing posture. Other equipment used in anthropometry is caliper, meter and bevel[10]. It is essential to explain the method of the dimension measurements in this study was physical or direct that participant's body dimensions were measured by using the mentioned devices. All the samples were studied in two sitting and standing position and in standard posture. The measured dimensions include length, depth and width. All the students participate in this study wear light cloths and without shoes, their anthropometric dimensions were measured. After measuring the required dimensions, mean and standard deviation were calculated for each of them and then fifth, fiftieth and ninety-fifth percentile of 12 dimensions were computed by related formula.

According to existing guidelines, fifth and ninety-fifth percentile usually and fiftieth percentiles rarely were used from the calculated percentiles. In order to increase measurement skills, practical training sessions were held in relation to work with measuring devices for experts who measure. The ethical considerations were observed in all of research implementation stages. So first of all the necessary coordination with education department was performed, then student's parent consent was gained too. The obtained anthropometric data were analyzed by SPSS software (Ver.20) and using descriptive statistic and ANOVA test.

3. Results

Totally in this survey 623 boy students are studied. The age range of selected students is 7 to 12 years old include first to sixth grade of elementary school. Due to obtained results the mean and standard deviation of weight (kg) and stature (cm) in primary boy students are respectfully equal to 8.93 ± 30.78 and 11.17 ± 134.33. Also maximum and minimum value of weight is 67.80, 16.81 kg and for stature is 161.20, 110.10 cm. Sample frequencies in primary different basic education (Fig. 1).

Also descriptive data of weight and stature parameters of studied primary students are presented separately based on basic education (Table 1).

Fifth, fiftieth and ninety-fifth percentile of measured dimensions in primary different basic education(Table 2).

Base on ANOVA test, results indicate that there is significant different in all the measured anthropometric dimensions between two base at least (Table 3).

ANOVA test data are presented at following for each of measured anthropometric dimensions.

Stature: in this dimension there was significant difference in the mean of all measured dimensions in all bases ($p < 0.001$) and directly correlated with age.

Height (sitting): there was no significant difference in the mean of students sitting height between first and second ($p= 0.06$), fourth and fifth ($p= 0.96$) bases while there was significant difference between other bases ($p < 0.001$).

Eye height (sitting): the difference of students eye height mean between all the bases were significant ($p < 0.001$) except fourth and fifth bases ($p= 0.07$).

Elbow height (sitting): the mean difference between first and second ($p= 0.06$), first and third ($p= 0.07$), second and third ($p= 0.98$), second and fourth ($p= 0.95$), second and fifth ($p=$

0.99), second and sixth (p= 0.36), third and fourth (p= 0.97), third and fifth (p= 0.99), third and sixth (p= 0.43), fourth and fifth (p= 0.98), fourth and sixth (p= 0.87), fifth and sixth (p= o.50) bases were not significant while between other bases were significant ($p < 0.001$).

Knee height (sitting): there was no significant difference in knee height in sitting posture between fourth and fifth bases (p= 0.17) while between other education bases were ($p < 0.001$).

Popliteal height (sitting): the ANOVA test results showed that the difference of popliteal height mean between third and fourth (p= 0.07), fifth and sixth (p= 0.28) were not significant while between other education bases were ($p < 0.001$).

Popliteal- hip length (sitting): the mean difference of the popliteal- hip length between third and fourth (p= 0.07), fifth and sixth (p= 0.28) bases were not significant while between other education bases were ($p < 0.001$).

Hip- knee length (sitting): the mean difference of measured anthropometric dimensions for hip- knee length between first and third (p= 0.61), second and third (p= 0.54), second and fourth (p= 0.34), fourth and fifth (p=0.54) bases were not significant while between other education bases were ($p < 0.001$).

Elbow- elbow width (sitting): there were the significant difference in mean of elbow width between students of second and third (p= 0.46), second and fourth (p= 0.32), third and fourth (p= 0.98), third and fifth (p= 0.88), fourth and fifth (p= 0.94) bases while between other education bases were ($p < 0.001$).

Shoulder width (sitting): the mean difference in shoulder width between second and third (p= 0.08), third and fourth (p= 0.92), third and fifth (p= 0.14), fourth and fifth (p= 0.67) were not significant while between other education bases were ($p < 0.001$).

Hip width (sitting): the mean difference in hip width between second and third (p= 0.29), third and fourth (p= 0.84), third and fifth (p= 0.60), fourth and fifth (p= 0.99) were not significant while between other education bases were ($p < 0.001$).

4. Discussion

Anthropometric data is a critical part in equipment, space and workstation design. Using anthropometric data will enable the designers to design due to user dimensions requirements and features[11]. The results of this study indicate that students anthropometric dimensions increase by aging that conform with Samia et al, Efaf et al, Habibi et al, Moukadad et al, Chang et al studies[1, 12-15]. According to the results, anthropometric measurements in students increase constantly while there is reduction in some cases that is similar to Ivans et al study, according to Ivans et al body anthropometric dimensions increase smoothly with aging and the reductions occurred in some body dimensions between age ranges are because of specific body structure of participants related to their economic and social situation[16].

The results indicate that the mean difference of dimension measurements was significant in most of primary basic education that regarding this is so important in schools instrument design. Smia et al had performed same study as anthropometric requirements for classroom table and bench in boy schools in Egypt. This study had performed on 90 boy students in age ranges of 6 to 15 years old in 2008 that fifth, fiftieth and ninety-fifth percentiles were calculated for each dimension and different bases, then due to found difference between students anthropometric measurements in different bases, the classroom instruments design based on percentile proper to each basic education was done that the results is consistent to this study[1].

In this study the students anthropometric dimensions were different in various age groups and the differences are statistically significant therefore required instruments design should be done based on age groups that are similar to Dianat et al and Afzan et al views[17, 18]. In other words, the instruments that are proper to first grade students are not proper to sixth a grade student that is mentioned in Efaf study[15].

Due to differences between anthropometric dimensions in students based on age, sex and race, ignoring the student's anthropometric measurements in table and bench design causes mismatch and will bring neck and lumbar disorders and early fatigue. A large number of countries do not have the essential standards based on anthropometric dimensions and the differences in table and bench design [9, 10].

The details show that primary children growths are different between social and ethnic levels. According to Renni in 2008, many studies declare the differences between stature length in world between mean of longest and shortest is almost 40 cm and the differences between children anthropometric dimensions are confirmed in different age and race groups, anthropometric differences influenced by economic and social situation even in a country or countries with the same race exist[9]. Based on Physent opinion the linear proportions of body vary as the trunk length is 52% stature length at adulthood, our body proportions are modified and affected by lifestyle and inevitableprocessof aging [6].

Among the limitations to the implementation of this study can pointed to dispersing of different schools in the city, transportation of the measuring devices and installation in appropriate locations that is suggested in order to suppress this problems, the portable measuring devices are designed and built and available for use of researchers in this field.

Due to proper design of instruments used in schools which will prevent disorders such as back pain thus it is suggested that the principles of ergonomics and anthropometry are more considered in early ages to prevent the musculoskeletal disorders in older. Hence anthropometric data collection in early age and providing data bank is reported necessary [14]. Also it is recommended that the schools instruments design is performed in the range of student's anthropometric dimensions in different basic education to be proper and Desirable.

Conflict of interest

There is no conflict of interest to be declared.

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Table1. Descriptive statistics of weight and stature in different classes

Variables	Weight(Kg)		Stature(Cm)	
	Mean	SD	Mean	SD
Class 1	68.21	68.3	86.118	5.00
Class 2	27.01	45.6	68.125	33.6
Class 3	80.28	6.06	16.132	41.6
Class 4	70.32	51.8	04.138	74.5
Class 5	70.33	80.7	81.141	49.6
Class 6	25.39	64.8	94.146	81.6

Table 2.5, 50, 95 Percentiles of anthropometric dimensions based on the different classes

Anthropometric dimensions	Classes / percentiles	Class 1	Class 2	Class 3	Class 4	Class 5	Class 6
Stature	5	50.111	10.112	21.122	90.127	10.132	20.137
	50	80.118	21.128	10.133	00.139	61.143	10.146
	95	80.125	14.136	50.144	91.146	81.153	00.160
Sitting height	5	50.57	70.57	40.62	00.66	00.70	30.71
	50	70.62	66.10	60.69	60.72	40.75	00.77
	95	20.70	40.71	70.77	60.77	34.80	50.84
(Eye height(sitting	5	80.45	50.46	40.51	90.54	80.54	40.59
	50	50.52	40.55	70.57	70.60	20.64	60.65
	95	40.57	61.10	60.66	20.65	58.68	60.71
Elbow height (sitting)	5	80.13	15.10	15.12	60.15	78.14	40.16
	50	80.16	70.18	30.20	20.10	80.18	00.20
	95	40.25	70.28	20.26	37.28	70.28	29.10
(Knee height (sitting	5	30.33	60.32	30.34	50.34	20.37	80.39
	50	45.35	60.37	30.40	20.41	25.43	44.10
	95	34.39	22.41	20.47	45.10	80.48	81.49
Popliteal height (sitting)	5	60.27	30.28	90.28	60.28	64.31	50.31
	50	50.28	20.30	50.34	30.35	35.35	40.36
	95	20.31	70.35	30.42	50.40	90.41	50.42
Hip- popliteal (sitting)	5	53.22	66.24	88.26	13.28	29.06	98.30
	50	70.29	32.05	27.33	55.34	33.37	98.37
	95	22.35	46.39	90.41	60.42	60.44	40.46
Buttock- knee length (sitting)	5	00.38	42.10	42.12	50.44	50.45	31.44
	50	80.42	45.10	20.45	30.47	60.47	80.49
	95	80.53	80.66	90.48	90.50	30.52	90.55
Elbow length	5	17.22	60.23	90.25	25.10	50.26	27.10
	50	40.26	40.29	30.10	28.30	60.30	20.31
	95	80.31	82.34	36.10	37.10	60.37	45.43
Shoulder breadth	5	20.26	40.26	80.27	60.28	50.29	30.10
	50	80.27	50.30	20.32	70.31	20.32	40.34
	95	90.30	51.37	30.36	37.10	70.36	90.39
(Hip breadth (sitting	5	50.19	20.20	60.21	50.23	80.23	80.25
	50	80.21	40.25	60.25	20.26	27.10	90.28
	95	60.28	40.31	90.31	20.32	32.10	30.38

Table3. Mean difference between the measured dimensions of different classes

Anthropometric dimensions	Classes Descriptive statistics	Class 1	Class 2	Class 3	Class 4	Class 5	Class 6	p-value
Stature	Mean	66.119	52.124	07.131	15.138	81.145	27.150	001.0 >
	SD	89.7	80.5	34.7	75.5	62.7	43.6	
Sitting height	Mean	63.02	71.64	83.69	53.72	73.02	84.76	001.0 >
	SD	84.3	30.4	4.12	60.3	90.5	52.3	
(Eye height(sitting	Mean	40.52	42.54	58.11	15.61	54.62	48.65	001.0 >
	SD	80.3	36.3	4.05	51.3	41.4	20.3	
(Elbow height (sitting	Mean	26.18	20.20	23.20	77.20	33.20	54.21	001.0 >
	SD	64.3	99.5	75.3	79.4	98.5	68.4	
(Knee height (sitting	Mean	52.35	49.38	98.39	13.41	43.08	76.44	001.0 >
	SD	2.02	14.5	19.3	66.2	63.3	3.11	
Popliteal height (sitting)	Mean	15.29	94.30	99.33	35.01	40.36	18.37	001.0 >
	SD	00.1	80.2	98.2	2.11	00.3	37.3	
(Hip- popliteal (length	Mean	29.71	31.42	33.04	34.51	35.44	36.90	001.0 >
	SD	1.25	1.58	1.60	1.43	1.62	1.74	
Buttock- knee length (sitting)	Mean	47.44	32.46	39.45	40.47	13.48	84.49	001.0 >
	SD	25.5	36.6	98.1	22.2	25.2	78.3	
Elbow length	Mean	62.26	82.28	66.29	75.29	18.30	66.31	001.0 >
	SD	22.3	38.3	3.06	30.3	69.2	62.4	
Shoulder breadth	Mean	13.28	87.30	91.31	30.32	88.32	60.34	001.0 >
	SD	55.1	84.2	52.2	37.3	33.2	89.3	
(Hip breadth (sitting	Mean	30.22	24.25	40.26	27.06	29.27	63.29	001.0 >
	SD	37.2	85.2	70.6	4.04	87.2	19.4	

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'Auto-Translation' and/or 'Self-Translation' for Translation Students' Assessment and Applicability

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Abstract

In a modern world full of divisions and differences, of broken bridges, let us revive the story of the Tower of Babel (meaning 'confusion') to retell the history of translation origin. The American academic scholar, translator, and fiction-writer, Douglas Robinson stated that "[t]he biblical story of Babel [...] has long fascinated translators and students of translation. It contains the Old Testament story of the fall into linguistic diversity, which has often been read as the myth of the origin of translation"[i].

According to the story, in Shinar or Babylonia, Babylonians wanted to construct a tower that reaches the heavens. So feeling a menace to His authority, God prevented them from finishing the construction by confusing the peoples' language [so] "that they may not understand one another's speech"[ii]*. As such, the translator conjured up to remedy the scattering of tongues and to restore linguistic unity; he "becomes the World Saviour"*[iii].

Away from mythology, translation has always been a vital activity needed by the different nations essentially to trade and communicate. The old practice of translation developed leading to the emergence of 'translation studies' as a discipline standing by itself in the second half of the twentieth century. There appeared different approaches to translation ranging from the communicative/functional, through the linguistic, to the psycholinguistic/cognitive and interpretive ones. Along with the different approaches emerged different types, too; 'auto-translation' was one among these many subcategories.

We will see the different meanings that the word 'auto-translation' carries from the most noticeable to the least recognized, its importance in translation teaching and learning and a measuring of its applicability in King Abdul Aziz University (KAU), Rabigh Branch, College of Science and Letters, English Department.

Keywords: auto-translation, meanings, importance in translation teaching and learning, applicability.

Introduction:

The compound word 'auto-translation' is formed by the prefix 'auto' and the noun 'translation'. Before going into the meanings that the prefix carries, let us start first with general definitions of the word 'translation' according to three prominent figures in Translation Studies.

The German linguist, Wolfram Wilss defines translation as the *"transfer process which aims at the transformation of a written source language text (SLT) into an optimally equivalent target language text (TLT)*"[iv].

The American linguist and translation theorist, Eugene Nida states that *"translation consists of reproducing in the receptor language the closest natural equivalence of the source language message, first in terms of meaning and secondly in terms of style*"[v].

The English professor of Translation and one of the founders of Translation Studies as a discipline, Peter Newmark defines translation as *"the act of transferring meaning of stretch or a unit of a language, the whole or a part, from one language to another"*[vi].

As can be seen, the different definitions highlight the same idea that the act of translating necessarily includes the communication of meaning across two different languages or linguistic systems and as such, being a 'translator' necessitates being 'bilingual'. They also make it clear that to translate is necessarily to translate to the 'Other'.

Now, it is not irrelevant to deal with the meaning of the prefix 'auto' in relation to the word 'translation'. Going back to Collins English Dictionary, the origin of 'auto' is the Greek '*autos*' meaning 'self', it means 'same'; 'of or by the same one', 'acting from or occurring within', 'self-caused', 'automatic'. As noticed in here, the prefix simultaneously combines two opposite meanings; what is human in nature or ' what is done by a human' and what is mechanical or ' what is done by a machine', I would say in a more sophisticated way; what is FROM WITHIN and what is FROM WITHOUT. Hence, 'auto-translation' can be understood both as automatic or automated translation and as 'self-translation'.

At this point, one should ask; what is automatic or automated translation?

1-'Auto-Translation' as 'Automatic/Automated Translation':

Broadly speaking, automatic/automated translation is another term for 'machine translation' or 'machine-aided translation'/ 'computer-aided translation' as the German translator and translation theorist, Karl-Heinz Freigang states. As defined by Collins English Dictionary, it is "*the production of text in one natural language from that in another by means of computer procedures"*[vii]. This process of automatization or automation can be full/ non-interactive or partial/ interactive and thus, depending on the degree of automation, we started to see new classifications of this form of computerized translation such as MAHT or Machine-Aided Human Translation, HAMT or Human-Aided Machine Translation or FAMT or Fully Automatic Machine Translation.

For instance, a sentence like بكرههم اغلقوا الأبواب، و تركونا نختنق و بحبنا استطعنا فتحها لنتنفس.. نورنا أضاء و ضلامهم ظلمهم قبل أن يظلمنا نحن

can be fully-automatically translated by Google Translate as such: 'By their hatred, they closed the doors, and let us suffocate and we loved, we were able to open them to breathe .. Our light is

light and their dream is their penance before it oppresses us'. Another less sophisticated sentence like 'I don't know what is going on, my mind is lost, I am distraught' is translated as أنا لا أعرف ما يجري، فقدت ذهني، أنا ذهول

A more 'scientific' sentence like 'the temperatures will be low compared to Monday, there will be winds from North to West; Rains might fall' is translated as

فإن درجات الحرارة تكون منخفضة مقارنة يوم الاثنين، وسوف تكون هناك رياح من الشمال إلى الغرب، قد تسقط الأمطار

It is evident that a fully-automated machine translation cannot be seen as really good. In some cases, it is rather unreadable. And thus, the importance of the human translator's role is never questioned. The latter is to be the agent who directs the translation process and for this direction to be faster, more productive and more effective, the use of CAT tools or translation softwares can be useful to improve quality and reach higher levels of consistency, still to a degree. Examples of CAT tools can be;

Translation memory [that] is a database of previously translated content, Terminology management [that] performs automated terminology extraction from new source content, and can help create terminology databases (also known as "termbases"), Spelling and grammar checkers [that] catch linguistic errors related to spelling, grammar and syntax [and] Bi-text word aligners [or alignment tools that] align source text and corresponding translation, segment by segment[viii].

In a 'facetious' article entitled 'Auto-Translation Programs to Face Off Against Human' and recently published on the site of Chosun Media, Korea's largest media groups, it has been mentioned that Sejong Cyber University and the International Interpretation and Translation Association of Korea held a contest between 4 human interpreters and Google Translate, Naver's Papago Translation Application and Systran's Translation Program which *"ended in a resounding victory for the human race"*[ix]. No doubt, the playfulness of language needs a good player and a good translation needs a good translator who goes beyond the surface level of meaning to the deep one, who moves from text to context. Translation is not a mere mechanical activity; it is rather a very creative one. Emphasizing 'self-translation's creativeness and the 'self-translator's creativity is to be seen in this part devoted to 'Auto-Translation' as 'Self-Translation' among many other qualities that make this very type 'privileged'.

2-'Auto-Translation' as 'Self-Translation':

It should be noted that the notion of 'self-translation' had been much neglected. It was only in the twentieth century that *"the spike in popularity is evident not only in the emergence of new term 'self-translation studies'*[x] *[as coined by Simona Anselmi] but also in the recognition the topic is now garnering outside the immediate realm of this scholarship"*. As a term, it is defined by the Canadian-Belgian essayist, Rainier Grutman as "*the act of translating one's own writings*"[xi] into another language. Consequently, the writer of the original text is himself or herself the 'rewriter' or 'translator' of the target text. Grutman, in this context, distinguished

between two types of 'auto-translation' or 'self-translation' namely "*simultaneous auto-translations (that are executed while the first version is still in process) and delayed [or consecutive] auto-translations (published after completion or even publication of the original manuscript)"*[xii]. It is worth citing here that the act of 'self-translating' is meant to be performed exclusively by professional bilingual literary writers such as Samuel Beckett, Vladimir Nabokov, Nancy Huston and many others. The development in 'self-translation studies' has led to new classifications such as individual 'self-translation' that is carried out by an individual 'self-translator' and 'collaborative' self-translation that is carried out by a 'self- translator' with the assistance of other parts. From the literature, too, I dare to make other classifications that might be unrecognized namely 'interlingual self-translation' (to translate one's own thoughts and ideas that are usually written in the mother tongue into a different language although translation directionality can be in the opposite sense as well) and 'intralingual self-translation' (to translate one's thoughts and ideas within the same language, to paraphrase in a sense, to reformulate what is said or written for reasons of dialects' differences for example or jargons' differences, etc.) 'receiver-oriented self-translation' (to translate one's own thoughts mainly for communication or dialogue with the other) and 'subject-oriented 'self- translation' (to translate one's own self to his or her own other implied self or selves[xiii], a kind of self-dialogue and self-criticism maybe), 'obligatory self-translation' (self-translation that is needed due to extrinsic, external factors and 'free self-translation' (self-translation that is a personal choice taken due to intrinsic, internal factors like motivation, willingness or 'passion').

One could notice here the richness that the notion of 'self-translation' implies. *"It is therefore [considered as] a privileged form of [...] translation"*[xiv] since its practice necessarily needs a combination of skills and competencies. It can also result in a more faithful transfer of meaning; as Brian Fitch points out *"the writer-translator is no doubt felt to have been in a better position to recapture the intentions of the author of the original than any ordinary translator"*[xv]. Other reasons for seeing 'self-translation' as privileged include the amount of freedom and liberty that the self-translator enjoys and which results in more experimenting and creativity, the 'economical' nature of it, its importance to make one's production accessible to a wider range of receivers, one can go further even to assert its 'role in the Decolonization Process', its role to ensure a kind of balance or equality between two different languages of different degrees of dominance and power, etc.

Now, let us turn to the importance of 'self-translation' in translation teaching and learning.

3- Importance of 'Auto'-/'Self-Translation' in Translation Teaching and Learning:

If translation generally assumes a vital role in language learning and teaching, the 'privileged form' of 'self-translation' specifically does play a vital role in Translation Teaching and Learning. Here, I should say that I use 'self-translation' as a classroom activity included in different types of translation courses such as literary translation, economic translation,

journalistic translation, technical translation, etc. It is also included in assignments, quizzes, mid-term and final exams, equally.

As a teacher, the inclusion of this very activity helps me to make myself understandable to my students whenever difficult meaning occurs (what I have called previously 'receiver-oriented self-translation'). Explaining a translation strategy, for example, is done through L1 and L2, consecutively, something that appears highly-effective as it is based on the Grammar-Translation Method that supports L1 interference. It should be noted, however, that its counterpart, the Direct Method, is also used. The activity allows me to change my roles, to be flexible, sometimes 'the director', other times 'the observer' and students are giving freedom (although not absolute) to be the main 'players' in 'the game' of 'self-translating'; they use dictionaries at times, they translate automatically at others since, in this case, they are allowed to do this, they 'post-edit' then, they seem combining the two meanings of 'auto-translation', unconsciously. This 'playing' seems again effective when some introverted students appearing with low self-esteem become more active in class discussions. Others seem more motivated than ever. Still, this freedom does not deny the fact that the activity is usually introduced strategically starting with the word as a unit of 'self- translation' and reaching the paragraph and the text as longer units, it is also carried out, the majority of times, through my 'collaboration' with them (e.g. 1- introducing the students to a list of specific idioms organized alphabetically, 2- translating them into Arabic by the students either individually, in pairs or in groups, 3-making sentences in English with some of these idioms and translating them simultaneously into Arabic, 4-Reading aloud the sentences and their translations, 5-Discussing the grammatical or semantic errors that occur in the sentences, 6-contrasting the two languages, etc.).

To conclude, the inclusion of 'self-translation' as a classroom activity encourages the teacher to be more flexible and creative in terms of the roles to be played and proves effective in terms of the students' development of their linguistic and communicative competence (internalization of new lexical items and awareness of syntactic differences between L1 and L2, self-expression, etc.). This is due to the fact that the activity makes them read, write, speak and listen.

Still, there exist some factors that hinder an effective applicability of this activity; the most important one is 'willingness'. Here, I should state that I link the notion of 'willingness' to the notion of 'risk' (one is generally willing to do something if it is of low risk). It is through measuring what I called 'Willingness To Self-Translate' (WTST) that the effective applicability or non-applicability of the activity of 'self-translation' is to be measured. The question now is the following: Is 'auto-translation' an activity of high risk or not for the students?

4- Applicability of 'Self-Translation'/ 'Auto-translation' as a Class Activity:

"[T]he contributions of cognitive studies, psychology and psycholinguistics in both translation and interpreting studies"[xvi] cannot be ignored. It is from this 'psychological'

perspective that I am to approach the applicability of 'self-translating' as a classroom activity to be assessed. I have prepared a questionnaire to measure 'Willingness To Self-Translate' among my students mainly in 3 translation classes (economic, journalistic and literary translation). The total number of students is 53. They are asked to answer what is called a 'General Risk Question' first before going to answer what is called 'Context-Specific Questions'. The total number of questions is 12, only 37 students answered them.

Results and Analysis:

For the GRQ, or General Risk Question, the results come as follows:

1- How willing are you to take risks?

a- [0]: not willing at all: 6 students (16.21 %)
b-[1-3]: not willing : 4 students (10.81 %)
c-[4-6]: sometimes willing, other times not depending on the situation: 13 students (35.13 %)
d-[7-9]: willing : 10 students (27.02%)

e-[10]: very willing: 4 students (10.81%)

→From the results, one can consider the degree of willingness to take risk as more than average.

Going now to the CSQ or Context-Specific Questions, the results are the following:

2- What is 'Auto-Translation'?

a- Automated/Automatic Translation: 29 students (78.37%)
b- Self-translation (i.e. the writer of ST and the translator at the same time): 5 students (13.51%)
c- Auto-Translation can have both meanings: 3 students (8.10%)

→As can be seen from the results; students seem almost totally unaware about the fact that 'Auto-Translation' can carry simultaneously the meaning of automated translation and self-translation.

3- If 'Auto-translation' is 'automated translation', do you think it is:

a- Of high risk: 21 students (56.75 %)
b- Of low risk: 16 students (43.24%)

4- Why?

→Generally, those who consider automated translation as an activity of high risk have the following reasons:

-Time is not enough
-Not knowing how to use CAT Tools
-CAT tools are not accessible and if unpaid, the quality of translation is very poor.
-Bad network .
-The possibility of having lower grades.

→On the other hand, those who consider automated translation as an activity of low risk justify their points of view as such:
-Performing the activity is faster and easier.
-The conviction that the quality of translation with the computer can be better than that done with the help of hardcopy dictionaries.
-There are various ways to translate automatically other than using necessarily CAT Tools.
- Availability of Network.
-The possibility of having higher grades.

5- If 'Auto-translation' is 'self- translation', do you think it is

   a- Of high risk: 28 students (75.67 %)
   b- Of low risk: 9 students (24.32%)

6- Why?

→Broadly speaking, the majority of students who think that 'self-translation' is of high risk agree on the fact that:
-The task is very difficult
-It needs a lot of time
- There is a certainty that 'normal' translation will be easier than 'self-translation'.
-There is a fear of lower grades and failure.
→Those who think that the activity is of low risk share common attitudes:
-'Self-Translation' for them means freedom to choose what they like and to be creative
-The activity is challenging and very motivating and not as boring as 'normal' translation
-It helps them to practice other types of translation mainly 'consecutive translation' and 'simultaneous translation' along with other skills.

7- If 'Auto-translation' is both 'automated translation' and 'self-translation', do you think it is:
   a-Of high risk: 28 students (75.67 %)
   b-Of low risk: 9 students (24.32%)
8- The reasons are exactly the same as the ones mentioned in question 6 concerning 'self-translation'.
9- Your attitude towards the inclusion of 'self-translation'/ 'auto-translation' in exams:

   a- For: 5 students (13.51%)
   b- Against: 28 students (75.67%)
   c- It doesn't matter with me: 4 students (10.81%)

→It is clear that the students who consider the activity as of low risk in questions 5 and 7 are ready to be assessed in it while the ones who consider it as of high risk in the same questions are not ready. The answers reveal that it is all a matter of differences in self-esteem levels that are dependent mainly on grades.

10- If it must be included, where do you prefer it to be?

a- I prefer it in class with the assistance of the teacher: 19 students (51.35%)
b- I prefer it in Blackboard assignments: 9 students (24.32 %)
c- I prefer it in Midterm Exams: 7 students (18.91%)
d- I prefer it in Final Exams: 2 students (5.40%)

→ As seen from the results, the students who consider 'auto-translation' as of high risk and who are not ready to be assessed in it have lower levels of self-esteem which make them very dependent on the teacher's interference or on other parties' and the contrary is true with the students who consider the activity as of low risk.

11- Why?

→ Some students repeat the idea that the activity is very difficult and that the teacher's collaboration will facilitate things; they will be guided all along the task.

→Some others state that if it is an assignment on Blackboard, they will have enough time to do the task and they won't worry much about the grade.

→The students who prefer it to be included in midterm exams rather than in final exams stress the fact that it is just a matter of exam's length and time pressure; midterms are somehow shorter and time pressure is generally less.

12- Would you like that 'Auto-Translation' be:

- A separate course taught, assessed and scored as other translation courses? 0%
- A 'coefficient-0' course (if you have more than the minimum average, the extra marks will be added as a bonus to other courses)? 37 students (100%)

Ultimately, it can be said that the degree of effective applicability of 'auto-translation' can be considered as beyond average; some students emphasize the notion of liberty[xvii] while 'self-translating' or 'auto-translating' while others 'find the experience to be tedious and/or difficult'[xviii].

Conclusion:

In this paper, I have mainly dealt with two contradictory meanings that 'auto-translation' carries. Instead of being mutually exclusive, a complementarity is a good solution to train translation students. The activity is challenging and motivating and it helps both teacher and learner to be flexible and to rediscover their own potentials. The degree of effective applicability seems beyond average. Yet, what remains to be discussed in future papers can be a comparison between males' and females' degrees of willingness to self-/auto-translate, differences in degrees of willingness to self-/auto translate from a specific translation course to another, degrees of accessibility to CAT Tools, Trainings' availability for KAU translation students to use Technology in Translation, etc.

[i] '*Tower of Babel'*, in *Routledge Encyclopedia of Translation Studies*, p.21
[ii] *Ibid* , p.21
[iii] *Ibid* , p.21
[iv] *The Science of Translation: Problems and Methods*,
[v]
[vi] *A Textbook of Translation*
[vii] *Collins English Dictionary*
[viii] https://www.dynamiclanguage.com/cat-tools/
[ix] http://english.chosun.com/site/data/html_dir/2017/02/14/2017021401454.html
[x] Cited in http://www.oxfordbibliographies.com/view/document/obo-9780199913701/obo-9780199913701-0104.xml
[xi] *'Auto-Translation'* in *Routledge Encyclopedia of Translation Studies*, p.17.
[xii] *Ibid*, p. 20.
[xiii] In '*The Passion of Self-Translation',* Anthony Cordingley considered 'self-translation as an exploratory, creative act, a positive discovery or negotiation of multiple "selves", even the emancipation of one or many identities witihin the self", p.81 in *Self-Translation, Brokering Originality in Hybrid Culture*.
[xiv] *'Masocriticism and Translation'* in *Self-Translation: Brokering Originality in Hybrid Culture*, p.83.
[xv] Cited in https://asmarttranslatorsreunion.wordpress.com/2013/07/07/self-translation/
[xvi] *Psycholinguistic and Cognitive Inquiries into Translation and Interpreting*
[xvii] In *Performing without a Stage*: *The Art of Literary Translation,* it is stated that 'what's wonderful about self-translation is that it allows the translator to take any liberties he feels like taking', p. 214.
[xviii] *'The passion of Self-Translation'*, p.84.

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Investigation Non-Linear Relationship between the Expenditures of Social Security Organization and Economic Growth in IRAN

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Abstract

The current paper is aimed at finding long run and short run causality relations between the expenditures of the Social Security Organization and the economic growth for Iran within 1961-2015. The indices used in the present study are the annual expenditures of the Social Security Organization, the number of the people under the coverage of this organization, number of labor force, amount of capital and the variable of the GDP growth as an index for the economic growth of Iran. The result of Hsiao's Causality Test is an indicative of the existence of a unilateral causality relation from the variable of the economic growth towards the variable of the annual expenditures of the Social Security Organization in the short run. It is while the reverse of this relation is not true. It means that there is no causality relation from the expenditures of the organization to the economic growth in the short run. To determine the existence of a long run relation between the above-mentioned variables the Johansen – Juselius co-integration test was used. This test confirms the existence of a long run relation between the expenditures of the organization and the economic growth. Finally, convergence vector also was extracted. The ECM model also indicates the existence of a convergence relation between economic growth and the expenditures of the organization in which the coefficient of the convergence vector is 0/185.it is also determined that based on the STR model the effectiveness of the annual expenditures of the organization on the economic growth is very high.

JEL Classification: F22, H55, O15

Keywords: Social Security Organization, Economic Growth, Hsiao Causality, Co- integration.

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1. Introduction

Social security is made up of two words, 'security' and 'society'. The word 'security' is defined in the sense of providing protection against hazards and risks and the word 'society' indicates its relationship with society in terms of traditional, historical and geographical aspects. ILO Convention No. 102 defines Social security as follow:

"Social Security is intended to support the community in return for economic and social turmoil created by the discontinuation or reduction of income, unemployment, sickness, pregnancy, disability, aging, death, and increasing expenditures of family treatment."(Social Research Institute, 1999, p 8). Comprehensive system of welfare and social security can be generally categorized into three principal areas, and then the organizations and institutions of each group are studied. These groups include insurance systems, support systems, Humanitarian Relief Systems.

The insurance system will cover workers in the community through participation of the insured members, the employer and the government. Its main aim is to support employment and eliminate production constraints and provide welfare of people employed in the centers. The main active institutions involved in the sector are the social security organization and the civil retirement fund. The relationship between the financial development and the economic growth is a controversial issue in economy. In past years, different theories have been proposed in this regard. Some of these theories have introduced the economic development as a precondition for growth, and others argue that the economic development is the only answer that economy shows to the economic growth. However, some economists have rejected any link between the two variables.

Experimental results obtained for different countries also have been inconclusive and contradictory. Considering that understanding the relationship between these two variables enables the government to establish the proper policies, investigation of the causal relation between these variables seems necessary. In this paper, the market for the social insurance is used as an indicator for the financial market. Social Security is in fact the increasing economic prosperity in which human security has been considered as the core of development and thereby it affects the socio – economic development and growth. On the other hand, the social security is influenced by the level of development. This means that in the initial stages of development, where there is no ability to bear the expenditures of the social security, such expenditures if in terms of the economic growth do not produce negative effects, their positive effects are certainly very small. In this sense, there is a direct relationship between the growth through increased productivity and the social security policies in each country. This implies that the mutual dependency between macro-economic policies on the one hand and the social security on the other hand creates a stable and continuous coordination (Nikoopour and Riazi, 2004).

This paper is aimed at investigating the causal relation between the expenditures of the social security and the economic growth in Iran by using the time series data from 1961 to 2015 with the help of econometric techniques. According to the arrangement of articles, the theories are presented in Section II. Previous empirical studies are discussed in Section III. Modeling and methodology are presented in Section IV. Summaries of the research findings are outlined in Section V. Section VI is devoted to conclusions and recommendations.

2. Theoretical Basis

There are several theories about the relationship between the social security performance and the economic growth.

According to the neo-liberal economists in the theory of the welfare state, the social security system is a costly, luxurious and anti-economic factor in the macroeconomic level, and practically increases the expenditures of goods and services, and reduces saving and investing in the society

and thereby imposes a significant financial burden on the national economy. This process on the one hand makes the financing of governments increase tax rates or borrow on the financial markets and on the other hand increase insurance premium rates. Thus, manpower purchasing decreases and especially competitive capability of businesses reduces and as a result un employment and bankruptcy will intensify and consequently, productivity and socio - economic development will reduce.

On the contrary, the classical economists believe that the social security system can increase efficiency and productivity and they also claim that the feeling of the social and economic security has a deep effect on the human tendency to work (Zare and Assadi, 2011). The social security system interacts with the economic growth. Considering that individuals face uncertainties about their future income, these uncertainties make them to decrease their future risks and uncertainties about their future income. On the other hand, people are not only pleased with their present income, but also with their future income. In this respect, the relationship between the economic growth and the welfare of individuals and their employment is created. In this context, Lucas (1988) has analyzed the relationship between the human capital and the economic growth and the expenditures of the social security as the intergenerational models.

He believes the dense social security system along with the high economic growth in a competitive environment is very effective. Because in this system, the economic growth increases with the capital obtained from taxation on the labor. Moreover, the taxes that government receives from the labor are used to invest in the social security programs and mutually people of the retirement age can utilize their savings from working periods. This analysis is presented in the form of the intergenerational models. Theoretical studies in this case show that productivity can be considered according to the definition function Y = F (L, K, S) as the work factor, the capital and the relevant expenditures of the labor including the social security.

The function is in the form of the investments which have been made in the past years for the social security-the capital S, and K, the labor L, the production y. This relationship can be expressed in terms of the growth of variables in which the social security growth rate affects the economic growth rate in both short and long term. In developing countries that have lower income levels than in rich countries, reserves of the social security should be based on the interaction between the social security and the economic growth. Since the social security reserve is a providing source for the capital formation, it is taken as a source of the economic growth. Therefore, an increase in it can raise the expenditures of the social security.

What is clear is that the expenditures of the social security could affect the labor productivity and reduce the individual`s uncertainty about future income (Baseri and Emadi, 2009). In this respect, this study analyzes and evaluates the relationship between the expenditures of the social security and the economic growth.

2.1 Effect of the economic growth on the expenditures of the social security

The economic growth in a country is caused by the economic and social variables of the country in which the result of the performance of these variables will lead to the economic growth. Therefore, in order to examine the effect of the economic growth on the expenditures of the social security, the following criteria are examined:

Unemployment: When the economic growth in a country reduces, unemployment will increase in the country. Unemployment on the one hand reduces the unemployment insurance Fund resources of the organization, and on the other hand it leads to a reduction in the number of insured members, and thereby the number of pensioners is increased.

Inflation: Inflation affects three main activities of the social security organization; these activities are investment, insurance and treatment. Regarding investment, inflation causes a reduction in the rate of investment income and thus greatly reduces the real value of cash resources of the organization. Regarding insurance, the amount of the minimum wages does not increase as high as the rate of inflation. While the organization is required to increase the amount of pension the same as the rate of inflation and this will increase the expenditures of the organization. The increase of inflation also leads to the increase of the expenditures of treatment and consequently the increase of the expenditures of the organization.

2.2 The effect of the social security organization on the economic growth

The Social security can affect the economic growth through social and economic effects on different variables. Increased demand for needed goods is one of the effects of expanding social security coverage because social security cash grants are allocated to the expenditures of individuals. If there is no social security system in a society, people save a portion of their income to cope with possible adversities, but most people are relieved by the presence of social security and reduce the amount of their savings and consequently the demand grows. Hence it should be stated that Social Security will help the economy grow by creating the demand for goods and services.

Social security systems play an important role through redistribution of income in reducing the income gap. In terms of the effects of these factors on the economic growth some theorists consider income redistribution as a violation of the economic growth and some other regard it as a stimulus to the economic growth. Some see the expenditures of social security as the transfer of wealth from the rich to the poor and then a cause for improving the overall level of savings and consequently the economic growth. Another group of theorists argue that policies based on redistribution of income from the rich to the poor strata reduces the credit limits on lower income than on higher income and the issue helps increase capital formation and economic growth. Considering the effects of social inequality and poverty on increasing of crime in the society and its negative effects on family life, establishing a comprehensive system of social security reduces political opposition and social discontent caused by poverty and inequality. That is why some of the objectives of social security system are to reduce poverty, increase political stability and indirect improve economic efficiency.

Social Security as a major economic business can also be effective on economic growth (Baseri and Emadi, 2009). Social security organization is forced to invest in various economic sectors of the country in order to protect its fund and preserve its insured members` investments. Hence the social security has undoubtedly a very influential role in various areas of the economy of the country. This way, it can result in job creation and economic growth. Contributions from workers, employers, and other businesses are classified as long-term savings. Social security organization by saving the above-mentioned sums and making long-term profitable investments will cause productive jobs.

3. The research background

Numerous studies have been conducted on the subject that each has a unique perspective to the impact of social security system on Socio - economic development. Some of the most important of these studies are discussed briefly below.

Saeb (1996) in a study examined the relationship between the expenditures of social security and economic growth. Finally, the researcher concluded that there is a causal bilateral relationship between the growth of the expenditures of social security and economic growth and these two variables grow together, in this sense that growth of one leads to the growth of the other.

Maher and Karimi (2001) in a study entitled Social security in Social development programs have investigated the status of Social Security programs in socio - economic development programs of

the country. In the above-mentioned study, they have examined five development programs before the revolution of Iran and three development programs after the revolution and have concluded that the process of Social Security in development programs has been growing.

Nikoopour and Riazi (2004) in an article entitled The Social Security Organization and Economic Development have examined the relationship between the per capita expenditures of social security and the per capita income within 1961-2001 by using the Johansen-Joe Celsius co-integration method. The obtained results indicate that in the long-term with a ten percent increase in the per capita expenditures of the organization, the per capita income will rise by about 0.08 percent. In the short term, with ten percent increase in the per capita expenditures of the organization, the per capita income will rise by about 0.2 percent. In other words, lack of coordination between policies and social security leads to the inefficiency of the organization in the long term.

Kardgr and Samimi (2007) in an article entitled Insurance Development and Economic Growth in Iran have investigated the causal relation between economic development and economic growth within 1973-2005. For this purpose, the co-integration and causality tests based on error correction and first subtraction of vector models are used. The results of the study show the unilateral causal relation from the insurance development and the development of the individual insurance to the economic growth, but this could not be verified for the property insurance. There is no causal relation from the development of fire insurance to the economic growth, but there is a unilateral causal relation from the development of the car body Insurance to the economic growth. Also, there is a unilateral relation from the development of life insurance (individual or group) to the economic growth while for the accident insurance; there is a unilateral relation from the economic growth to the accident insurance.

Zare and Asadi (2011) in an article entitled the relationship of the social security with the socio - economic development in Iran have investigated the relationship between the expenditures of the social security and the economic development by using the regression model. The results of estimation of various regression models indicated that on the one hand the expenditures of the social security have had a positive effect on the economic growth in Iran, but its effectiveness is less than the labor and the capital. On the other hand, the development of social security has been coincided with the reduction of poverty. However, due to budget constraints and the effects of stronger factors such as inflation, it has not produced significant effect.

Bellettini and Ceroni (2000) confirmed the empirical relation between the expenditures of the social security and the economic growth in a comparative analysis of a sample of 61 countries .They selected 20countries as samples and found a significant positive relation between the expenditures of the social security and the economic growth, in the analysis, the impact coefficient of the social security expenditures on the economic growth in developed countries is more than in poor countries. They have highlighted the positive role of the social security expenditures on the economic growth, especially in terms of human capital formation.

Paddison and Docquie (2003), based on the rules of social security profitability, Economic Growth and Inequality and the balance between the growth effects of the income programs has investigated the rate of economic growth and income distribution in a closed economy and also has analyzed the role of individual decisions involved in education and economic growth. In this study, three different laws as social security profitability, economic growth and inequality are distinguished. Based on the records of total and partial income of insured members of social security, he proves that social security increases the rate of long term economic growth and reduces inequality.

Lee and Chang (2006), have investigated the causality relation between GDP and the social security expenditures for 12 Asian countries within 1972-2000.The methodology used by them were the Panel`s co-integration test and the Panel`s unit root test data.

The results show a long-term equilibrium correlation between GDP, the capital and the expenditures of the social security. Also, based on the error correction model and the Granger`s causality test there is a long-term bilateral causality relation between the expenditures of the social security and the economic growth.

Lee and Chang (2007), in another study have examined the causality relation between GDP and the expenditures of social security for 25 OECD countries within1980 - 2001.Based on the correlation test, there is a strong long-term correlation relation between GDP and the expenditures of social security. According to Panel `s error correction model, there is not a short-term causality relation between GDP and the expenditures of social security. However, there is a long- term bilateral relation between them. They also showed that the expenditures of social security is considered influential through accumulation of human capital and savings.

Zhang and Zhang (2007), in an article have investigated the conflict between economic growth and social security and determinants of growth (savings, human capital and productivity). The estimated results in social security from the productivity, savings and growth equations, respectively, are very little and positive. Bruce and Turnovsky (2013), have examined the effects of social security PAYGO (pay as-you-go), in a balanced growth model of overlapping generations .They proved that the growth of social security programs PAYGO instable economies is much slower than other economies that do not have social security, and desirability and expectations of life for today and future families is not significant.

4. Research methodology

To answer the main research questions, the following hypotheses were developed:

1- In short term, there is a significant causal relation from the variable of social security expenditures to the variable of the economic growth in Iran.
2- - In short term, there is a significant causal relationship from the variable of the economic growth to the variable of social security expenditures.
3- There is a long-term convergence relation between the variable of the economic growth to the variable of social security expenditures.

The usual method for solving the causality between finance and the economic growth is by using the Granger`s causality test in time series data. This method involves regression of finance and growth indices on growth and finance indices and then applies the F-test for the hypothesis test. This method can be used to examine the causality of finance to growth, the causality of growth to finance or the presence or absence of bilateral causality. In this study to test the first and second hypotheses, we have used the Hsiao`s causality test which is far more reliable than the Granger`s causality test. In order to test the third hypothesis, we have used the Johansen-Joe Celicius`s co-integration test. And finally, the long-term convergence vector between the expenditures of social security and the economic growth has been extracted within 1961-2015.

4.1 Hisao`s causality test

One way to investigate the existence of the causal relations between
the variables is to test the presence of the lags of one variable in the equation of the other variable. According to the Granger`s causality test if the past values of the variable of the time series could significantly predict the values of X_{t+1} , then we say that Y is a cause of Granger X and vice versa. In other words, the test is a kind of vector auto-regressive test with two variables as follows;

$$x_t = \alpha_0 + \sum_{i=1}^{m} \beta_i x_{t-i} + \sum_{j=1}^{m} \beta_j y_{t-j} + u_t \; y_t = \sigma_0 + \sum_{i=1}^{m} \sigma_i x_{t-i} + \sum_{j=1}^{m} \delta_j y_{t-j} + v_t$$

In the above equations, y and x are the variables of time-series and u and v are interrupting sentences of the two regressions. t represents time, and i and j are the number of the lags. In the Granger`s causality test, the null hypothesis has been $\beta_j = \delta_j = 0$ and the reverse hypothesis is that at least for some j is $\beta_j \neq 0, \delta_j \neq 0$.

In other words, the null hypothesis represents no causal relation between the two variables x and y, but the reverse hypothesis shows at least a unilateral causal relation between x and y. In the relations (1) and (2), since the coefficients are significantly against zero, so there is a bilateral causal relation between x and y. If (statistically) $\beta_j = \delta_j = 0$, then there is no causal relation between the two variables, and if β_j is significantly against zero and $\delta_j = 0$,in this case there is a unilateral causal relation from y to expand finally, if statistically $\beta_j = 0$ و $\delta_j \neq 0$, then there is a causal relationship from x to y. (Gujarati, 1999).

Hisao`s method is performed in two stages. Firstly, a set of auto-regressive regressions is estimated on the dependent variables. In the equation of the first regression, the dependent variable will have a lag and in the next regressions an extra lag will be added subsequently. the regression for M which is going to be estimated, is as follows:

$$(1)\, Y_t = \alpha + \sum_{i=1}^{m} \beta_i Y_{t-i} + \varepsilon_{1t}$$

Selecting the length of the lag is based on the size of the sample and the economic process. It is better to choose m as large as possible. Then for each equation of regression, the criterion of final prediction error (FPE) is calculated as follows:

$$(2)\, FPE(m) = \frac{T+m+1}{T-m-1} \frac{ESS(m)}{T}$$

Where T is the size of the sample and ESS is the sum of squared error. The optimal length of the lag (m^*) is one that causes the minimum of the criterion of the final prediction error. In the second stage, when (m^*) is set, the below regressive equations are estimated by the lags applied on the other variable :(3)

$$Y_t = \alpha + \sum_{i=1}^{m^*} \beta_i Y_{t-i} + \sum_{j=1}^{n} \gamma_j X_{t-j} + \varepsilon_{2t}$$

Then, the criterion of the final prediction error, for each regression equation is calculated as follows: $FPE(m^*, n) = \frac{T+m^*+n+1}{T-m^*-n-1} \frac{ESS(m^*, n)}{T}$

The length of the optimal lag of the variable X is one that causes the minimum of the PER. In order to do Granger`s causality test, we compare FPE($m^*$)with FPE ($m^*, n$) .If $FPE(m^*, n) <$,thus $X_t$ is not Granger`s causality of Y_t,But if $FPE(m^*) > FPE(m^*, n)$,then X_t is Granger`s causality of $Y_t$.In the Hisao-Granger`s causality test, it is required that all variables be stable and in case the variables are not stable, they have to be subtracted to stabilize, then we can use their stable subtraction to do the test (Hsiao, 1981).

4.2 The non-linear smooth transition regression model (STR)

Smooth transition regression model is a non-linear time series regression model

That it can be considered as a developed form of the switching regression model that was introduced by Bacon and Watts (1971). The researchers took into account two regression lines and began to design a model in which the transition happens from one line to another smoothly. In the

literature of the time series, Granger - Trasvyrta (1993) described and suggested the smooth transition model in their studies for the first time, the standard model is as follows:

$$y_t = \alpha + \varphi' z_t + \theta' z_t G(\gamma, C, s_t) + u_t = \alpha + \{\varphi + \theta z_t G(\gamma, C, s_t)\} z_t + U_t \qquad (2$$

The general logistic transfer function is defined as follows:

$$G(\gamma, C, S_t) = \left(1 - \exp\left\{-\gamma \prod_{k=1}^{K} (s_t - c_k)\right\}\right)^{-1} \quad , \quad \gamma > 0 \qquad (3)$$

Now we can specify equation 2 by inserting the transfer function (Equation 3) in the STR model as follows:

$y_t = (\alpha_0 + \varphi' z_t) + (\alpha_1 + \theta' z_t)\left(1 - \exp\{-\gamma \prod_{k=1}^{K} (s_t - c_k)\}\right)^{-1} + u_t$(4)in that y_t is the dependent variable and, α is the interception and z_ts

Is the vector of explanatory variables that the coefficients of the explanatory variables are no more fixed quantities and are the functions of the variables fors_t.$G(\gamma, C, s_t)$ is the transfer function, c is the threshold parameter, $\gamma > 0$is the transfer parameter or the slope and s_t is thetransition variable(transition).In this study, $z_t$has an exchange rate variable that s_t can be the exchange rate variable or a related lag and also a variable outside the model. This indicates that the model can be specified as a linear function with coefficients that vary randomly over time (Mehrara, 2010).The most popular option for k, is k = 1,2that for the state k = 1,the coefficients $\emptyset + \theta$ G (γ, c, s_t)vary uniformly from $\emptyset$ to $\emptyset + \theta$ as a function fors_t.(when s_t moves from + ∞ toward - ∞).But for the state k = 2, the coefficients vary symmetrically around the midpoint $\left(\frac{c_1+c_2}{2}\right)c$from the $\emptyset$to $\emptyset + \theta$(when s_t moves from c toward + ∞),where the transfer function takes the minimum value. The LSTR model for the state k = 1 (LSTR1model) has the capability of modeling the behavior of the symmetric variables. For example, the LSTR1 model is an appropriate model to describe the processes that have a different behavior in the boom times from the recession times and that the transition takes place gently from one regime to another regime. On the other hand, the model 2LSTR (K = 2) is appropriate for the situation that the coefficients or the dynamic adjustment process have a similar behavior in the minimum and maximum values of$s_t$and only behave differently in the median values .When the slope parameter γ = 0, the transfer function would be G (γ, C, s_ t) = 1/2 the STR model becomes a linear model.

If $\gamma \rightarrow \infty$, the model LSTR1 changes to the switching regression model with two regimes also in this case the model 2LSTR, changes to the switching regression model with three-regimes, the first and the third regimes have the same state and the second regime will be different from the two other regimes. Also, the modified

Model 2LSTR is the non-linear smooth transition regression model with the exponential function (ESTR) that the transfer function of this model is as follows.

$$G_E(\gamma, C, S_t) = 1 - \exp\{-\gamma(s_t - c_1^*)^2\}, \quad \gamma > 0 \qquad (5)$$

It is required to explain that the ESTR model as well as LSTR1model, is a model with a threshold and two-regimes that is not applicable to models with a greater number of regimes.

Before specifying and estimating a non-linear model like STR, first, we must examine its non-linearity.

If the null hypothesis is rejected based on the linearity of the model, we should select from among the potential nonlinear models (LSTR1 or LSTR2), and estimate its parameters. To test the linearity hypothesis, we should examine the limitation of γ = 0 in the non-linear model (2) .But under the hypothesis γ = 0: H0, the coefficients of the model are not identifiable. For this reason, we write for

the mentioned-test, the approximation of the transfer function (20) based on the Taylor expansion, as follows:

$$y_t = c + \beta_0' z_t + \sum_{j=1}^{3} \beta_0' z_t s_t^j + u_t^* \quad , \quad t = 1, \dots, T \qquad (6)$$

Linear model based on the null hypothesis H0: β_1 = β_2 = β_3 = 0 is based on the outcome of the Lagrange multipliers or F ratio test.

If the H0 hypothesis is rejected, the next step to estimate the nonlinear models is to select the kind of the non-linear model. In the STR models, there is no clear economic theory clearly in terms of selecting the type of the model, so the selection of the type of the model should be based on the data and statistical tests. According to Trasvrta Granger (1993) and Trasvrta (1994), we test the following hypotheses that are based on the equation (6) .

$$H_{01}: \beta_{3j} = 0, \qquad j = 1, \dots, p, \qquad (7)$$

$$H_{02}: \beta_{2j} = 0 | \beta_{3j} = 0, \qquad j = 1, \dots, p, \qquad (8)$$

$$H_{03}: \beta_{1j} = 0 | \beta_{2j} = \beta_{3j} = 0, \qquad j = 1, \dots, p, \qquad (9)$$

by rejecting H01or by accepting H01 and H02 hypotheses and rejection of the H03hypotheses, the selected model will be LSTR1 and if theH01hypothesis is accepted and the H02hypothesisrejected,then the LSTR2 model will be selected.

Also, there is another rule that decisions will be based on the P-VALUE. If the H02hypothesis is strongly rejected, the model is LSTR2; otherwise, the LSTR1model is selected. Finally, after choosing the form of the nonlinear model, we will consider the evaluation and the estimation of the model. After estimating the selected STR model, the Testing no additive nonlinearity is used to evaluate if the estimated model has the satisfactory characteristics of non-linearity.

To perform this test, we have:

$$y_t = \alpha + \varphi' z_t + \theta' z_t G(\gamma_1, c_1, s_{1t}) + \omega z_t H(\gamma_2, c_2, s_{2t}) + u_t \qquad (10)$$

Where H (γ_2, c_2, s_2t) is the otherwise transfer function of the logistic transfer function, u_t ~ iid and N (0, σ ^ 2).To perform the test, we will test the limits of γ = 0 in the non-linear model.

To perform the test, we write the approximation of the transfer function based on Taylor expansion as follows:

$$y_t = c + \beta_0' z_t + \theta' z_t G(\gamma_1, c_1, s_{1t}) + \sum_{j=1}^{3} \beta_0' z_t s_t^j + u_t^* \qquad (11)$$

Where the u_ t ^ * = u_ t + ω ^ 'z_ t R_3 (γ_2, c_2, s_2t) and R_3 are the remainders of the polynomial approximation. Based on the above approximation, the null hypothesis is H0: β_1 = β_2 = β_3 = 0 which is based on the statistics of the Lagrange multiplier or the F ratio test.

5. The research hypotheses test

5.1 The first and the second hypothesis test

The Hisao`s causality test results for the first hypothesis suggests that there is a unilateral causal relation between the economic variables and the expenditures of the social security. The results of the calculations of the final prediction error are as follows:

Table 1: The results of the Hisao`s causality test when the RGDP is a as dependent variable.

FPE quantity	The number of optimal lags	Test stages
FPE(4)= 160.4	4	**The first regression equation**
FPE(4,1)=165.9	**(4,1)**	**The second regression equation**

Source: research findings

According to Hisao`s causality test results and calculating the final prediction error it can be concluded that the FPE of the first regression equation is less than the FPE of the second regression equation and therefore there is no causal relation from the variable of the expenditures of social security toward the variable of the economic growth in the short term. Thus the H1 hypothesis is rejected and the null hypothesis is confirmed. we can also examine the Hisao`s causality test from the economic growth toward the expenditures of the social security. The results of calculating the FPE for the first and the second regression equations suggest that the FPE for the second regression equation is less than the FPE for the first regression equation and therefore a short-term causal relation from the variable of the economic growth toward the cost of the social security is established. Thus, the null hypothesis is rejected and the second hypothesis is accepted.

Table 2: Results of the Hisao`s causality test when the MSA as the dependent variable

FPE quantity	The number of the optimal lags	Test stages
FPE(4) = 7.15	4	The first regression equation
FPE(4,1) = 5.9	(4,1)	The second regression equation

Source: research findings

5.2 the third hypothesis tests

At this point, to investigate the presence or absence of a long-run relation between the variables in the model, the Johansen – Juselius co-integration method have been used. To estimate the long-run relation by using this method, it is required to specify the optimal order of the VAR model by using the criteria for determining the interval (lag) then the long-run relation between the variables in the model is estimated and finally, by using the test statistics, the matrix effect and the maximum Eigen value, the number of vectors or the co-integration vectors between the variables in the model are determined.

Table 3: Determining the optimal number of the interval (lag) by using Schwartz - Bayesian statistics

Number of lags	Schwartz Bayesian statistics quantity
4	68.50 *
3	69.29
2	68.79
1	68.63
0	77.47

* Indicates the optimal lag value (Source: research findings)

According to the results, it can be stated that the optimal lag of the VAR model regarding the Schwartz – Bayesian criteria for determining the lag is 4.

Table 4: The matrix effect test $\lambda Trace$

Potential value at 95%	Critical value at 95%	Test statistics value	Reverse hypothesis	Null hypothesis
0.0084	**29/79**	**36.01**	**R≥1**	**r=0***
0.057	**15.49**	**15.09**	**r≥2**	**r≤1**
0.052	**3.84**	**3.076**	**r≥3**	**r≤2**

* suggesting the rejection of the null hypothesis and the existence of a co-integration vector in a significant level of 0/05

Table 5: The maximum Eigen value test

Potential value at 95%	Critical value at 95%	Test statistics value	Reverse hypothesis	Null hypothesis
0.053	**21.13**	**20.91**	r=1	r=0*
0.13	**14.26**	**11.33**	r=2	r=1
0.052	**3.84**	**3.76**	r=3	r=2

* suggesting the rejection of the null hypothesis and the existence of a co-integration vector in a significant level of 0/05

According to the results in Tables 4 and 5, the statistics of both the matrix effect test and the maximum Eigen value test confirm the existence of a co-integration vector between the variables of the model. In other words, based on the statistics of both the matrix effect test and the maximum Eigen value test, the null hypothesis is rejected that there is no co-integration vector or a long-run relation between the variables in the model at a significant level 05/0 and the reverse hypothesis, that is the existence of a co-integration vector between the variables is not rejected.

Table 6: Estimation of the convergence vector

t- student **value**	**Standard deviation**	**Coefficient**	**Name of the variable**
-------	**-----**	**1**	**GDP(-1)***
3.39	**$1.5e^{-5}$**	**$5.01e^{-5}$**	**MSA(-1)**
3.04	**$5.7e^{-6}$**	**$1.74e^{-5}$**	**NAFAR(-1)**
--------	**-------**	**-596**	**C**

* Co-integration vector to the GDP variable has been normalized

According to the above results, it can be stated that the variable of the expenditures of the social security organization has a positive and significant effect on the economic growth of Iran.

Table 7: Estimation of VECM model

t-student value	Standard deviation	Coefficient	Name of the variable
-----	------	-----	ΔGDP_t
-1.57	**67.07**	**-105**	**C**
-1.63	**0.11**	**-0.185**	**ECM (-1)**
$R^2 = 0.47$ ، $\bar{R^2} = 0.25$ و $F = 2.18$			

Source: research findings

According to the results in Table 7, it can be stated that the adjustment speed of the short-term error toward the long-term equilibrium is about -0.185. this indicates that the adjustment speed is toward the long-term equilibrium.

To continue we consider doing the non-linearity tests to specify and estimate the nonlinear model. Regarding the null hypothesis test H_0: β_1 = β_2 = β_3 = 0 the assumption of linearity is rejected for equation (2). Therefore, the nonlinear time series models can be used for modeling. The value of the P-value for F-statistic in the second column of Table 3 is presented.

The selected transition variable for this nonlinear equation is the parameter of the Social Security Organization expenditures. Considering what was mentioned above, after rejecting the linearity assumption of the model, we will test the equations 7, 8, 9 which are based on the equation 6. According to the values of the P-value for the F-statistics resulting from the above test, the LSTR1 model is selected. The results are presented in columns III, IV and V in Table 8

Table 8-the values of P-value of the linear test of the model for the transition variable (the expenditures of the social security)

Type of the non-linear model	H_{03}	H_{02}	H_{01}	H_0	hypothesis
LSTR1	**0.56**	**0.15**	**0.039**	**0.034**	**P-value**

Source: research findings

Now we estimate LSTR1, the selected non-linear model. As it can be observed in Table 9, all estimated coefficients (except α_0 and α_1) in the linear and non-linear sections are significant. φ_1 and φ_2 and φ_4 φ_3 are respectively the parameters coefficients of the social security expenditures, the number of insured in the social security, the capital and the labor in the linear section of the estimation equation. Also θ_1 and θ_2 and θ_4 θ_3 are respectively the parameters coefficients of the social security expenditures, the number of insured in the social security, the capital and the labor in the nonlinear estimation equation.

Table 9 - Results of estimating equationLSTAR1

P-value	values	coefficients
0.005	**-956.63**	α_0
0.01	**-10.06**	φ_1
0.01	**-15.4**	φ_2
0.0	**21.73**	φ_3
0.01	**-72.99**	φ_4
0.0	**-0.67**	φ_5
0.01	**11.44**	φ_6
0.005	**956.78**	α_1
0.01	**10.92**	θ_1
0.01	**15.55**	θ_2
0.00	**-21.73**	θ_3
0.01	**72.99**	θ_4
0.0	**0.67**	θ_5
0.01	**011.44**	θ_3
0.0	**9.06**	γ
0.0	**10.77**	c

Source: research findings

The result of estimation using LSTR 1 is as follows:

1- The values of the transition variable in which the transition occurs from the first regime to the second regime equal to **10.77**.
2- In the first regime, the factor of effectiveness of insured ones on economic growth is positive, while in the second regime it faced 22 units downfall.
3- In the low regime, the impact of the expenditures of the social security on the economic growth is minus 6 percent. While in the high regime of organization's expenditures, the impact of this variable has increased significantly.
4- The effect of capital on economic growth in low regime is positive, but in the high regime of organization's expenditures, the impact of this factor has significantly decreased by about 36%.
5- The significant influence of labor in both high and low regimes upon economic growth have been observed. The increase of labor in economic growth of low regime has a negative effect; however labor increases the economic growth by 72.99 % factor in high regime.
6- - The transition speed between the two regimes, considering the estimated transition parameter is 9.06

Now the Testing no additive nonlinearity is used to evaluate if the estimated model has the satisfactory characteristics of non-linearity. The value of the p-value test H_0, is obtained0.5. Given the results shown in Table 10 is determined that the nonlinear nature of the transition variable is properly modeled.

Table 10-The value of the p-value of the Testing no additive nonlinearity LSTR2 model

Transition variable	hypothesis
0.5	H_0

Source: research findings

6. Summarizing the research findings

In this study, we investigated the relation between the expenditures of the social security and the economic growth for Iran within 1961-2015 through the Hisao causality test, the Johansen – Juselius co-integration test, the VECM error correction model, the STR non-linear model. In the first part of the study, by using the Hisao`s causality test, the type of the causality relation between the variable of the expenditures of the social security and the economic growth was examined. The results of this test indicate that the causal relation from the variable of the expenditures of the social security toward the variable of the economic growth does not exist in Iran in the short-run. In the next step the test results also showed that there is the short-run causal relation from the economic growth variable toward the expenditures of the social security. In other words, the expenditures of the social security cannot lead to economic growth in the short term, however the increase of the economic growth in the country will rise the expenditures of the social security. In the next part of the investigation, after determining the optimal interval and finding the number of co-integration vectors, by using the maximum Eigen value test and matrix effect test and that a resulting vector could be obtained, the main research model, taking into account the variables of the annual expenditures of the social security, the number of insured in the organization and the economic growth rate of Iran by using the Johansen - Juselius co-integration test are estimated. The results of the estimation indicate a positive and significant impact of the number of insured as well as the positive impact of the annual expenditures of the organization on the economic growth of Iran within 1961-2015 in the Iranian calendar. However, the coefficients are very small numbers. Then the convergence vector was calculated and for the error correction coefficient (ECM)- 0.185 was obtained that this number suggests the value of the corrected model velocity from the short-term to the long-term.

Finally, by estimating the nonlinear model of the smooth transition, the effectiveness of each of the explanatory variables on the economic growth was achieved. Apart from the variable of the number of the insured in the organization (in the lower regime), all variables in low and high regimes have a positive effect on the economic growth.

7. Conclusions and recommendations

The main goal of this research is to find the cause and effect relation between the expenditures of the social security and the economic growth for Iran within 1961-2015. To this end, this paper first examines the type of the causality relation by applying the Hisao`s causality test in the short term. And then by using the Johansen - Juselius co-integration test the existence of the co-integration between the variables is determined and the convergence vector and then error correction coefficient was calculated. The results showed that in short-term; the type of the causality relation from the variable of the economic growth toward the variable of the expenditures of the social security is unilateral. It means that by increasing the economic growth of the country, the

expenditures and the insurance expenditures of the organization will also rise, but the reverse of the relation is not valid.

Johansen- Juselius co-integration test results represent the existence of the long-term convergence relation between the variables of the social security expenditures, the number of the insured in the organization and the economic growth rate. Similarly, several papers also prove the fact that only in a few of the cases; the short-term causality relation has been seen. According to these results, we can say that the relation between the expenditures of the social security and the economic growth is likely related to the long-term. Also based on the STR model it was determined that the effectiveness of the annual expenditures of the organization non the economic growth is very high and except for the variable of the number of the insured (in the lower regime) all variables in low and high regimes have a positive effect on the economic growth. According to the survey results, in the long-term the insurance market is effective in promoting the economic growth, while according to Robinson`s prediction, following the economic boom the demand for insurance services will increase. This research shows that the causal relation between insurance expenditures and the economic growth depends on the used type of indices and for each country the appropriate indices should be used in the research.

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The Study on Spatial Types and Genetic Mechanism of the Oasis Historic Cultural Towns and Villages in Xinjiang from the Perspective of Regional resources*

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Abstract

The site of collective memory, the oasis historic cultural towns and villages along the ancient Silk Road in Xinjiang Uygur Autonomous Region are featured by its accumulation of regional resources and multi cultures of various ethnic groups across time and space. Part of the oasis systems of arid and semi-arid areas in Xinjiang, a northwest province in China, these towns and villages have been designated as the important agricultural and nomadic heritage systems in the world.

Noted for their historical and cultural values, the towns and villages are regarded as an important cultural heritage ,its long historical changes has attracted wide interest of researchers in the field.

In the context of rapid urbanization featured by its space-time condensation, numbers of these oasis historic cultural towns and villages are gradually shrinking, which propels the need to explore excellent samples as its basic task in the present study.

Applying methods of geospatial information to the study on typical oasis historic cultural towns and villages, the article intends to analyze their spatial pattern, characteristics and genetic mechanism. That is, based on Maps of Xinjiang Uygur Autonomous Region, the article first adopts ArcGIS10.2 of the geographic information data processing platform for map digitization, and then deals with topography and geomorphological map, water resource distribution and cultural heritage distribution.

The results show that: ① Spatial distribution of the oasis historic cultural, towns and villages in Xinjiang is not balanced. These towns and villages, together with the oasis of "Conjugate feature", are distributed not only around Tianshan Mountains but also along the rivers and lakes in the areas of the mountainous plains. ② Three types of settlement and ten sub-types are proposed according to different formation of regional resources. ③ Propose Two key driving mechanisms, namely, "Appropriate exchange mechanism" and "Time and space mechanism", are put forward, together with other four types of core factors. The use of integrated GIS tools and field will be adopted in future studies to enrich structural information collection, to better analyze and evaluate the oasis historical villages and towns, and to restructure the oasis historic cultural landscapes.

Keywords: Regional resources perspective, the oasis historic towns and villages, Spatial characteristics and types, Genetic mechanism.

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1. Introduction

The towns and villages with a long history have become an important part of China's historical and cultural heritage protection system. As a unique and irreplaceable heritage resource, ancient villages and towns have Multi-dimensional values being representative of the culture and history of rural China. However, challenges exist during the development of such resources including environmental carrying capacity (Dong Cheng 8-11). Rural villages and towns changes are a common feature in the process of the urbanization (Jie Zhang 118–120). Therefore, with their values recognized, terraced ancient villages and towns have attracted much attention among the scholars around the world. The international conferences on the Silk Road culture heritages are a good demonstration for their importance.

The oasis historic cultural towns and villages, located along the ancient Silk Road of two wings or core radiative zone in northwest of China, Xinjiang Province, are the oasis systems of arid and semi-arid areas, which still keep Oasis settlement landscape designated as Globally Important Agricultural and Nomadism Heritage Systems. It is the Silk Road "Chang'an - Tianshan Corridor Network" as an important part of the world cultural heritage, meanwhile, "under the condition of relatively poor material resources, which is highlight the samples as the play to regional resources endowment construction of the highly-developed civilization.

Domestic studies on the historical and cultural towns and villages show substantial results(Bihu Wu, &Xiao 8–10, Yong Zhao, 12–15). Such results are summarized into 3 aspects: ① Research content: the selection and evaluation of the criteria Spatial distribution characteristics and structure, the tourism research (Li,Chen &Wang 116–118); (2) Research methods: focus on the qualitative analysis and fade out quantitative research, the scattered theory studies, systemic research is less; for instance, proposed several approaches for the sustainable development of tourism, Landscape classification system of historic villages（Yafang Yup:234–242）; (3) Research area: unbalanced regional distribution, more focused on the protection of ancient villages and towns, or the ancient villages, the domestic high-profile overall more concentrated town in Yangtze River, ancient villages in southwest mountain and ethnic minority villages (Zhang&Xiao 188–193), etc. Studies on traditional villages of Xinjiang are relatively small, most of which focus on the ethnic villages of micro - architecture, decorative arts, the examination of values of the Silk Road culture landscape (Luo, Wang,& Liu 79–88), and their conservation and tourism development(Zhang,Zhou&Wu 91-100). The study on the oasis historic cultural towns and villages of Xinjiang is necessary and urgent as it is the practice corresponding to national strategy of "culture resources in the Silk Road", which is of great importance to the protection and utilization.

2. Material and methods

2.1 Study area

Selection of the candidate area of the Oasis ancient villages. 109 Oasis ancient villages in Xinjiang are selected, including 7 national level historic cultural villages and towns, 11 national traditional culture villages, and 91 undetermined level characteristics villages. This study adopts ArcGIS10.2 technology extract space position information, attribute information of land, population scale, regional resources endowment in samples, etc, to analyze the relationship between samples and geographical resources through accurate positioning of oasis village.

Samples represent 2 unique characteristics in addition to general characteristics of the oasis settlements: ① fragility of regional ecological environment, the weak of oasis resources bearing capacity, prominent of "only water "features in production and life style; ②long history and multicultural intersection(Bangui Yue, &Wang 78–81), They provide the most exact material evidence on the diversity of commercial, cultural, social and economic activities of the historical period of the ancient silk road in Xinjiang.

2.2 Study methods and data sources

(1) Acquisition of digital information of the historic cultural towns and villages.
Applying methods of geospatial information to the study on typical oasis historic cultural towns and villages, the article intends to analyze their spatial pattern, characteristics and genetic mechanism. That is, based on Maps of Xinjiang Uygur Autonomous Region, the article first adopts ArcGIS10.2 of the geographic information data processing platform for map digitization, and then deals with topography and geomorphological map, water resource distribution and cultural heritage distribution.

(2) Selection criteria. ① Qualitative evaluation of the samples: Depth of fieldwork method, the expert qualitative evaluation feedback; ② the combination of quantitative and qualitative evaluation of the samples. Standards published by the state, Xinjiang and other relevant departments delivered the historic cultural towns and villages data for reference, according to the Chinese history and culture towns (villages), the evaluation index system for evaluating ceiling, traditional villages and towns of "Five areas and Three states in Xinjiang" in cultural value, historic cultural protection relatively intact, thick cultural resources, relationship of person and the universal value etc, to qualitative and quantitative evaluation.

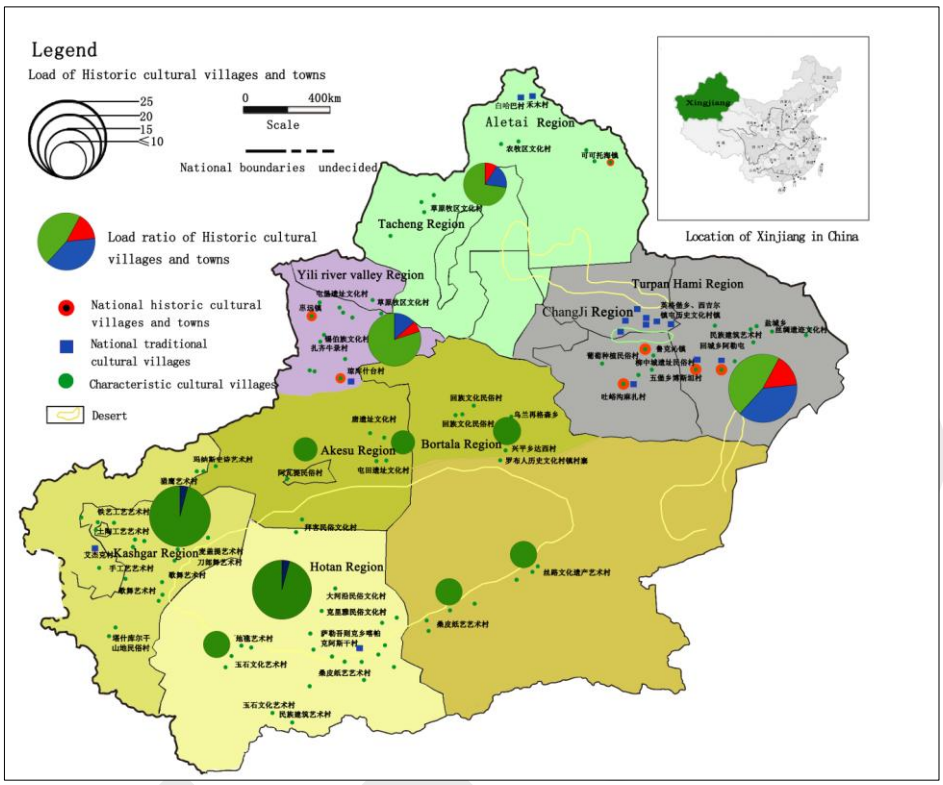

Figure.1. The spatial analysis of the oasis historic cultural villages and towns in Xinjiang
Source: Author owner-draw

2.3 Geographic spatial pattern and morphological characters

(1) Spatial pattern characteristics of the historic cultural villages and towns.
Oasis is the basis for the development of traditional settlement in Xinjiang, which appeared morphological characteristics of "low density, high discrete", "small assemble, large scattered" (Bangrui Yu 78-81), therefore, the historic cultural towns and villages together with the oases in Xinjiang have "Conjugate distribution characteristics", which is the consistency and uniformity in the spatial distribution. Based on the analysis of the oasis region of the historic cultural villages and towns and area oasis group, their spatial layout is centered on the three clusters one-way diffusion, extension in a circular fashion, and form a relatively high and transitional diffusion zone(See Figure.1).
(2) Space morphology characters of the historic cultural towns and villages.
Through the analysis of the geographic information processing system, three characteristics in geographical spatial unit will be presented as shown in Figure 1: ① "Big scattered, small concentration, Low density of the spatial distribution"; ② Area location: "These towns and villages, together with the oasis of "Conjugate feature", are distributed not only around Tianshan Mountains but also along the rivers and lakes in the areas of the mountainous plains." appear dot, plaque or patchy distribution; ③ Characteristics of scale: "Settling down with adequate grass and water, Pervasion with drainage Wells".

3. Results: Types of the historic cultural villages and towns within regional resource constraints

The landscape in Xinjiang show the integral pattern of "the Three mountain with the two basins"， among which the landscape resources of "mountain, oasis, desert" will decide the possible mode of production and life. Located at the center of Europe and Asia, open politics, culture and commercial exchanges in the Silk Road together provide cultural base for traditional settlements. Quality of "Allocative resources and Authoritative resources"(Mingming Wang 68) in oasis decides to oasis value characteristics of traditional settlements. According to the settlement of constraint factors, this paper come forward 3 key type, 10 sub-types the historic cultural villages and towns, Their basic features are shown in Table 1.

Table.1. Types of the oasis historic cultural villages and towns in regional resource constraints
Source: Author owner-draw

The key types of resource from constraints	The Subtypes of resource from constraints	Outline of Landscape features	Number
Types of	Type of over flow water surrounded by mountains	① The distribution of in the mountains of the overflow area, or near water or water in tableland area. ②"The home is high and lowly farmland ,above live below farm-	20

geomorphic resource from constraints		ing", oasis agriculture landscape		3.1 The type based on constraints and supports from regional geomorphic resources Mountain water resources have enriched in Xinjiang. Tianshan Mountains,
	Type of inserting wilderness and hinterland	① In the development of river terraces、River end region ② The landscape of desert oasis agriculture and nomadic	18	
	Type of Valley Plain Oasis	① They located in the first and second terraces of the valley oasis plain. ② Oasis agricultural landscape and nomadic landscape	15	
	Oasis type of grasslands	① Scattered distribution of Alpine platform, mainly in the form of animal husbandry ②Nomadic organizations have high mobility, dispersion and stability	10	
Types of water resources from constraints	The oasis type of along water and water-front	① Scale of settlements is relatively small, the concentration and distribution ② To highlight the value of landscape water resources	12	
	Type of throughout the valley	① The water runs through the middle or side of the settlements. ②Courtyard and public facilities are distributed on both sides or one side	10	
	Type of headwaters	①Located in the tail region, relatively independent ②The unity and authenticity of regional culture	8	
Types of cultures from resources	Type of national literature and art	①Along the ancient Silk Road, the distribution of beads, agglomeration comb ② In traffic passes, religious culture, popular cultural heritage has various types.	16	
	Type of Characteristic handicraft			
	Type of national architecture and religious art			

Altai Mountains and Kunlun Mountains are known as the three "Wet Island" of Xinjiang, which made the main river basins and developed into various characteristics of the oasis. According to the advantages and disadvantages of the regional "Allocation of resources" the

spatial distribution of oasis in Xinjiang is cascade distribution, the location of the oasis historical and cultural villages based on oasis distribution. According to the site selection conditions, the oasis historic cultural villages are divided into the following 4 Types, highlighting the constraints and support of the regional geomorphic conditions to the oasis historic cultural villages.

3.2 The types within the constraints of water resources

Water resources are an important resource to maintain the emergence and development of oasis settlement, deciding the scale and sustainable development of the oasis settlements, which are rigid demands of traditional settlements in Oasis (Bangrui Yue 78-81). Analysis of water resources constraint, the otherness of the spatial distribution in water resources determines the heterogeneity of site selection, modes of production, the custom of the traditional settlements in the oasis. In order to refine the relationship between the samples and water resources, In this study, we set "Time threshold and mileage threshold" as evaluation indicators of the residential area as the center to reach the water sources (Dona C Roper 239-257): ① the accessibility index of farming dominated villages is 40 minutes or 2.5km radius, Livestock dominated villages with accessibility of 1 hours or 3.5km radius, they were judged types of along water and water-front. ② the villages of the desired value below: Types of throughout the valley and types of headwaters (showing in Table 1). From the perspective of the constraints and support of water resources for the settlement and selection about the oasis traditional settlements, this paper highlighted the "Water uniqueness" characteristics of the water resources in the historical and cultural villages in the oasis (See Figure.2)

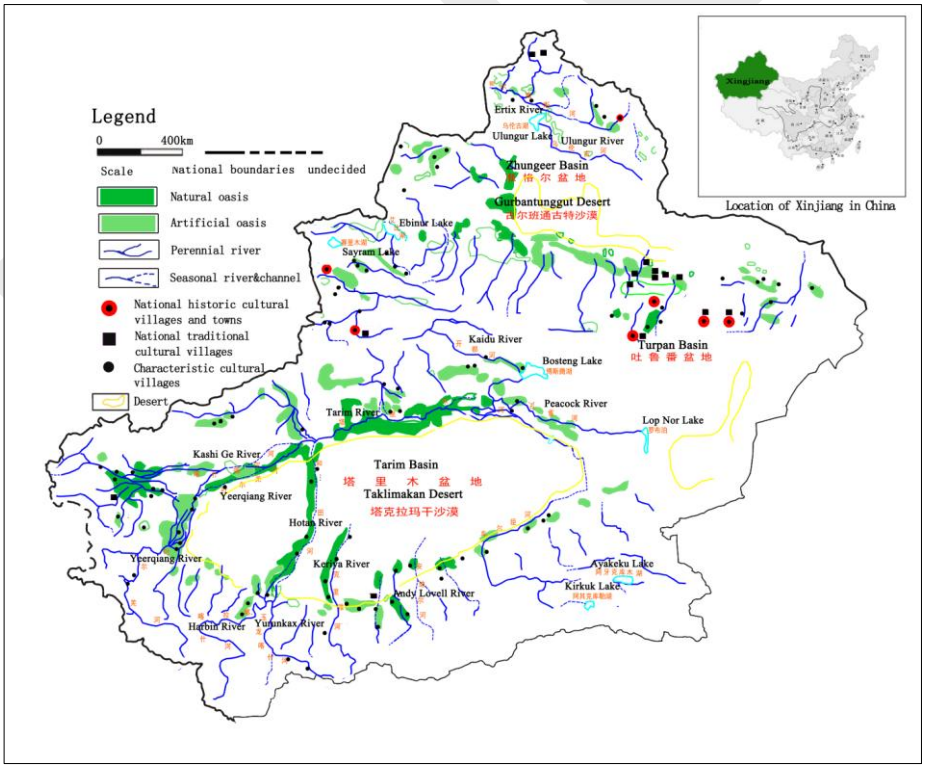

Fig.2. Relationship water of the oasis historic cultural settlements in Xinjiang
Source: Author owner-drawing

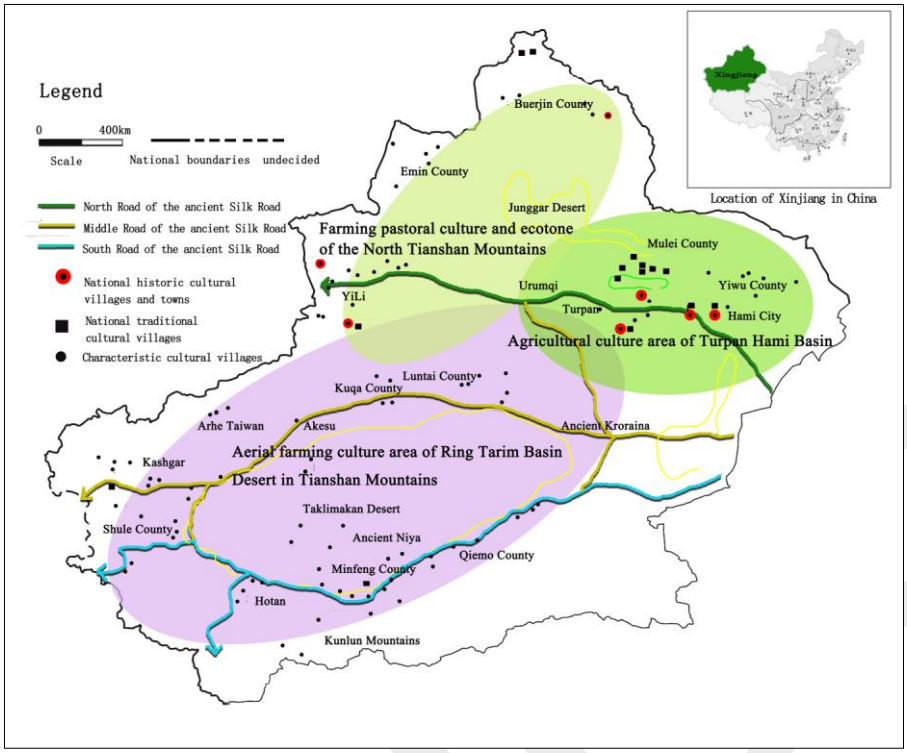

Fig.3. Relationship Culture of the oasis historic cultural settlements in Xinjiang
Source: Author owner-drawing

3.3 The types within the constraints of water resources

Through the analysis of 109 samples in the spatial information ArcGIS10.2, combined with the geographical and cultural space units, the modes of production, the core cultural characteristics in the oasis historic and cultural towns and villages, as shown in Figure3,the 3 core oasis culture gathering areas were condensed: ① Agricultural culture areas of Turpan-Hami Basin,② Aerial farming culture areas of "Ring Taklimakan Desert "in Tianshan Mountains, ③ Farming pastoral culture and ecotone in mountainous region of the North Piedmont in Tianshan Mountains, the oasis cultural villages were formed in the context. According to the types of cultural resources in the geographical and cultural units, this study is divided into 3 types, their characteristics are emphasized in the cultural space of existing side by side, various types, interweave each other.

4. Exploration: Formation mechanism of the oasis-type historic cultural villages and towns in Xinjiang

The regional resources will produce two functions of restriction and support in the process of the formation and evolution of oasis historical and cultural villages and towns. The formation and growth of the oasis is the incessantly exchange of material, energy and information between nature, Historical and cultural villages and towns are the result of the evolution of "material space" and "spiritual space", so as to achieve the purpose of mutual compensation and maintain their existence and development（Li&Zheng 21）. Based on the analysis of the relationship between the core elements of the typical sample, the location of the settlement,

the utilization and development of resources, the cultural types, this paper puts forward the 2 core driving mechanisms of "the whole life cycle" in the oasis traditional settlement: "Appropriate exchange mechanism", "Time and space threshold mechanism" and 4 types of core influence factors, to provide theoretical support for the evaluation and protection of the traditional settlements in the next step.

4.1 The influential factors of "Moderate exchange mechanism" in the exchange dimension of substance and spirit.

The oasis historical and cultural villages and towns are the places of energy exchange, information exchange and accumulation, and historical events, which reflect the superposition and evolution of the comprehensive spatial functions of material production, life and spiritual belief. In the process of the formation and maturation of the historic cultural villages in oasis, the material exchange and spiritual exchange is the core content of "moderate exchange mechanism", including the spatial size of the exchange constraint, the switching mode, the switching medium, the switching time, etc.

(1) Influential factors of the regional natural resources.

Residents of the oasis traditional villages by self-capacity for action regulate and control the spaces of material, energy, information exchange in the micro-environment of oasis. In this process, based on the regional, resources residents can priority selection exchange spaces of the type, mode and scale. The main regional resource factors of the oasis traditional settlements are the core factors of oasis resources, water resources.

(2) Moderate exchange mechanism of water resources exploitation and utilization.

Water resources of distribution of historical and cultural villages in oases determine the spatial structure, function, scale, mode of water use and sustainable development, which were the foundation of resource allocation for formation of oasis agriculture and animal husbandry economy and civilization styles. For example, the water resources of the Turpan Hami basin in the East Tianshan Mountains are scarce, the historic cultural towns and villages along the river are distributed along the water, and the material and energy exchange between human and water resources can be realized by means of agricultural production. Suitable for the use of low water consumption of ecological agriculture, such as planting cotton, grapes, etc., in order to achieve intensive use of water resources, Yi-li mountain meadow in The Northern Tianshan Mountain, the historic cultural towns and villages have plenty of water, suitable for the development of animal husbandry by relying on the natural quality of grassland (Chao Ni 52).

③ Regional traffic factor driven by external forces

External intervention is an important driving factor for the formation and development of historical and cultural villages and towns, including national strategy, transportation, social and other factors. The Silk Road in Xinjiang is an important way, the way of culture, the way of dialogue for promoting the progress of human civilization which is the core place of material and spiritual exchange in the traditional settlement of the oasis along the line and the surrounding area. In this study, through the comparison of different space-time transportation network, we can get result, the oasis historical and cultural villages in Xinjiang are far away from the main traffic artery, however, which is traffic hub and pharynx and larynx in history. With the development of society and economy, the traffic arteries were gradually shifted, and most of them have been replaced by other means of transportation (Yajuan Li &Tian Chen 1477-1485). The typical cases such as the Gobi desert hinterland Yutian County Da-BuYi vil-

lage, deepened in the desert hinterland, affected by the traffic condition is extremely backward, the settlement pattern based on self-organization development.

4.2 Factors of space-time detention from "Time threshold mechanism"

The oasis historical and cultural villages in Xinjiang are the coordinates of the cultural heritage in the space-time sedimentary deposits. The development of the dynamic system is nonlinear and driven by its component factors. Factor of space-time detention is the reaction of changing of traditional village system in Oasis. "Time threshold mechanism" (Der-Nera Medos 144-146)is one of the core driving mechanisms of the oasis historic cultural villages and towns. ① From the external space of the material, energy and spirit of the oasis settlement, it is the input side of the exchange results, the scale, difficulty and effect of exchange are affected by external factors.

② The exchange of substance and spirit in the interior of the settlement. They reflected the spatial mapping of human and oasis, human and human, human and god in space-time of sedimentary deposits, at the core of the system time control axis, the output side of the exchange results. Such as Ma-Zar village of basing on aerial agriculture-animal husbandry, together with Qin Kushta village, explaining the temporal and spatial feature of production constraints between "the time threshold": spatial distribution of "Above live, Below tillage", nomadic "winter field, summer field" migratory spatial switching. Space-time features under the constraints of "the time threshold": the space-time sequence of Muslims during one day, the multi communication space of "living around the temple", Seasonal space-time conversion of the winter and summer residence during a quarter, Space-time sequence of Folk Festival during a year, etc.

5. Conclusion and Discussion

Based on the above research, in this study we have applied the spatial characteristics of the oases historical and cultural villages were obtained: The number of national historical and cultural towns in Xinjiang is far lower than that in other provinces, but numbers of traditional cultural villages and towns are higher. Refining the 3 types of oasis settlement, the characteristics of the 10 small categories, this paper puts forward the 2 driving forces of the oasis historic cultural towns and villages system. Based on the "Full life-cycle" of oasis settlement, discussing the effects of the 4 core factors on the oasis traditional settlement, provides some reference value for the recognition and value evaluation of the oasis historic cultural towns and villages. Numbers of samples and standards are limited by geographical conditions and other factors; however, the value of the overall research results has some implications for similar research and these aspects need to be studied in more detail in the future. The use of integrated GIS tools and field will be adopted in future studies to enrich structural information collection, to better analyze and evaluate the oasis historical villages and towns, and to restructure the oasis historic cultural landscapes.

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Gender and Sexuality in Alice Walker's *Color Purple*

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Abstract

Alice Walker a black woman who won an award for her work in the novel Color Purple gives her perception on gender and sexuality in the novel. She uses various characters to engage in the topic of gender inequality and sexual orientation. The paper below pays close attention to the gender identity of the black women from the novel. From Judith Butler's book titled Gender trouble, the paper analyzes the sexual orientation and the argument by Judith on gender equality. The paper gives the stand point of Walker on the issues of sexuality and sexual orientation. The book by Walker ends by breaking down the traditional norms on gender and sexuality. She also urges for coexistence among people from the various sexual orientations.

Keywords: Alice Walker, Color Purple, Gender and Sexuality, inequality & Novel.

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Introduction

Gender and sexuality are distinctive from each other (Barta 1). Gender is the state of being a male or a female to make social and cultural difference (Guth 3). On the other hand, sexuality entails how individuals decide to sexually express themselves in various orientations (Amey 24). Centuries ago, feminism gyrated around sexuality, culture and self-realization, and definition for the colored women. Throughout history, feminism has proven to be difficult when trying to get equal rights for both genders. The novel *Color Purple* by Alice Walker shows these hardships. Through her characters, she shows the oppression that the female gender is put through by the patriarch society, as well as the struggles of overcoming sexuality prejudices. The largely regarded notion about gender that one is either female or male is only specific to some cultures, which does not make it universal.

Alice walker became a famous writer largely due to her the novel *Color Purple*, which won an award that placed her as a creative black woman writer (Donnelly 73). The novel talks about a young girl by the name Celie. Celie was raped by her own father where she later on gave birth to two children. The father sold the two babies that Celie gave birth to. Later on, Celie was forced to marry Mr. Albert by her own Father. Celie cared a lot about her sister Nettie, who was kicked out by Mr. Albert because he was not able to rape her. Mr. Albert opted to marry Celie with the aim that she would take care of the family because he only loved Shug Avery. There was a time that Shug fell and thanks to Celie who took care of her, she managed to recover. Shug developed affection for Celie for taking care of her. When Shug was recovering, the three where in a weird harmonious relationship where Celie loved Shug, Shug loved both Mr. Albert and Celie, and Mr. Albert came to love Celie. Nettie, Celie's sister who was kicked out, went to Africa and worked as Missionary together with Mr. Samuel who managed to adopt Celie's kids who were sold. For many years, Nettie kept in touch with her sister Celie through letters, though Mr. Albert kept the letters from Nettie hidden. Later on, Celie managed to get the letters that were hidden by Mr. Albert with the help of Shug. Celie became very angry with Mr. Albert and opted to leave Mr. Albert's house. Celie and Shug agreed on leaving together and started a business together. Nettie managed to go back to Celie together with Celie's two kids. The reunion was great and Celie felt happy more than she had ever felt in her life.

Definition of Sexuality

Sexual orientation or sexuality stands for an individual's preference for a sexual partner, be it of the same sex or the opposite sex (Joseph 37). Homosexual is a term used to refer to an individual who prefers individuals of the same sex, heterosexual refers to an individual who prefer individuals of the opposite sex, while bisexual is a term used to refer to individuals who prefer both sexes (Nemeroff and Craighead 1512). Normally, heterosexuals are considered normal while homosexuals are considered abnormal. This is because of the social and cultural ideology fostered by the society (Rahman and Jackson 2010). Where heterosexuality is dominant, the homosexuality is suppressed. In the novel, the homosexual relationship between Shug and Celie is not critiqued for being erogenous; rather, it is acclaimed.

Gender Inequality and Sexual Oppression

In *Color Purple*, the black men play the role of the bad mangos. From one point of view, they are the autocrats and considered as oppressors to females in the male dominated society. On another point of view, they are the victims of their own patriarchy. In the male dominated society where the men are the decision makers, everyone accepts it. Despite benefiting from the patriarchy however, the men are still victims (Synnot n. p.). This is because to secure his place in the family, a man has to dominate over his children and wife. This means that a boy is always forced to choose between his father and the mother, which means a choice between the two sexual dispositions. Boys often end up choosing the heterosexuality because of fear. The fear brought about by heterosexuality is the fear of feminization. Mr. Albert is the perfect example of oppression brought about by heterosexuality in the patriarch society. He is always craving for Shug, but he was made to marry Julia and Annie as his wives by his father. Powerless to challenge his father, Mr. Albert is forced to keep his relationship with Shug hidden. He is unable to live according to his heart's desire and is a perfect example of a miserable product of patriarchy. He tries to do the same thing as his father did to him by interfering with his son's wedding when his son was marrying Sofia. After failing to ruin his son's wedding, he goes ahead to quell the patriarchy ideology to his son. Similar to what he learns from his father, he is trying to have complete power by controlling his son and abusing his wife.

The novel took place during a period when racism was vivid in the society. The black people in the society were at the time seen as lesser beings compared to the white people. More so, the colored people in the novel are forced into a lower class through oppression, not only because of the color of their skin, but also because they are women and lesbians. Celie who is the main character in the novel is burdened with a lot of adult responsibilities at her tender age (Dieke 39). After her mother passes away, she is taken out of school to take care of her siblings. Her father not only deprives her off a chance to get her education, but also sexually abuses her for his pleasure. Many women of color at the period were burdened with responsibilities of child care and also faced violence. These burdens were greatly attributed to their gender and social class. Due to the fact that Celie was pulled out of school at a tender age to take care of her siblings, and was denied the chance to go back to school, she ended up lacking the skills to get a job (Dieke 39). Though Celie's father too is oppressed for being a black man, Celie goes through more oppression for being a woman. She is placed in a situation where she has no control over her social life and she becomes subordinated and oppressed. Celie's gender makes her undergo so much oppression and due to being treated like an object for men to use and dispose of when satisfied, she undergoes a lot of changes. At some point, she admits that she has been oppressed to the point where she cannot fight back and all she knows is to stay alive. While women in the black community were oppressed and mistreated, there was a woman who defied the odds. Sofia, Harpo's wife, fought her father, brothers and uncles since she was young. She learnt early in her life that a woman is not safe among a group of men. She even stands for her interest against her husband who tries to beat her up to make her submissive and to reduce her status in the community.

Going through molestation by her own father, Celie reserves a safe distance between herself and men. She grows with a cold insolence towards men. Her father constantly told her she was ugly and she had the ugliest smile. The constant destructive comments from her father led her to accepting that she was an ugly woman. She lost her self-confidence from the constant repudiation from men. Celie had two men in her life, but none of them showed love towards her. She was sexually abused by her father in her early life, and in her marriage life, she was miss-treated by Mr. Albert, who used to urinate in her while having sex (Saidel and Hedgepeth 265). Over time, a woman has been given out in exchange for gifts or identity between clans. Celie has no identity so she is not exchanged for another identity (Joannev 166). Her father deprived her off her identity as a mother by selling her two children. She was also deprived of her identity as a wife since Mr. Albert ruled over their marriage through abuse. Celie was a suppressed black woman who had lost her identity till she met Shug. Having been mistreated by both men in her life, she feels hatred and disgust towards men. Things changed in her life after she met Shug where she realized her identity and could enjoy her life. When Celie and Shug first met, the mood was uncertain since Shug bluntly suggested that Celie was really ugly. Shug's comments about Celie did not get to her; rather Celie helped Shug through her illness. The only person that Celie loved was however her sister. Tending to Shug was a way of Celie filling the void of sisterhood left by Nettie. When Shug announces that she has written a song about Celie, it amazes her and makes her feel special. Surprisingly, Shug says that she loves Celie and kisses her. At first Celie is surprised, but she kisses Shug back. They do this until they end up sleeping in each other's arms. It's clear that Shug is the reason as to why Celie becomes self-aware of her physique. Celie actually admits that she never enjoyed sex since she had been used by men to satisfy their interests rather than having mutual pleasure. Being renounced by the unfortunate heterosexual life experience, the homosexual relationship between Celie and Shug was unexpected, but felt natural to both. Naturally, Celie was not a lesbian but through life experiences, she became a homosexual. Sexual orientation is not a fixed role but rather a variable that can change. It is clear that Celie's choice to love Shug is a free choice, and though affected by her past heterosexual relationships, she has the right to choose another orientation that suits her and satisfies her

Sexual Identity

The periphery between male and female is not clear in the sense that the psychological gender is not clear. Each female has some male qualities and so does Shug. She is a fortified masculine and a gentle feminine. Her individuality challenges the traditional label of a black woman. From the novel, it can be seen that she drinks and smokes and wears clothes that are not acceptable for women at the time. Her music preference also says a lot about her character. She loves blues which is a sensual and erotic form of music. It's also clear that she is against religion. The relationship between Shug and Celie is the core relationship of the novel. The relationship between them is nurtured in a very short period of time because each one of them is able to fulfill the others wants. Celie's need is to have a person who truly cares about her and Shug does exactly that. Shug's need is to have a person to be there for her and care for her, which Celie does. Shug also has a peculiar desire for Mr. Albert and enjoys making love with Mr. Albert. Being bisexual reveals that she was not a typical. As the story progresses, the two ladies join

together against Mr. Albert. The novel tries to show that individuals with different sexual orientations can come together and have a common goal and work together in harmony. The fact that Shug was married brings some tension in the novel since Mr. Albert had devoted himself to loving Shug and to Celie, it was a rough fact that she loved Shug but she was already married. From Shug's personality, she appears not be the kind of person to get married because marriage is a form of sacrifice. As portrayed by Shug, bisexuality is an identity which brings possibilities of opportunities for establishing relationships without a struggle. The novel through the characters, tries to eliminate the binary antagonism of men and women to make people understand that people can live in this world in harmony, with gender indifference not being an issue.

Comparison of Gender Inequality and Sexual Discrimination from two Continents

Color Purple gives a narration of the two sisters who were separated early in their lives, in the form of letter. The two sisters namely Celie and Nettie live in different continents and keep the hope that they will one day reunite. Celie was left in rural America, while Nettie was taken to Africa where she worked as a missionary. By taking readers through the lives of the two girls in the different continents, the novel shows the patriarchal oppression that affects black women. This way, Alice Walker is able to is able to shed light on the kind of oppression black women are put under, which has been a barrier for women to have the freedom to move forward in the society. The novel gives a picture of the kind of role black women have been given not only in the black community in America, but also in Africa. From her novel, Walker aims to back the movement that aims to improve lives of black women in patriarchal systems that pull them down. She tries however tries to show that merely solving the racial oppression in America will not better the conditions for the black women, since she illustrates that women are still oppressed within their own black communities which are not attached to American racism. An example is the Olinka tribe that Nettie lived in while in Africa. (Higginbotham and Gates 235).

Walker's novel is able to cast the black woman's identity by giving various illustrations of patriarchal oppression that she goes through. Walker is able to show how patriarchy as a system of oppression works in a similar way both in America and in Africa. In her novel, she says that this form of oppression has reduced black women to nothing more than statues with untapped creativity within them. It is amazing how Walker is able to contrast the lives of two women in different continents, which shows that the identity of a black woman is universal. Specifically, her work has been able to show how women's creativity has been undermined by men who have a notion that a woman can't be educated and should not rise to the status of a man, so as not to challenge the position that the men hold in the society. This kind of notion has led to black women's bodies being treated as items or commodities for sexual carnality. Nevertheless, Walker liberates black women from the oppression and the role they have been given in the society. She puts forward that black women both in America and Africa still have their creativity and talent, which is portrayed through their works. This is shown by her two characters namely Celie and Shug, who form an alliance and start off a business together.

Effect of Traditional Beliefs on Gender and Sexuality

At the beginning of the novel each gender knows their role and they are unanimously accepted. The male gender has the power to control what happens in his house as well as having unchallenged power over his wife and children. The perfect example for this is when Celie was given out for marriage by her own father without her consent. From her experience, it is clear that she has no power over what happens regarding her fate since she moves from being a slave of her father to a slave of the man who married her. This shows how Celie being a woman, has been denied the freedom of choice. From the novel, it is clear how the female gender is undermined to the point where a man has the right to beat up her wife. The mentality that the only way to keep the female gender in line is to beat them up is obscure and has made the female gender subject to the male gender. In the novel, Mr Albert explains to his son Harpo, about how women should be handled. He tells him that women are like children and from time to time, one needs to let them know who has the upper hand in the house, and the best way to let them know that is by a beating. By beating their wives, men are able to satisfy their need to prove they are the heads in the family and keep the women subjects to them. Reading the novel, one gets the idea of a woman being a slave and an individual who is often talked down upon and beaten. Her role is to keep the man happy and fulfill the needs she is asked to complete.

A few characters in the novel are seen to challenge their gender roles and norms. An example is Sofia, who challenges her gender role in the novel. When they get married, Harpo comes to realize that Sofia is not a usual woman in the society. He comes to realize that Sofia knows and makes firm decisions in her life. This is not a custom in the society that is ruled with patriarch rules. She makes firm standpoints without blindly listening to her husband. Harpo is forced to reason with her and seek her input on issues. Since Harpo was taught that a man should make his woman a subject, he asks for advice and his father, who gives him the advice that he should beat her. It is clear that the notion that the female gender is inferior to the male gender is inherited from generation to generation, making it difficult for the female gender to break out of the maze of gender discrimination. Harpo does not think that beating Sofia is a good idea, but since the male elite requires him to prove his status as a man, he is forced to try. The decision to beat his wife makes his relationship move from bad to worse. This is because Sofia ends up fighting back at Harpo and she wins. Sofia's character was defined from the beginning that she did not care what opinion people had about her. It is a great step taken by a woman as portrayed by the novel since only a few number of women would be confident enough to fight back. Sofia defines new possibilities for women as she challenges the norm that the female gender is a subject to the male gender. She claims that she truly loves Harpo, but will kill him for undermining her. Harpo is forced to accept that the period of undermining the female gender has passed and that there are women ready to stand for their beliefs. He realizes that he does not have to conform to public standards, and this made his relationship with his wife improve.

In the novel, gender roles are defined in the beginning. However, later on, the male adjust to the changing times as the roles change. The role of sewing and talking about feelings and emotions is connected to the female gender and the male gender keeps a distance from such activities. At the end of the novel, Mr. Albert sits out with Celie sewing as he talks about love

and his feelings. Another character who defies the norms of gender discrimination is Shug. It is a custom that by the age of twenty, a woman should be married and have children, but it is not so for Shug. Shug is unmarried though she has children. Being a singer, she also opts to travel and accomplish her dreams and she is set as a successful woman. Her character challenges the norms since as a woman, she is not expected to follow her ambitions, but rather more on her children and family. However, Shug's children continue to live we her parents as she pursues her dreams. To Celie, Shug is the complete opposite of her which is why she was able to have much influence over her.

Judith Butler's Point of view on Gender Inequality

Judith Butler the author of *Gender Trouble* presents an argument that gender and sexuality should be looked at in a different way. She points out that opposed to how people view gender and sexuality as merely masculine and feminine, people should view gender and sexuality as a variable or fluid (Butler 1990). People should take into consideration the way they behave at different times and in different circumstances, rather than only who they are. By trying to reconstruct the way they think about gender and sexuality, then people can move the world towards justice and equality between the two genders and break down the restriction brought about by gender roles. Butler's argument is similar to all feminists who have the interest of attaining gender equality between the male and the female, but she uses a different approach to make her points (Mclivenny 50). To face the problem of gender inequality, it is important to first define who a woman is. Since tradition, women have been seen as homogenous, but by grouping women as all alike limits their ability. Each and every woman is unique in her own way. Feminists before Judith defined a woman as womb, which is a definition that has limited the ability and perception of women. Judith disagrees with this definition and suggests that man defines a woman relative to her (Sabrosky 131).

By changing the point of view about the female gender and impeding themselves from defining a female in terms of their sex, the perception of people on the topic of gender would largely change. It is essential to realize that women are diverse and defining them as a unified group would be placing barriers on their possibilities. The constant categorizing of women as separate from men by feminists has created more harm than good in their agenda to gain gender equality. If both genders see each other as totally different, then attaining gender equality is near to impossibility. From their work, feminists have at some point labeled the "male" as the enemy, in their attempt to push for gender equality and without realizing it, they are doing harm to the little progress they achieve. A negative attitude towards the opposite gender with the aim of making progress in their social standards only creates a wider gulf between the genders. Facing the issue of gender and sexuality as politics is another mistake that the feminists make. Treating women as a political party with the agenda for equality only makes a small impact since for a political party to make its agenda known, then all members should be united and of one agenda. Having only women for one agenda and men for the other can be a difficult strategy to push for gender equality, which will only end up being ineffective.

Understanding sexuality

When it comes to sexuality, it is important to understand the sex, gender, and desire link (Valiulis and Bradley 172). In order to understand sexuality, one must first realize that sex, whether masculine of feminine, defines gender, which in turn causes desire for opposite sex. The way an individual gets their identification is linear and happens in order. As a result of that fact, there are only two possible relations. One is that an individual identifies with one sex and desires the other, and the second is that an individual identifies with one sex and desires the same sex. In reality, gender is not the main aspect of identification in human beings, but rather of performance in the various ways they behave and react to various situations. From her book, Butler supports gender trouble as a way of subverting gender roles. Challenging traditional notions about gender and sexuality would be a concrete way of changing the notion on gender identity. The way the society has come to perceive gender roles lies at the root of inequality of the sexes. Making steady steps in changing the way the society views gender roles would have a large impact over a period of time. Having no conservative roles for either gender would allow a woman to hold a powerful political office, while the man remains at home looking after the children and the society will not find it odd.

According to the novel, if a woman fails to fight back to all forms of oppression that comes her way, then she is fated to be a subject to a man. Both Sofia and Nettie play a crucial role in Celie's life. They make Celie become assertive, empowered and independent in the end. They prove to Celie that a woman can avoid or escape the game of gender roles and the expectation bestowed on her. Sofia and Nettie are a symbol of defiance since they make their own decisions without the influence of a male figure in their lives, which displays control over their lives (Rose 65). They show Celie the path to take towards liberation. Shug plays a critical role in showing Celie how to be empowered through her sexual identity and her sexuality. Being a mistress of Mr. Albert, Shug is a representation of the sexual stereotype placed on women. Shug's sexuality is influenced by her career as a singer. After realizing that Celie has no feelings towards men including Mr. Albert even when having sex, Shug takes it upon herself to teach Celie about her body, how to have pleasure on her own, and how to make pleasure to others. Celie is encouraged to learn more about her sexuality by explorations on her own. Her willingness to explore her sexuality plays a role in her transformation. She gets to understand that that sex is not associated with submission. Her sexual relationship with Shug allows her to reclaim the feminine relationship that she was denied by the male figures in her life. The most important thing is that Celie is able to reclaim herself and her sexual identity through support from her female counterparts. Nettie first taught Celie to have the will power to fight her opponents before she left. Meeting Shug later on in her life, Celie was taught self-value and aggression. All her relationships happen in isolation, but with Celie having access to the resources, she learns and develops independence, value and courage.

Alice Walker's Advice on Gender and Sexual Orientation

Throughout the novel, Walker expresses the need express ones thought and feelings to be able to develop their sexuality. In the beginning, Celie is unable to express herself to the people

who oppressed her. She is used as an object and remains passive because she lacks power. Celie learns that she can create a new narrative for herself, which would counter the ideology forced upon her despite her gender. Celie's transformation to a lady who is aware of her gender and sexuality manages to humble Mr. Albert, who treated her as an object at the beginning. The novel tries to insist on the power of assertive self-knowledge to counter oppression and discrimination among the undermined gender (Marsh 67). Some of the relationships between the women have greatly empowered them to realize that they can fight against gender discrimination and sexual abuse. Some of the relationships which were between sister to sister, teacher to pupil, friends and others sexual partners played the role of connecting these women one way or another. The characters in the novel are seen breaking down the walls on gender roles and the misconceptions about sexuality. Sofia becomes a strong woman with a say in the society .Shug teaches Celie to become assertive about their sexuality. The novel does an amazing job of subverting and defining the norms and the way both genders and the different sexual orientations are viewed.

Conclusion

In the novel, *Color Purple,* the author has displayed the various sexual orientations using various characters. The various sexual orientations displayed in the novel can be termed effective in representing the freedom of choice among individuals. The novel tries to create a point that heterosexuality and homosexuality are not opposites of each other, but rather two possibilities that are natural. The gender analysis from the novel shows how women have been discriminated and undermined, but in all odds, some women stand out by defying the norms and gender inequality.

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Legitimizing the Lie? 'Castrating' Fiction in Atwood's *The Handmaid's Tale* and Irving's *Rip Van Winkle*

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Abstract

This study is concerned with fiction as an imaginary product therefore a lie. The work runs through the question of what a lie is, and how unavoidable it is. Using Plato's theory of imitation, the work goes on to suggest that fiction is a lie. While not completely agreeing with Plato that imitation is dangerous, the work explores how Margaret Atwood in The Handmaid's Tale and Washington Irving in Rip Van Winkle have blurred the line between fact and fiction through attributing to their work as actual historical events. They have equally subliminally inserted messages in their work to force the reader to believe everything he reads as fact and not fiction. This paper questions why the writers have used this approach and suggests rhetorically that this could be because of Plato's suggestion that imitative work which is imaginary is divorced from the truth hence dangerous.

Keywords: Fiction, Truth, Lie, Verisimilitude.

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Introduction

What is the relationship between fiction and lies? Are there lies that can be termed 'true lies'? If they were termed that, what would they be? Is it possible to rid fiction of lies and present it as truth? Can these lies then be more of truths than lies? These questions are examined in this paper in relation to fiction in Margaret Atwood's *The Handmaid's Tale* (1996) first published in 1985 and Washington Irving's *Rip Van Winkle.* The work uses Plato's view of the relationship between fiction and society, examines the importance of verisimilitude in literature and ultimately, explores Friedrich Nietzsche's views on lies and society. This exploration of ideas is based on the thesis that fiction is imaginary which could be interpreted to say it is a lie. It is for this reason that Plato is brought into the discussion as he gives his views on lies and morality and the inability of literature to reflect reality.

The paper is concerned with writers' preoccupation of making their work appear more realistic than fictive. This leads to the question of whether fiction is fictive or not. One is left wondering whether fiction tries to veil reality and make it be seen in false spectacles. The question the paper is trying to answer is: are fiction writers ready to accept that their fiction is fiction or they want to dupe the reader and make him feel that he is reading a work of art based on reality?

Lies and Society

To begin talking about lies, it is important to know what is meant by truth. To what extent can it be said that truth is what is said to be? In fact, what should be asked is how possible is it to state an objective truth? Foucault (1997; 177) states there are three obligations for everyone: "to know oneself, to tell the truth about oneself, and to constitute oneself as an object of knowledge both for other people and for oneself." Here, one would argue that human beings owe the truth not only to themselves but also to the rest of society. It appears that knowledge plays a huge role in people telling the truth as it is shown as the first obligation humans have. But as it has been stated above already, how possible is it to delve into discussing truthfulness or the truth before understanding what it is.

The question of truth has been explored by man for a very long time. Bok (1978) who has done among the most remarkable works on lying says that in ancient time, truth was seen as everything one has experienced. It was viewed as all the knowledge a human being would be said to possess. This would be questioned easily considering the fact that man's knowledge is quite shallow and one would question the relationship between what man perceives the world to be and what it really is. For example, how much do people know about themselves? Is it possible to say people are fully aware of the world around them let alone their own bodies and lives?

This leads to another question raised by Bok above. She says there is need to establish the relationship between lying and not being inaccurate. The argument raised is that while it can be taken that truth and falsity lie between the reality of the world and that which is not real, it is important for man to tell the difference between one who intentionally deceives and one who has

inaccurate information but believes it to be accurate. What one learns from this is that lying may not be intentional always and should therefore be explored with care.

It is important, in this case, to examine society's view of lies. Why do people tell lies? It is because they do not know that they are lying? Are they able to willfully not tell the truth? If that is the case, why and how do they do it?

Nietzsche (1979; 80) says that man is merely living a lie. He argues that everything one sees about man is not real which one would therefore say shoulld not be trusted.

> Deception, flattering, lying, deluding, talking behind the back, putting up a false front, living in borrowed splendor, wearing a mask, hiding behind convention, playing a role for others and for oneself - in short, a continuous fluttering around the solitary flame of vanity - is so much the rule and the law among men that there is almost nothing which is less comprehensible than how an honest and pure drive for truth could have arisen among them. They are deeply immersed in illusions and in dream images; their eyes merely glide over the surface of things and see "forms." Their senses nowhere lead to truth; on the contrary, they are content to receive stimuli and, as it were, to engage in a groping game on the backs of things. Moreover, man permits himself to be deceived in his dreams every night of his life.

Here, Nietzsche seems to be unable to understand how man is able to strive for the truth if all he is interested in is deception seeing the fact that he has permitted himself to be deceived. This leads to another question; if man permits himself to be deceived, how can he be expected to say the truth? It appears here that man lies because he has accepted, if not encouraged, to be lied to. This recipient of lies will therefor equally be expected to be a fabricator too. Nietzsche says that the liar is someone who "uses the valid designations, the words, in order to make something which is unreal appear to be real…. He misuses fixed conventions by means of arbitrary substitutions or even reversals of names," (1979; 81). But the argument does not end here. He further says that this deception is usually for selfish reasons. The liar intends to benefit from the lies thus told.

Another interesting side to lies and society is brought in by Barthes (2007) who brings in the suggestion that the truth is determined by the majority, the wise and current opinion among other things. This becomes a very important pint in this discussion as it brings to the discussion the whole idea that truth could actually merely be an opinion as advanced by the influential in society. Is it not possible to argue that what the influential say is the state of affairs will be taken to be so by many others? Does truth really comprise the actual state of affairs? It may not be the case. The politics of power come in to contribute to the definition of truth in this case. Truth will therefore be understood, in this scenario, as the current opinion of the many upon being

advocated for by the powerful in society. It can be taken further that, as it has been argued earlier, people tell lies for personal benefits. It therefore follows that if the powerful in society wish to tell lies for their own benefit, their lies will easily be treated as truths and therefore *be* truths. Truths therefore cannot be objectively taken to be what they are claimed to be. A truth can be a lie just as a lie can be a truth.

While belabouring the point of what the truth is, there has not been much said about what the lie is. Bok (1978; 14) has tried to point to the lie. She begins by discussing the broad area of deception before defining the lie. She sees deception as intentional communication of messages that are meant to make others believe in what the communicator may not necessarily believe in. she says this can be done 'through gesture, through disguise, by means of action or inaction, even through silence.' On the other hand she defines the lie as 'any intentionally deceptive message which is *stated.* Such statements are most often made verbally or in writing, but can of course also be conveyed via smoke signals, Morse code, sign language, and the like.' She therefore concludes that deception is the larger category, which lying forms a part of.

In concluding this section, it could be said that deception and lying are quite synonymous while lying is actually stating that something is what it may be when in fact it is not so. I the next section, an attempt will be made to examine fiction as a lie.

Fiction and Falsity

What is fiction? This is the starting point of this discussion. Fiction is understood in two ways by academics. Firstly, it is considered to be any literary composition which is imaginary. This includes all the three genres, prose, poetry and drama. In a narrower sense, fiction is treated as only the imaginary prose work that includes the novel and the short story. It has also been referred to as the novel in general, (Abrams and Harpham, 2009). For purposes of this discussion, it is very important to place emphasis on the idea that fiction is imaginary.

Baldick (2001;96) defines fiction as "the general term for invented stories, now usually applied to novels, short stories, novellas, romances, fables, and other narrative works in prose, even though most plays and narrative poems are also fictional. The adjective fictitious tends to carry the unfavourable sense of falsehood, whereas 'fictional' is more neutral…."

From both definitions presented above, it can be said that imaginary works are merely conceived in the author's mind. However, this statement should not be taken to mean that the imaginary works have no relation to the world; in no way does the statement suggest that imagination is not based on the world. on the other hand, it should be stressed that even though imaginary works are based on reality or are tie to the world, they remain a mere illusion of the mind and not a restating of a fact as would be the case in non-fictional works such as biographies and essays. If that is the case, how far would it not be argued that fiction has an element of the lie in it?

Abrams (1953) in the important theoretical work *The Mirror and the Lamp* identifies two elements that will draw the reader to the pleasure in the text at the expense of truth: conformity of the fiction to popular belief, and self-consistency. It is argued that to be effective, the literary work should be in conformity with popular belief of the time. An example is given that the employing of ghosts ought not to be discouraged in a case where the audience believes in the existence of ghosts. On self-consistency, it is argued that characters, events, and language all have to be consistent not just as independent elements but also in how they are related as individual elements with other elements. In this case, if for instance gods are presented in a literary work, they are expected to inhabit places reserved for the gods, use the language of the gods and be presented in similar light. It is for this reason that it has been said that consistence has to be all-round.

It seems that the above is a prescription to the creativity that enables the writer defy truth yet be accepted by the reader. The implication in this case is that what is most important for the writer is not truth but convincing the reader that the lie is a truth. The reference to the lie here is in relation to the fictive work which has been described as imaginary.

In concluding the discussion on Fiction and Falsity, Plato's theory of imitation will be brought into light. Plato's relevance to criticism cannot be overemphasized as he has identified as one that "gave initial formulation to the most basic questions and problems of Western thought…How do we arrive at truth and knowledge?" (Habib, 2005). Truth being the subject of concern in this paper, Plato becomes a necessary authority to consult and refer to for the reason stated above.

It should be mentioned on the onset that in general terms, Plato's theory of imitation points to the visual and poetic arts (Belfiore, 2006). While acknowledging that this paper focuses on prose, it becomes important to make reference to Plato because imitation is equally present in narrative. Here, mention should be made that imitation in the narrative or fiction is at two levels: the narrator being an imitative character who is not the author, and the characters equally imitating real persons that have existed. It is at this level of imitation being present in fiction that Plato's theory becomes applicable to the discussion.

While it shall be realized later that Plato is against anything divorced from the truth, in Republic, particularly Book Three, he speaks against lying unless it is for the general good and, above all, done by rulers of the state. This creates an impression that only special members of society have the privilege to lie. He says, in part:

> Then if anyone at all is to have the privilege of lying, the rulers of the State should be the persons; and they, in their dealings either with enemies or with their own citizens, may be allowed to lie for the public good. But nobody else should meddle with anything of the kind; and although the rulers have this privilege, for a private man to lie to them in return is to be deemed a more heinous fault than for the patient or the

> pupil of a gymnasium not to speak the truth about his own bodily illnesses to the physician or to the trainer, or for a sailor not to tell the captain what is happening about the ship and the rest of the crew, and how things are going with himself or his fellow sailors, (Plato, 2005; 334).

In the preceding paragraphs, this paper has tried to show that fiction is a lie. The fact that fiction is imagined makes it an imitation of reality as opposed to is being reality. Plato refers to tragic poets, like all other artists such as painters and, in the case of this paper, fiction writers, to be imitators who are thrice removed from the truth. His argument is that there is the creator, God who other creators such as doctors, carpenters and others are based on. The artists comes in as a third generation creator who is divorced from the truth and therefore should not be trusted. His only knowledge of whatever he writes about is a fraction of the reality he professes to know so much. He knows only a small portion of his subject.

> Then the imitator, I said, is a long way off the truth, and can do all things because he lightly touches on a small part of them, and that part an image. For example: A painter will paint a cobbler, carpenter, or any other artist, though he knows nothing of their arts; and, if he is a good artist, he may deceive children or simple persons, when he shows them his picture of a carpenter from a distance, and they will fancy that they are looking at a real carpenter. (pg 608)

The argument advanced by Plato above creates an impression that imitative arts are dangerous to society. While this work does not wish to take the angle of evaluation and subsequent judging of the imitative arts, it still wishes to draw a conclusion from the above view that fiction being imitation is not truthful hence a lie. Plato's view cements the earlier advanced thesis that fiction is a lie.

In the next section, the discussion shifts to how writers, well aware of the fact that fiction is a lie, try to blur the line between fiction and reality.

Castrating Fiction in *The Handmaid's Tale* and *Rip Van Winkle*

This section seeks to show how writers have deliberately tried to obliterate the fiction in their fiction. The works considered are Margaret Atwood's *The Handmaid's Tale* and Washington Irving's *Rip Van Winkle*.

In *The Handmaid's Tale,* Atwood weaves a story about the fictitious Gilead society which falls into the hands of a few militaristic rulers. Told in the first person, the work explores happenings in Gilead in the 1980s until the fall of the regime. While the work shows a vivid possibility of what would happen if religious proclamations were heeded and took over the reality of society, the has gone beyond verisimilitude in painting reality in the work. Verisimilitude should be

understood "likeness to the truth, and therefore the appearance of being true or real even when fantastic…..If the writer has done his work well, then the reader will find the result an acceptable presentation of reality," (Cuddon, 1999; 962). On reading *The Handmaid's Tale,* one would suggest that the writer has done her work well in creating a very realistic piece of work. However, what is of interest in this work is the final chapter of the work dubbed 'Historical Notes'. In this chapter, the reader is brought into 'a partial transcript of the proceedings of the Twelfth Symposium on Gileadean Studies, held as part of the International Historical Association Convention, which took place at the University of Denay, Nunavit, on June 25, 2195.' Having left the story incomplete, where the reader does not know what happens to the main character, Offred, in the text, Atwood brings Professor Jame Darcy Piexoto who, in collaboration with Professor Wade, is responsible for compiling the text from audio tape recordings into the work from being read. The presentation by Professor Piexoto is formal and academic leading the reader to seriously question whether the symposium is part of the 'novel' they are from reading or is a real appendage from the proceedings of a symposium that really took place.

The novel is set around the 1980s while the symposium takes place about two hundred years later. Atwood's use of the symposium creates a façade that the fiction that has just been read is not really fiction but an actual recording of a time that really existed. An interesting feature of the symposium is the venue which scholars inclined to literary onomastics would appreciate exceedingly. It is said that the symposium takes place at the University of Denay, (in) Nunavit. The fact that this sounds like 'deny none of it' makes it seem that Atwood is subliminally leading her reader into accepting this story to be factual which it is not.

Generally, it would be said that Atwood has not only confused the reader who is unable to tell whether the symposium is detached from the story of the handmaid or not, but she has also made the reader consider the fiction factual hence collapsing the fiction in it.

Rip Van Winkle by Irving is an about the character whose name has shaped the title of the work. Rip Van Winkle goes into the forest where he meets a seemingly ancient Dutch who carries a liquor keg that Rip helps him with until they meet the rest of his company. As the Ditch play a game, Nine Pins, Rip takes a sip of their liquor continuously until he gets drunk and falls asleep. Interestingly, he only awakes after twenty years to find life has changed in his village where everyone believes he died in the forest when he never returned.

Clearly, the story is fantastic as can be seen from the twenty-year sleep. Yet, what prompts this paper's examining this text is Irving's attempt at authenticating a story that does not bear any resemblance of truth with the inclusion of the twenty-year sleep.

Both the opening and closing of the story is dedicated to increasing the reader's appreciation of the factual nature of the work. The subtitle (A posthumous writing of Diedrich Knickerbocker) of

the work takes away Irving's authorship leaving it with the historian Diedrich Knickerbocker. The title is followed with a snippet from Cartwright's poem The Ordinary

> By Woden, God of Sacons,
> From whence comes Wensday, that is Wodensday.
> Truth is a thing that ever I will keep Unto thylke day in which I creep into
> My sepulcher – (Irving, 1987; 332)

The reference to truth in the poem seems to be the major reason it was included and probably equally intended to subliminally make the reader see truth in the narrative. As if that is not enough, Irving goes ahead to provide a note on the text which intended to authenticate the historicity of the work. The note proceeds as follows:

> [The following Tale was found among the papers of the late Diedrich Knickerbocker, an old gentleman of New York, who was very curious in the Dutch history of the province, and the manners of the descendants from its primitive settlers. His historical researches, however, did not lie so much among books as among men; for the former are lamentably scanty on his favorite topics; whereas he found the old burghers, and still more their wives, rich in that legendary lore, so invaluable to true history. Whenever, therefore, he happened upon a genuine Dutch family, snugly shut up in its low-roofed farmhouse, under a spreading sycamore, he looked upon it as a little clasped volume of black-letter,' and studied it with the zeal of a book-worm.
>
> The result of all these researches was a history of the province during the reign of the Dutch governors, which he published some years since. There have been various opinions as to the literary character of his work, and, to tell the truth, it is not a whit better than it should be. Its chief merit is its scrupulous accuracy, which indeed was a little questioned on its first appearance, but has since been completely established; and it is now admitted into all historical collections, as a book of unquestionable authority.
>
> The old gentleman died shortly after the publication of his work, and now that he is dead and gone, it cannot do much harm to his memory to say that his time might have been much better employed in weightier labors. He, however, was apt to ride his hobby his own way; and though it did now and then kick up the dust a little in the eyes of his neighbors, and grieve the spirit of some friends, for whom he felt the truest deference and affection; yet his errors and follies are remembered "more in sorrow than in anger," and it begins to be suspected, that he never intended to injure or offend. But however his memory may be appreciated by critics, it is still held dear by many folk, whose good opinion is well worth

> having; particularly by certain biscuit-bakers, who have gone so far as to imprint his likeness on their new-year cakes; and have thus given him a chance for immortality, almost equal to the being stamped on a Waterloo Medal, or a Queen Anne's Farthing.]" (Ibid. pg. 332-333)

This part of the story comes at the opening of the apparently to feed the reader from the onset with information that the narrative is factual. After the story has been told, another note follows at the end. This time the note is actually signed by the historian Knickerbocker. The note reads:

> "The story of Rip Van Winkle may seem incredible to many, but nevertheless I give it my full belief, for I know the vicinity of our old Dutch settlements to have been very subject to marvellous events and appearances. Indeed, I have heard many stranger stories than this, in the villages along the Hudson; all of which were too well authenticated to admit of a doubt. I have even talked with Rip Van Winkle myself, who, when last I saw him, was a very venerable old man, and so perfectly rational and consistent on every other point, that I think no conscientious person could refuse to take this into the bargain; I have seen a certificate on the subject taken before a country justice and signed with a cross, in the justice's own handwriting. The story, therefore, is beyond the possibility of doubt.
> D.K." (Ibid. pg. 343).

The concluding paragraphs of the story ascribing the work to Knickerbocker reinforces the argument that this is an authentic tale and events described in it all occurred. The objective of the writer, it could be argued, is to lead the reader into believing everything he had read in the work.

Conclusion

Considering both works scrutinized in this paper, I appears that both authors have tried to use the tool of history to beguile the reader who would, if not careful take the work to be a record of factual events.

One would wonder why the authors would wish to mislead readers in this manner when it has already been known that the work is fictitious as can be evidenced from the disclaimer in Atwood's work reading: this is a work of fiction. Any resemblance to persons living or dead is purely coincidental. Could the writers be subverting Plato's argument that fiction writers should not be entertained as they are thrice removed from the truth? Could this be the reason why they are attempting to appear real so that they are seen to be truthful? Can it not be argued that they are merely attempting to legitimize the lie knowing that once told in this manner it will become truth? In attempting to veil the lie with the truth, the two authors have demonstrated how difficult it is for man to accept that they are telling a lie when both the speaker and the listener are well

aware of it. It can be said after all this that it would be very difficult for one to tell how different the truth is from the lie. Could they not be thought to be the same thing?

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Challenges of Non-Native Teacher's of English In English as Second Language (ESL) Classrooms - A Case Study of Selected High Schools in Lautoka, Fiji

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A supervised research project submitted in partial fulfilment of the requirement for the degree of

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Abstract

In this 21st century, English has become an indispensible part of the educational curriculum in Fijian schools. Despite all the efforts being invested and devoted to inculcate the commendable level of English among Fijian learners, the resultant outcome could not produce an acceptable level to relevant authorities, in particular, the ministry of education's expectations. This is especially true in this current era whereby the level of English is deteoriating swiftly. The paper tends to look into the challenges faced by the non-native teachers of English. It further recommends the desired solutions to address the challenges and how learners of this supreme language could further uplift their standard by adapting to the desired strategies. This paper will also investigate the roles of non-native teachers of English and the fallacies that are associated with it. More imperatively, the research will also highlight the dire need for non-native teachers of English to up skill their existing qualifications, so that they are able to realise the true potential of addressing the challenges which they are facing. On the onset, this paper will adopt the TESL theory of communicative learning theory (CLT) to elucidate the vacuum in the field of non-native teachers of English. The findings of the research will undoubtedly help the English sentient people in the field of linguistics and applied linguistics in Fiji's context.

Keywords: Native English speaking teachers *NEST*, Non-native English speaking teachers *NNEST*, English as a second language *ESL*, English as a foreign language *EFL*, Challenges, fallacies.

1.0 Introduction

As stated by (Chomsky 1965), linguistic theory in primitive era considered native speakers (NSs) as the only dependable source for any language pertinence. Hence, it is not startling to uncover that limited work which focused entirely on non-native speakers (NNSs) before the year 1990s. The foremost endeavour to put non-nativism in the centre stage was Paikeday's (1985) in which it is argued that the native speaker 'exists only as a figment of linguist's imagination, (Paikeday's (1985: 12). It was suggested by Paikeday that 'proficient user' should be used with all those who can successfully use English, however a few years later Rampton (1990) proposed the term 'expert user' to be used by all those who are successfully using English. This research will use a Mixed Method Approach to better fathom the challenges that are faced by the non-native teachers of English and what myriads are available to address these issues.

From the early ages of 1940's, the definitive solution to successful ESL instruction has been discovered in many ways. Just as new flavours of various edible items, the second language theories and methodologies have been adopted only for a short period of time and later stumbled in years which came by. Before the late 1900's, second language instruction was known to be Classical Method of teaching Latin and Greek. The lessons were mainly surrounded to mental-aerobic exercises, repetitive drills on vocabulary learning as well as a lot of reading and translating of ancient texts. According to Brown in Taber (2008), "languages were not learnt primarily to learn aural communication, but learning took place for the sake of 'scholarly' or...for reading proficiency". As such, theories of second language acquisition did not start until the instructional objective became oral competence.

This project will oversee the language theory and methodology of *communicative learning theory (CLT).* The theory was developed back in the year 1960's which also resembles the Natural Approach theory. The major difference between the Natural Approach and the Communicative Approach is that in communicative classrooms students are disallowed to converse in vernacular language. In relation to Fiji's situation, the communicative approach is prevalent in English classes with minimal practice of code switching in dire need cases. In 1990's, the Communicative Method was regarded as the flavour of that era. It dwelled upon not about language, rather teach language. It looked into the recreation of real-life social and functional situations (sociolinguistics) in the classrooms to guide the students toward communicative competence. Whatever intuited language knowledge students are coming with into the classes, this approach further improves it. The essential component here lies on how well the non-native teachers of English are able to uplift the existing knowledge which students come in with and taking it to an admirable and commendable level.

Teachers present the target language via everyday situations giving students sufficient time to practice the target language given in any milieu. They further tend to step aside for students' production of the language in which they are able to function independently in the

target language. The educators' mainly have considered this theory as a heavenly panacea for second language teaching.

To add on, Davies (1993, 2003) further probed to that 'native speaker' identity, thus formulated the question whether a second language learner (L2) can become a native speaker of the target language. He came up with a summation that L2 learners can become native speakers of target language, thus mastering the intuition, spontaneity, creativity and pragmatic interpreting quality in relation to the qualities of born native speakers.

Additionally, in Fiji, a proportionate of speakers is near perfection to use English as born native speakers. English is the principle language of Fijian government and is being used for education, law and order, international trade, sea and air speak to name a few. In terms of education, English is the compulsory subject which is taught right from the kindergarten to primary, secondary and in universities. It is treated as a supreme language with subservient prominence being given to vernacular. Most of the teachers who are teaching English in high schools are non-native speakers of English with very little percentage being native.

Moreover, pursuing a dissimilar move, Pillar (2002) highlighted that one-third of the interview which she conducted claimed that L2 learners could exceed as native speakers in some context. In the similar context, Lourie (2005) found out that other teachers taking part in her findings had this feeling that other non-native speakers of English recognised them as a native speaker. More so, she also concluded many self- attributed non-native speakers can surpass native speakers of English language. More recently, Park (2007) did an analysis on NNS identities which he claimed is co-constructed through interface.

Furthermore, it is imperative to recognise the importance of speakers' community acceptance, as it will ultimately determine the identification of NS/NNS identities. This creditation is gained by the speakers' accent. People naturally portray high skills in recognising the accent in speech. If the speakers' accent is dissimilar from the listener, then the listener is going to categorise the speaker in non-native grouping. Thus, even though a dichotomised idea of the NS-NNS argument does not come into view presently, this particular phenomenon is highly prevalent in applied linguistics and in second language acquisition.

More so, scholars such as Braine (2010) and Kirkpatrick (2010) have identified an insight in the English teaching fraternity that native English speaking teachers'' (NEST) are the ideal model for speech production. They are considered as the golden speakers of grammar and perfect enunciation. Conversely, the non-native English speaking teachers' (NNEST) are regarded as deficient speakers' of English language. With imperfect and scant knowledge of grammar, poor enunciation of words and little knowledge about culture, the (NNEST) are not considered the ideal asset for language acquisition. Research carried out in the Europe and United Kingdom summed that second and foreign language learners tend to place greater pedagogical initiative in mastering linguistics.

Undoubtedly, the arguments which surrounds in the air about the inappropriateness of labelling certain group of speakers' as native, certainly has created a stint in the air particularly for non-native speakers of English. With English teaching jobs mainly targeting the native speakers, the non-native teachers are in the brink of not being recognised in many native English speaking countries. As Kachru's inner circle stated""Inner circle nations are countries where English is spoken as a first language ('mother tongue' or L1). They are very often nations to which very large numbers of people migrated from the U.K. For example, the U.S. and Australia are inner circle nations. . . .

Correspondingly, the above situation of disregarding (NNS) teachers has become a worldwide issue as many are raising their voice to give them equal recognition as native speakers. The non- native teachers of English are merely considered for top jobs. With regards to the language teaching fraternity, however, the myth of native speaker as the ideal candidate remains paramount.

Concurrently, the native English teacher fallacy also plays a significant stance in relation to the recognition of non-native teachers. The NS and NNS fallacy refers to the unmerited and unjust action in terms of the recognition to NNES teachers. The coinage of the word took place in Makarere, Uganda during a 1961 Commonwealth conference on the teaching of English as second language (Maum, 2002:1).Nevertheless, having fluency in English does not automatically qualify someone to teach English, and NNESTs can be trained and are being trained to supersede the expectations of NESs."

Moreover, non-native teachers are sometimes deprived from teaching in the ESL classrooms even though they could contribute their by sharing their opulent multilingual and multicultural experiences. Due to the fallacy of native speaker, non-native teachers of English are facing number of challenges in the skirmish of being recognised in the ELT profession. Maum (2002) states that one of the challenges which they face is having the right accent to secure a teaching job in overseas market. Her article describes the issue of accent and how it causes discrimination. ... teachers with non-native accents were perceived as less qualified and less effective and were compared unfavourable with their native-English-speaking colleagues... (Lippi-Green in Maum 2002:1).

According to the National Curriculum Framework (2007), the philosophy and structure for curriculum is to talk about education from early childhood to Year 13. It further provides information to assist all those with a responsibility for the provision and quality of the curriculum and education in the Fiji Islands. The NCF also spells out the Major Learning Outcomes (MLOs) that our children and students are expected to achieve in the process of their education. It further identifies six Foundation Areas of Learning and Development (FALD) for the preschool years and seven Key Learning Areas (KLAs) for the primary and secondary years of schooling each of which contains the KLA subjects. All of the FALD and

KLA are new to suit the needs of the current curriculum, such as technology in the primary years, while others have been reorganised to form a more coherent curriculum.

1.1 Background and Context

By the end of eighteenth century, the Fiji Islands were in the singular position of having been known for over 150 years, but remaining almost entirely untouched by the civilising hands of the Europeans. During this time there was little exchange between Fijians and Europeans...Schutz (1972). As the years went by, more and more Europeans started to sail to Fiji for trading of economic resources namely sandalwood, sea cucumber to name a few. The missionaries, traders and colonisers brought their own languages with them. The paramount language of course was English. The colonisers already started to spread their gospel in English, hence this was considered to be the language of supremacy. Other than English language which was of course treated as a second language, the natives also widely used their various dialects of vernacular language to communicate for their day to day errands.

Additionally, the first speakers of English in Fiji were the native Europeans who came here for various reasons as mentioned above. They spoke to the natives of Fiji in English and provided them with the informal skills of how to speak in English. As time went by, Fiji gained her independence in the year 1970. After gaining the independence, formal language teaching slowly started to prevail with the first highs schools which were erected under the names of the British Empire. According to (Tavola 1991), the formal education in Fiji began with Methodist missionaries in 1835. The missionaries were quick learners of Fijian language and by the year 1838 printed materials from Tonga had been sent to Fiji. The missionaries meticulously complied vocabularies and lexicons and began translating the Bible and other related materials. Queen Victoria, Suva Grammar and Adi Cakabau were some schools where English was beginning to be taught as a codified language. Slowly, more schools were erected and the teachers of English were mainly the native speakers of English. Even before Fiji gained her independence, most of the contact in terms of teaching English was done by the native speakers of English (Maharaj, 2016).

Moreover, the English missionaries had brought several Tongan assistants with them who then became teachers. A quick establishment of a scheme was created whereby literate Fijians could go and teach in missionary schools, providing a very elementary level of teaching of reading and writing the vernacular, arithmetic and spiritual knowledge. In later years which came by, English was taught in Fiji by the non-native speakers of English who had high competency of English skills. These were people who were taught by the colonisers or they gained their education from overseas countries.

In this current digital and westernised era, Fijian schools are teaching English from kindergarten to the university level where she is being given the status of the principle language of communication. Out of all the teachers of English, majority of them are non-native speakers of English who were taught by a non-native speaker of English. As such, my research is based on these non-native speaker teachers of English who are teaching in the high

schools of Lautoka, Fiji. The research is mainly going to focus only on the non-native speaker teachers who are teaching English as a second language in relation to native teachers' of English. Fiji Islands consist of 332 islands in the southwest Pacific Ocean about 1,960 mi (3,152 km) from Sydney, Australia. Of the 332 islands, 110 of these islands are inhabited. The two largest are Viti Levu (4,109 sq mi; 10,642 sq km) and Vanua Levu (2,242 sq mi; 5,807 sq km).

Being the hub of the Pacific island countries and education being highly regarded as a compulsory factor towards the economic development, Fiji has around 907 schools of which 736 are primary schools and 171 secondary. The ministry of education in Fiji has unambiguously stipulated its vision 'quality education for peace, change and progress' (2012:5) at National level, thus ensuring the reforming of education for quality, equity, accessibility and efficiency in the delivery of education. As far as this project is concerned, the sample is mainly condensed to one education district which is Lautoka/Yasawa and to further narrow it down only five selected schools are chosen as samples. The city of Lautoka is the second capital city of the Fiji Islands and the administrative capital of the western division. There are altogether 9 secondary schools with varied levels and rational student numbers in each school.

Furthermore, the field of non-native speaker teachers of English is an important field of study because it tends to ascertain a myriad of challenges which they are facing in the day to day teaching of English in the classrooms. It tends to look into the thoughts of the students' about what they feel perceiving different perceptions about their teachers if they were taught by a native teacher of English. To supplement this perception, the first study of this was conducted by Lucie Moussu for her M.A thesis at Brigham Young University, USA which was titled, 'English as a second language students' reactions to non-native English-speaking teachers (2002). Her research questions mainly evolved around the feelings and expectations of students when they were first taught by NNSTs, variables influence in terms of age, gender, first language etc. at the starting of the semester and thirdly, how do the variables of time and exposure to NNS teachers influence the students' perceptions of their teachers?

Concurrently, the self-ideology of NNS English teachers also plays a fundamental role in imparting and exhibiting the best of English teaching. As such, no research is feasible if Peter Medgyes name is not mentioned in the research who was the first one to bring upon the issue of NNS English teachers to the open. The two articles which he published in the *ELT* Journal titled 'The schizophrenic teacher' (1983) and 'Native or non-native: who's worth more?' (1992) were the ground-breaking testimonies of NNS teachers of English.

Moreover, up till now, no research was conducted in Fiji on non-native teachers' challenges who were teaching English as a lingua franca. This research will look into issues which will target to improve the standard of English from non-native speaker teachers of English who are teaching in high schools in Lautoka. While there are weaknesses of the non-native teachers of

English, they also have an equal chance to become victorious over native teachers. Ulate (2011) stated in her article that both non-native speaker and native speaker teachers have distinguished uniqueness inculcated in them to help them become better language sentient professionals. Therefore, it is summated that to be a good professional language teacher one neither has to be native nor non-native, but that one who is robustly prepared to take up the challenges of teaching English to a desirable extent.

Notwithstanding, the NNST of English have gained their teacher training skills to teach English in high schools from the three universities of Fiji. Fiji National University, the University of Fiji and the University of the South Pacific, however whatever skills they have acquired may not be enough to effectively deliver their content to the students'. This could be linked to the environment in which they are teaching, the demographical area of the school and more importantly the amount of exposure being given to student's to use English as contact language. Canagarajah (1999) stated that, NSs will be able to be better teachers in EFL contexts because they possess unique cultural knowledge while on the other hand the NNSs will be better teachers in ESL environment simple for the fact that they have multicultural experiences.

As such, Medgyes (1994) conceives that there are six optimistic personalities of NNSs educators. One, they are known to be effective learner model to their learners', two, they are in a far better position to effectively teach with repertoire of language strategies, three, they are able to suffice ample information about language to their learners, four, they are able to fathom the difficulties as well as needs of their students, five, they are in a position to envisage language difficulties and lastly, in the EFL settings, they can use their learners mother tongue to their advantage."

1.2 Aim of the study

The purpose of this research project is to fill the void in the existing literature and investigate the roles and the challenges of non-native teachers of English teaching English as a second language in selected Lautoka high school. This is one of the crucial stands in improving the deteriorating standard of English in Fiji.

1.3 Research Questions

Given the purpose of the research project, this study will be guided by the following inclusive questions:

a) What are the roles of non-native teachers of English?
b) What are the challenges faced by non-native teachers of English in *ESL* classrooms?
c) What are the fallacies between native and non-native teachers of English?

1.4 Definitions of Key Concepts and Terms

Native English speaking teachers *NEST*, Non-native English speaking teachers *NNEST*, English as a second language *ESL*, English as a foreign language *EFL*, challenges, fallacies.

1.5 Significance of the Study

The findings of this research project will help assist English language sentient stakeholders in improving and enhancing the deliverance of English language in the repertoire of fields. More importantly, it will help the NNESTs of English to improve on their challenges and engage in other myriad effective English teaching competencies to improve the void of teaching English to the students. Further, the teacher training institutions can look into the challenges of these NNESTs and streamline their teaching pedagogical skills to suit the needs of the learners in the ESL classrooms.

Also, this research will help the budding and aspiring TESL teachers to institutionalise further in the field of English as a second language teaching and learning. This will in return add on to the existing research being done to fill the vacuum and enhance an in depth study to scrutinise the knowledge pertaining to the field of English language. In doing so, this will undoubtedly pave way for the more challenged research to be conducted in years to come.

1.6 Delimitations of the Study

This research is based on the **Challenges of Non-Native Teachers' of English in English as Second Language (ESL) Classrooms** and here are some of the delimitations that were experienced in the study:

- The senior teachers of English in selected Lautoka high schools were taken in as samples that have more than seven years of teaching English experience.
- Four samples were chosen from school(s) X given the time frame and the budget allocation.

1.7 Limitations of the Study

Apart from the delimitations stipulated in 1.8, here are some of the limitations:

- Scant availability of local literature;
- Some of the questionnaires were not be returned on time;
- Travelling costs was a hindrance in terms of collecting the data;
- Due to tight work schedules, not all the respondents were approached as far as interviews were concerned. .
- The respondents were absent on the day of data collection;
- No privacy of taking the interview existed. ;
- Schools programme affected the collection of the data on time.

1.8 Research Project Outline

Chapters	Contents	Discussions
Chapter 1	*Introduction*	The background and context will be discussed on the chosen topic. Brief history of English studies in Fiji will be looked into.
Chapter 2	*Literature Review*	Various literatures will be consulted to fill the void for this study. Scant research is carried out in Fiji in the field of linguistics and applied linguistics hence overseas literatures will be used to contextualise the topic being researched on.
Chapter 3	*Research Methodology*	The research methodology which will be used to complete this research is mixed method. A triangular approach will be used to incorporate quality and quantity methods, however due prominence will be given to quality method research.
Chapter 4	*Data Analysis*	The data will be analysed by the means of tools being used to collect the information pertaining to the aforesaid topic. Tools such as questionnaire and interviews will be conducted to gather the data for analysis purpose.
Chapter 5	*Discussions*	Discussions will only prevail once the data is gathered and analysed. All the discussions will accompany supplementary comments being made by consulting the literatures being read and used in this research.
Chapter 6	*Recommendations and Conclusion*	The conclusion will look into the overall findings of this research, while the recommendations will be given based on the outcomes of the research.

2.0 Literature Review

2.1 Introduction

This section will examine the literature and the previous researches being conducted in ESL countries of non-native teachers of English and the current challenges which are being faced in Fijian classrooms in the same relation as other ESL countries.

2.2 Definition, Native and Non-Native

Davies (2004) list the fundamental ideology of "nativeness" as stipulated below: childhood attainment of language, comprehension and creation of the various forms of language idiomatically, fathoming social and regional variations within the language production which revolves around fluency in comprehension and spontaneity of discourses. Given all these justifications, one can strongly disagree that the only unchangeable distinction between non-native and native speaker is the childhood mastering of the language. Yet the non-native and native speaker dissimilarity pervades ELT ideology. The use of these terminologies, however, does not intentionally bestow the authenticity which might be considered to disempower the construction of the words."“However, Medgyes (1992) claims that non-native speakers of English cannot simply attain the competence of native speaker's because they can never be creative and original whom they have copied to learn. Likewise, Cook (1999) asserts that only a little proportionate of L2's can surpass native speaker's competency. On the other hand, Chomsky (1985) views everyone as a native speaker of the particular language system that a speaker has grown up in his or her brain. He further makes asserts that this standpoint is purely linguistic and does not lend to social context investigation of the issue. On the whole, it is solely indisputable and non-developmental to differentiate between a non-native speaker teacher and a native due to the acquisition of the language. This contributes toward a poor basis for discrimination between the two groups of speaker's."

2.3 Native or Non-Native teacher Dichotomy"

English around the globe is regarded as one of the prestige languages. Prestige as it is, there is a conservative thought that second language should only be taught by native teachers of English. As such, there has been a lot of heated debate going on as who is far better off, native or non-native."As per most of the literature reviews, due preference is given to the native speakers of English to be the ideal teachers for teaching English. "However, it is uneasy to characterise native speaker because being a native speaker cannot be resolute by taking into account the first language or the birth place (Tajeddin & Adehb, 2016). Phillipson (1992) questioned the validity of the native speaker notion by stating that no scientific justification supports this claim. In the course of entitling this state of the *native speaker fallacy,* he points out that it may be undoubtedly rooted that native speakers have more competency; however, the same level of competency can be used to teach non-native teachers which will unarguably make them as competent as native speaker teachers of English. He further asserts that teachers are made rather than born regardless of being non-native or native.

Furthermore, Liu (1999) recommends that the focal point of interest should be given to the importance of being professional and the professional training of teachers, rather than talking about the dichotomising the concept of native and non - native teachers of English. Baily & Pasternark (2004) further reaffirms that dichotomy is irrelevant and simplistic maintaining that nativeness does not underpin proficiency. They also claim that proficiency is only one element of professionalism, the other aspects can be considered as professional preparation.

Above and beyond, apart from their mother tongue, teachers should have sufficient training to teach the language. Despite all the arguments, the dichotomies of native and non-native speakers are still persistent in the profession (Medgyes, 2001). Medgyes suggests that there is no need to ignore the dichotomy, but rather a thorough scrutiny should prevail to address the subject.

Cook (2007), contended that the ultimate goal of language teaching is not simply to sound native, in fact non - native teachers will have the similar position as natives, the only plus point will be that they are multilingual as well. Thus, there will be an escalating appreciation of non - native teachers while a decrease in the role of native teachers as being the role models for ideal English teacher. Llurda (2004) believes that non-native teachers have already experienced the course of learning a language and expressing themselves in diverse languages, hence better guiding the learner's in the practice of gaining competency in English language. Cook (2005) proposed that, since non - native speaking teachers are competent users and learners of English, they can simply make exceptional examples of successful learners. They are bin a far better position to fathom the learner's requirements and problems and share compassion with them as they are well-known with the context (Coskun, 2013). The non - native speaker teachers can expose learners to local accents and cultures along with a foreign culture that is pleasing in an EIL context (Alptekin, 2002).

Davies (1995) stated about native teachers that "the native speaker is a fine myth: we need it as a model, a goal, almost an inspiration. But it is useless as a measure" (p.157). However, on the other hand the non-native teachers of English are considered to be more prepared to teach English, even though they do not have excellent enunciation, their speech is not accentuated and fluency of English language in terms of grammar. Unlike native teachers, the course of action for acquiring the grammar of language and fathoming the rules is rather painful and comes with a hardship. Medgyes (1992) suggested that the main reason why "non-natives cannot turn into native lies in the fact that they are, by their very nature, norm dependent" (p.343). As it is, non-native teachers cannot be native speakers of English and as such the prejudice against non-native speaker teachers is that only native teachers' can be better teachers of English. Therefore, native teachers without any proper valid qualifications undoubtedly are more likely to be hired as ESL teachers unlike qualified and experienced non-native teachers (Amin, 2000; Braine, 1999; Canagarajah 1999; Rampton, 1996).Nayar unquestionably and effectively have attributed the above mentioned problem as a dichotomy to linguistic imperialism.

> My view is that in the context of the glossography of English in today's world, the native - non-native paradigm and its implicational exclusivity of ownership is not only linguistically unsound and pedagogically irrelevant but also politically pernicious, as at best it is linguistic elitism and at worst it is an instrument of linguistic imperialism. (Nayar 1994:5)

2.4 Native or Non-Native? Perceptions in the Field

As stated in Walkinshaw and Oanh's article, *native and non-native speaking English in Vietnam: Weighing the benefits*, native like proficiency in English is something to be framed as virtually unattainable item after childhood. (Birdsong, 1992; Felix, 1987), while at the same time native speakers are considered to be the definitive trendsetter of what is acceptable and correct language acquisitions (Braine, 1999). Yet as stated by Kramsch (1997) the native speakers' speech is inexorably influential by the means of age, occupation, geography, social stratum and more importantly the "standard" form of English considered to be the norm. Further, Paikeday (1985) states that the ideology of nativism speaker is rightfully accepted as the authority of linguistic correctness which is known as "convenient fiction.""According to (Bolton, 2008) there are roughly 800 million ESL and EFL speakers of English who are using it as a lingua franca in Asia. Kirkpatrick (2010) asserts that idealised native speakers of English are becoming as models for L2 are becoming less and that the ability for communication with L2 users is becoming more and more valuable and demanding. On the onset, Kirkpatrick also conceives that the most paramount notion is the suitable ideology about the derivation of linguistic knowledge from bilingual and multilingual speakers for communication purposes.

Nevertheless, the "convenient fiction" that native speakers are the ideal educators of English language continues to govern the English teaching profession, while the non-native teachers are viewed as deficient educators. This "inferior language teacher" paradigm can grind down the professional confidence of NNESTs."

2.5 Advantages of native and non-native English speakers in ESL/EFL classroom

Some of the foremost manifestations in regards to the disparity between non-native and native speakers of English teachers aroused in the eighties. (Kachru, et al, 1982) supported the importance to be given to native speakers of English to be considered as the 'real' models to EFL/ESL learners'. He claimed that the models of English are intuited with the native language and it is going to have an impact on the non-native learners of English. This does not accredit that a native speaker of English might possess the same quality, it could be a non-native speaker too. It was also in the limelight that the native speakers of English may not be in a position to share sentiments with NNS students'. As such students might be feeling difficult to share their emotions and feelings with a NS compared to that of a NNS.

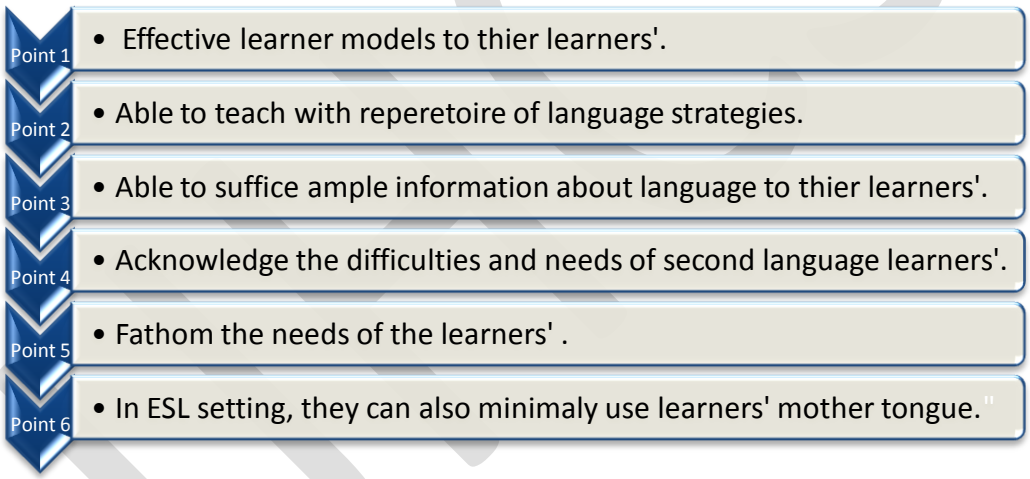
In addition, Medgyes, (1992) stipulated the comparison between native and non-native English speaking educators, in which he mentioned.

- The ideal teacher of NS is the one who has attained a high proficiency in the mother tongue of a learner.
- The ideal teacher of NNS is the one who 'has attained near-nativism proficiency' in English (Medgyes 1992: 348).

Regarding language awareness, Barratt &Kontra (2000) conforms that NS educators could also disempower and deject their learners since they are rarely able to make contrasts and

comparison with the learner's mother tongue. Additionally, Baraatt and Kontra also stated that NSs are also not in the right position to empathise with learners as far as their learning processes are concerned. In the same capacity, Arva and Medgyes (2000) also agreed to what Barratt &Kontra (2000) mentioned. They supported by stating that NNS English teachers have a unique skill to comfort the students in ESL/EFL classrooms unlike NS teachers. They have the ability to address those students who tend to feel homesick and experience culture shock. As Cook (2005:57) explains, NNs teachers provide models of dexterous second language users while at the same time prove to the class that they are also no exception. In other words, the NNSs teachers exhibit to their students what is achievable with second language and their optimistic reception for their language and culture.

In addition, in relation to Fiji's context as mentioned in above write-up, majority of the teachers of English are NNSs of English. With the attitude and the culture embedded together the teachers are in a far better position to address the issues and challenges which the students are facing during their acquiring of language learning. As such, the NNS teachers of English are portraying the six optimistic characteristics which Medgyes (1994) dwelled upon in his research.



Challenges of NNS teachers of English are rather a suppressed phenomenon in Fiji which has not received any attention in yester years. Even though Fiji is a pluralistic nation and English is the medium of communication for majority of the speakers, the void still remain unsolved as far as the near perfection of English is concerned for most of the students'. With the technology era drastically affecting the standard of English every moment, it is imperative to address this issue with all due assiduousness. While the NNS teachers of English are doing whatever they could, the responsibility is equally being shared from the student's side too. As a former high school NNS English teacher, I have seen a huge laxity being shown from the students' side in fathoming English language. Some of the problems which I noticed amongst the students included:

- Using of techno language in their examinations and academic essays.
- While conversing in English, using of excessive amount of slang and sub-standard variety of English.

- Failing adhere the rules of grammar despite being taught more than the required number of times.
- More importantly, the "teacher student relationship" is slowly fading away compared to what it used to be some fifteen to twenty years back.

2.6 Conclusion

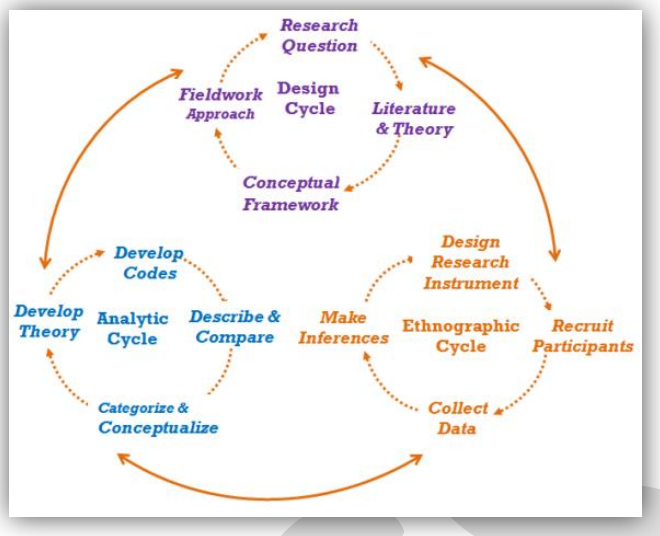
In summation, this section has presented the main findings of the challenges of non-native teachers of English in relation to native teachers and how the learner perceives both. The findings reveal the imperativeness of NS and NNS teacher dichotomy and how one is superseding the other based on respective delve being conducted in this field of study. The challenges basically limit the NNST from giving in their best which is a major contributing factor in solving many linguistic issues in Fijian schools. So much so, the challenges also impede the NNST to address the individual student needs due to the fact that a lot of loop holes are evident in addressing these issues.

3.0 Research Methodology

3.1 Introduction

This chapter entails to discuss the research methods and practices which will be used to develop in acknowledging the research questions. It delineates the details of the research designs, sample sizes, study population, the data gathering processes, the instruments of research and more importantly looks into the reliability and validity of the study. The sole aim in making the necessary methodological preferences and edifice of the research design will help reach the proposed theoretical framework of this research.

Figure 1.0 Hutter-Hennink Qualitative Research Cycle



(Hennink, M. et al: 2010)

Humanities and Education research, as well as researches in other fields of study, is typically conducted within a number of challenging paradigms. According to Thomas Kuhn's (1962, 1970)""paradigm is the underlying assumptions and intellectual structure upon which research and development in a field of inquiry is based". More so, the paradigms believe system is based upon ontological, epistemological and methodological assumptions. On the other hand, some of the eccentric paradigms are positivism, post-positivism, critical theory and interpretivism/constructivism paradigm. This research falls within the constructivist paradigm as this is based upon getting feedback from social educational perspective. The variables which are going to be used in gathering the data come from repertoire of background, thus justifying the fathoming of social educational perceptions.

3.2 Research Design"

The human society encompasses around the multiple and singular descriptions of the facts. This truth and reality is depending on subjective, objective, scientific and humanistic facets. A single qualitative or quantitative paradigm is expected to capitulate only fractional fathoming of phenomenon being explored (Greene, 2008). The division doubtfully ascertains the realities that qualitative and quantitative are closely knitted with each other. Hence, the qualitative data is based on elucidating the information using words, while quantitative data is based on explaining information using numerical. However, a better and reliable method to substitute qualitative and quantitative research method is mixed method research; hence this research will be conducted by using mixed method approach.

To add on, the mixed method paradigm recognises the work and supersedes the reality that social reality is not exclusively quantitative or qualitative. On the same note, the mixed method paradigm occupies gathering, analysing and evaluating both qualitative and quantitative data in a single research that investigates the same underpinning phenomenon (Leech &Onwuegbuzie, 2009). The mixed method research thus addresses both the 'what'

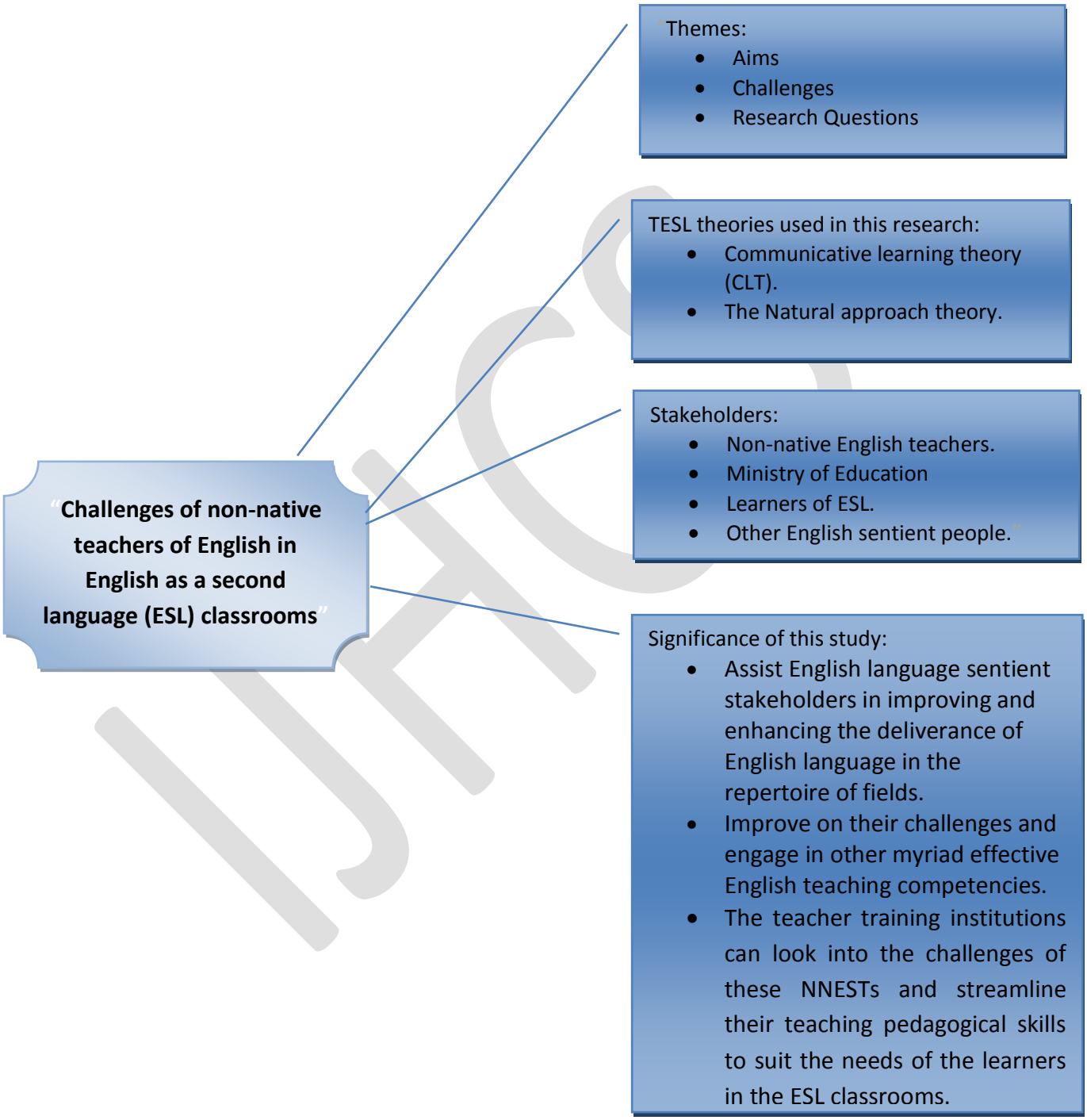
questions of qualitative and quantitative and 'why' or 'how' (qualitative) questions. This is particularly useful and imperative if the researcher intends to fathom the repertoire of interpretations of certain phenomenon.

More so, a mixed method design accepts and recognises that numerous variables are operational for single case and, hence, the implication of these variables is that, it allows more than one instrument for data gathering with plenty of sources being evident. It has the impending to blend qualitative and quantitative data (Cohen et al, 2011). To supplement this, an example could be, if a researcher wants to study the perceptions and attitudes of students towards NNEST's, a structured and closed questionnaire can be used to explore the perceptions and attitudes of students since a questionnaire would be regarded as the best tool in collecting information from large samples. Further, it is easier to be administered and comparatively straightforward to be analysed. The questionnaire can expediently generate frequencies of response agreeable to statistical processing and analysis."

Meanwhile, a semi-structured interview can be used to explore the attitudes and a perception of ESL teachers since interview is fit for collecting in-depth information with small samples. The researcher usually designs in advance a list of questions and specific topics under semi-structured interviews that are related to the phenomenon under investigation. The questions and topics which the researcher designs, are often know as an interview guide. While the interview is in progress, the interviewer and the interviewee have some scope in asking and answering. This simply means that the interview questions may not exactly follow the same way as outlined by the researcher in the guidelines. Questions which are not in the guidelines may become a probing question and as such the interviewer may go into a deeper extent to get more information from the interviewee. The interview process is flexible and the emphasis is put on the interviewee's viewpoint and understanding of the phenomenon (Bryman, 2008).

On the whole, a qualitative researcher elicits detailed narratives and descriptions to give the phenomenon an in-depth understanding. A quantitative researcher draws out data in a codified numeric form in an attempt to analyse them statistically, while on the other hand, a mixed method researcher incorporates descriptive and unstructured inquiry into a framework of numeric measurements, or integrate numeric elements into the subjective and detailed descriptions (Healey, 2012). Further, there are two contemplations which need to be taken into consideration while choosing the right research method. The first is the research questions and second is the researcher's experiences. A call is made for certain type of research questions which require specific methods. It is therefore imperative that the researcher must analyse which research method best fits his research questions. In doing so, the researcher's personal experience and training may help him significantly to choose the right method which he is going to adopt. As for this research, as mentioned above, I am going to adopt mixed method approach which undoubtedly constituents to the research questions designed for this research topic.

The conceptual framework below unambiguously outlines the research design being adopted in this study of the Challenges of non-native teachers of English in *ESL* classrooms.



3.3 Research Instruments

The four point Likert type scaling was used in the survey to address the facets of the challenges of non-native teachers of English in second language classrooms. To supplement this type of research instrument, structured and unstructured questionnaire was used to justify

the elucidations being given by the respondents. Structured interviews consist of administering structured questionnaires, and interviewers are trained to ask questions (mostly fixed choice) in a standardised manner (Britten, 1995).Also, unstructured interview questions only prevailed as a need to further attain justifications from what was being asked through structured interview questions.

According to Bloom (2006), unstructured interview questions could be relatively used as guided conversations. During the process of the interview, the interviewer jots down the notes while observing and questioning. The interviewer further elicits information about the meaning of observed mannerisms, interactions and other related observations with questions emerging in between. The responses were then analysed by looking individually to all the feedbacks and contemplating on it accordingly.

As highlighted in 1.9.4, fifteen non-native teachers of English were interviewed:

Samples	Total number of interviewees
NNEST of Ministry of Education	15

Each interview lasted for about 20 to 25 minutes.

The subjects responded using 4-point Likert scale to indicate the challenges which they are facing as non-native teachers of English while teaching English as Second language.

3.4 Research Population and Sample

It is imperative and significantly crucial that the selection of the sample size is apposite to the research being conducted due to certain constraints namely time factor, availability of respondents and location.”“A general rule of thumb is to select as large a sample as possible”“(Creswell, 2012). According to (Sandelowski, 2000) mixed method studies entail actual manoeuvre at a technical level which also encompasses research tactics which is also used in quantitative and qualitative methods. All these diverse methods are overtly incorporated (Caracelli& Green, 1997). On the same note, in mixed method approach either the qualitative or the quantitative approaches to data collection, sampling and analysing may be prevalent and have a priority in a study thus both the methods being used concurrently or sequentially. For the findings of this study, selected high schools of Lautoka were considered as samples.

This research will shed light by getting the feedback on challenges faced by non-native teachers’ of English while they are teaching English as a second language in English classes. The leading feature of the questionnaires which will be in the form of open and closed ended and the structured and unstructured interview questions was used to get the sufficed and as much information as possible pertaining to the topic of the study.

The study population for the primary data compilation consisted of five selected high schools whereby the teachers who were teaching English at senior level. More so, of all the nine high schools in Lautoka, only five was used for conducting the research. The questionnaires were disseminated in the selected schools by the help of friends/old colleagues

who are currently teaching as licensed teachers. The visitation was done at varied time frames to conduct the interviews due to the unavailability of the respondents'. A total of 20 questionnaires were disseminated to the respondents with each school getting 4 questionnaires. The five selected high schools in Lautoka were approached to collect the questionnaire once answered by the respondents in due course.

3.5 Recording and Data Analysis

Primary Research - Interviews

Interviews have been known to be a methodical approach to a way of conversing to people to gather information from the conversations being indulged in. Kvale (1996, p.14), regards interview as an interchange of views in terms of knowledge between two or multiple number of people based on a certain topical issue. On the other hand, Cohen, Manion and Morrison (2000, p. 267) conceives that an interview does not only encompass about the gathering of data about life, in fact it is the part of life itself. They further state that the human embeddedness is inevitable. Hence, for the findings of this research, structured and unstructured interviews will be used as a tool to look into a deeper insight to the current void in this field of study.

As suggested by Corbetta (2003, p.269), a structured interview is one that has a similar set of questions which are asked to all the participants who are being interviewed. It has same words and the sequence and the manner does not differ much. To further emphasise, (Gray 2004, p.215), mentions that it would be perfect if the questions could be read out using the same tone of voice, so that the interviewee is not in an ambiguous scenario while in the process of giving the interview. On the other hand, Bryman (2001, p. 107) elucidates that structured interviews entails the administration of the interview schedule by an interviewer. The aim here is to equally give all the interviewees' similar type of questions to be responded to. This means that all the participants are going to respond by the same stimulus. The main reason behind this kind of response is to see that the responses given by the respondents can be aggregated."

Furthermore, for the unstructured interview which was conducted in a flexible mode does not comprise of structured questions. These are questions which are made mainly on a casual basis which the interviewer decides what to be asked. Interviewees are prowessed to give their responses openly, frankly and with as much detail as possible. The interviewer may not be ready to receive any unexpected response; however, he might be glad to get information which will bring more credibility to his research. The interviewer tends to experience no restrictions whatsoever in terms of interviewing the respondent.

In addition, during the interview, the researcher will also be able to make deliberations by studying the non-verbal communications. These non-verbal communications include facial expressions, the tone of the voice and other bodily cues. All these will be taken into absolute consideration while conducting secondary research. On the whole, both structured and

unstructured interviews will provide necessary information which will give authenticity to this research and to reach quality findings.

Data Collection

The structured and unstructured interview together with open and closed ended questionnaires was distributed once it was designed. The questionnaires were disseminated to the five selected high schools in Lautoka and were collected back once it was answered by the respondents. However, due to time constraints which are the limitation of this research, the interview was conducted at the odd times convenient to the respondents (Not during the working hours). The questionnaires covered an array of questions which were mainly centred on the challenges of non-native teachers of English in English classrooms. Key points were carefully analysed to draw contemplations on ambiguous information which might arise glitches in the data analysis.

Unit of Analysis for Data Collection

This research was conducted using both open and closed ended questions. The aim of the study and the nature of the questionnaire enabled to strengthen the data analysis procedures. Taking this into consideration, different methods for analysing the questions was sought. Identifying, categorising` and coding made the reporting of the data more inclusive and significant for the topic. Optimum consideration was taken into account to suitably investigate the data analysis to see justice is being done by using the techniques used in the validity and credibility of the data.

Unstructured interview was taken as a tool to engage in a healthy discussion because it will eventually lead to probing questions. As the respondents were interviewed, the answers which they gave further lead to in depth responses. However, as per (Hruschka et al, 2004; Kurasaki, 2000), there is no apt guideline that could be taken on board to analyse the coding of the interview transcripts.

Moreover, for the mixed method research taking into accounts qualitative method analysis the content usually employs individual concepts as the unit for analysis. It rather uses physical linguistic units such as words, sentences or paragraphs as used in mainly quantitative analysis. Thus, an instance of a theme for the interview might depend on the chunk of the text size, as long as the chuck represents a single theme or issue (William, 2016).

Quality of Primary Data

For the research to be given the tag of quality and valid findings, it is imperative to use a suitable method such as triangulation to cater for both qualitative and quantitative data recoveries. Triangulation is known to be the best manner for data gathering because of the employment of only one method over another may alter the researcher's fathoming of reality. In order to fully exploit the complexity and richness of human behaviour two or more methods of data collection should be taken on board (Kaur & Bai, 2016).

The quality of data collected from questionnaire and unstructured interviews will be depending upon the interview designs and the skills of the interviewers (Mathers et al, 2002). Therefore, it is imperative that ample information gathered in terms of questionnaire and unstructured interviews are going to be reported objectively in the findings.

According to Golafshani (2003), the association of qualitative and quantitative paradigm research through reliability and validity have modified the fathoming of the conventional implication of validity and reliability from qualitative researcher's perceptions. Reliability and validity eliminates the biasness and amplifies the researcher's straightforwardness of an intention about social phenomenon (Denzin, 1978) using triangular approach. Therefore, reliability, validity and triangulation are considered to be pertinent to research conceptual framework particularly from mixed method point of view in order to ascertain the truth.

Analysis of Interview data

The analysis and recording of interviewed data played a crucial role in the gathering of information for the research. The development of structured interview guide requires an unambiguous topic of focus and a well understanding of the topic being researched on. A well-structured fathoming of the topic will allow creating a highly structured guide that will provide the respondents with pertinent responses. A careful set of interview questions was designed in relation to the topic that was going to be used to ask definite questions to the respondents.

On the other hand, unstructured questions are derived from structured questions as the respondent gives in the responses for the structured questions. According to Cohen, D & Crabtree, B (2006), unstructured interviewing is suggested when the researcher has developed sufficient fathoming of the milieu and his topic of research that he has a clear agenda for discussion with the informant, however as the structured interview is conducted, the interviewer tends to ask more probing questions as the interview continues.

3.6 Permission to Proceed

Prior to the commencement of this research project, permission was sought from the individual participants as per 3.4 of this paper. The permission to proceed was achieved through the consent letter which is attached as a sample in the appendix section of this project.

3.7 Ethical Considerations

Ethical issues were taken into all due consideration to not affect anything and anybody in the milieu while in the process of compiling the research information. As conceded by Flewitt, (2005) the primary commitment is always lying on the respondents whom we seek to study and not the project which one is doing. The stories and the lives that we tend to hear to make our research an authentic one, all due care should be taken into consideration to protect

their identity (Denzin, 1989:83). More so, to maintain the ethical standard and practices pertaining to the purpose of this research and the aim of this study, an informal communication pursued with some of the respondents prior to the questionnaire and interview was conducted. This was due to availability of respondents.

Furthermore, in order to disseminate and collect the data, the respondents were thoroughly elucidated about the structured and unstructured interview sessions for the purpose of this study and this confirmed the willingness or otherwise to participate.

Moreover, participants were explained the sole purpose of the study to confirm their willingness or otherwise to participate in the research being conducted. Informed concert was sought from the participants to ensure that they have access to Concert Form which was attached together with the questionnaire prior to their responses for this study. In addition, the respondents were requested to familiarise with the proposed study and upon their free will endorse the Concert Form. This will precisely put importance to voluntary nature towards the research. Upon the dissemination of the questionnaire and information about the interview, the respondents were also highlighted that they will have the liberty to question the researcher any time during the study as they are the fundamentals of the research being actioned.

In addition, the researcher also considered for any withdrawals of the participants from being part of the research being conducted. The participants were made known that the research was entirely conducted with all optimistic reasons for academic purpose. Prior to the commencement of the interview and the questionnaire responding, the respondents' were duly notified that confidentiality of information being given will be treated with all due respect and no information will be released to any third party for whatsoever reason. No names will be used to make any direct elucidation while analysing the data. No information of personal and/or compromising nature will be included in the compilation of the research.

Finally, this research project was submitted on turn tin to check the plagiarism rate so that no part of the project would have similarities from the used sources.

3.8 Conclusion

The study highlighted the challenges of non-native teachers of English in English as a second language classroom. It addressed the concerns raised by the non-native teachers of English and further ascertains the solutions that will be considered on board for the improvement of the concerns. The finding shall be used to deliver information to stakeholders in collaborative information gathering in the field of linguistics and applied linguistics. To better show the relationships between the researcher and the respondents and the authenticity of the data to be collected, it was highly considered to use the mixed method approach, whereby the quantitative and qualitative research designs were incorporated. In terms of having dominance over each other, qualitative research method is the best method to be used in this research based on the challenges of non-native teachers of English in ESL classrooms.

Mack (2005) identified qualitative researches an effective way in recognising intangible factors, such as social norms, socioeconomic status, gender roles, ethnicity, and religion, whose role in the research issue may not be readily apparent. In addition, the researcher is the main instrument of the analysis of the data being gathered (Asgari & Mustapha, 2011).

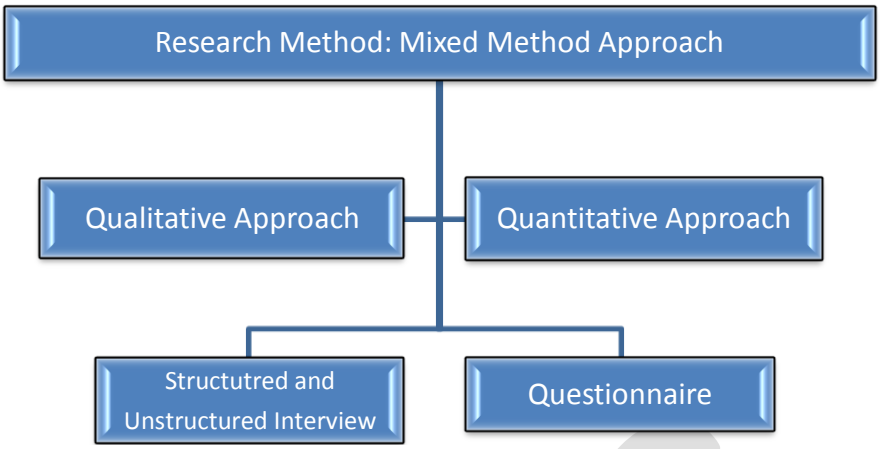
More so, as Opdenakker (2006) has explained, the sole purpose of research interview is to gather descriptions of the life-world of the interviewee with respect to interpretation of the meaning of the described phenomena. Hence, the method of gathering the information is highly considered as the means to investigate and inquire data from the interviewee. The interviews were mainly conducted on an ad hoc basis due the tight work schedules of the respondents. The interviewees were selected randomly based on their level of teaching (senior teachers of English language) and the years of experience. The interviewees were from selected high schools in Lautoka, Fiji.

In addition, the interview method which was employed in this study was structured and unstructured style. In the structured interview, the respondents were asked the same question with the same wordings and in the same space giving the respondents that credibility to aggregate the responses accordingly from the questionnaire (Kajornboon, 2005). The sole reason behind this style was simply to check the consistency of all the responses. On the other hand, the researcher still has freedom to digress and involve in probing questions so that the interviewees are encouraged to speak openly, frankly and give as much detail as possible. Each interview lasted about 20 to 25 minutes, while in the interim the researcher kept on jotting down the feedbacks.

The second method of carrying out the study adopted from the quantitative approach. In this approach, it is relatively simple and easy to construct as well as administer a large number of participants (Dörnyei& Taguchi 2009). Questionnaires thus are mainly used for investigating the current challenges which the non-native teachers of English are facing globally.

It is apparent that any research being conducted encompasses around three rudiments. These include the compilation of the data and statistics, the edifice of a good theory and the method of collating the data. The section of research methodology provided with the linkage between research analysis and theory edifice. Moreover, this section also looked into the research design and the data gathering measures while integrating the theoretical framework. More so, the section further looked into the processes of primary data collection by using the tools such as questionnaire, structured and unstructured interviews.

In short, the diagram below shows a precise representation of the above:



4.0 Research Findings and Analysis

This study has incorporated the theory of communicative language theory (CLT) to collate the information pertaining to the topic of the project. The data is recorded accordingly in precise descriptive statistical format where the elucidations are tabulated and need be converted to percentages.

5.1 Introduction

This research on the Challenges of non-native teachers of English is a fundamental topic of interest which has overseen the challenges which non-native teachers of English have to go through while in the process of teaching English to senior level students. According to Warsi (2004), English language teaching is regarded as being far from satisfactory in the country, not conducive to learning the language. Teaching and learning of English in Fiji is based on the system of grammatical pattern and there is a trend of formal and bookish language, students just produce sentences and focus on reading and writing.

The non-native teachers of English need to find out ways to overcome the challenges of teaching English to ESL learners. The involvement of ministry of education is highly recommended in this premise because they are the ones who have to work hand in hand with the educator's to address the challenges.

More imperatively, if the challenges are going to be taken into consideration, there could be a high probability that the standard of English at senior level could be uplifted to an admirable level. Challenges should not be treated as a mere issue; in fact, it should be given all due quick attention for the betterment of the non-native teachers of English and the learners on a larger scale. The surge for high command of English in all the fields of Fiji's workforce is slowly diminishing; therefore, there is a dire need for addressing this pertinent issue so that the standard could be revived how it used to be some decades or more ago in Fiji.

5.2 List of Tables and Figures

Table 1.01 Respondents in the Survey by race

Race	No. of Respondents	Percentage
i-Taukei	6	30
Indo-Fijian	12	60
Others	2	10
Total	20	100

The questionnaire was disseminated to 5 selected high schools in the district of Lautoka. Selected non-native senior teachers of English were involved to fill the questionnaire.

Table 1.02 How many languages do you speak? ☐ 1 ☐ 2 ☐ 3 ☐ 4 or more

Languages	No. of Respondents	Percentage
English	20	100
i-Taukei	8	40
Fiji Hindi	14	70
Standard Hindi	3	15
Urdu	1	5
Others	1	5

The data revealed that most of the senior non-native speaker teachers of English are multilingual. Since English is being then taught language itself, 100% of them know this language. Fiji Hindi was having the second highest percentage of 70%, while i-taukei settled at 40%. Other minority language, Urdu was 5%.

Table 1.03 Non-availability of right textbook

Under this research question, it was revealed that respondents indeed find it challenging to teach all the macro skills of English in just one sitting.

Area of problem	No. of respondents	Affirmative response		Negative Response		Unsure	
		Number	%	Number	%	Number	%
Non-availability of relevant textbooks for teachers.	20	14	70	4	20	2	10

According to the data received as far as the relevant textbooks of English are concerned, 70% of the respondents mentioned that they are challenged to teach the right content in the right context. 20% remained satisfied with whichever textbook was in use, while 10% remained unsure. It was mentioned in the justification context of the majority affirmers that one simply found it a real challenge to teach all the macro skills just using one text book. For example, the skills of listening cannot be taught using a text book. One needs to have audio/video facilities to effectively deliver the skills of listening. "None of our current text book mentions the need for audio/video materials to be used to teach the skills of listening". Furthermore, the skills of reading are equally not administered in the right manner. Students are made to read in the classroom with only 3 to 4 minutes roughly allocated to each learner. As per the

respondents', this will surely not enhance and prowess students to be active readers, rather they will end up as extensive readers. The respondents' also highlighted the dire need for specific text materials which should only have content of the specific macro skills, instead of all the skills embedded in one text. Ahmadpoor (2004) declares the inadequacy of senior high school English textbooks using the following points:

- Use of unattractive, boring, outdated and incoherent texts in the book.
- Incorrect, inappropriate and unattractive pictures in the book.
- Lack of coordination between the size of contents and the time dedicated for them.
- Containing nonstandard questions.
- Lack of logical and order of difficulty in presenting grammar points.

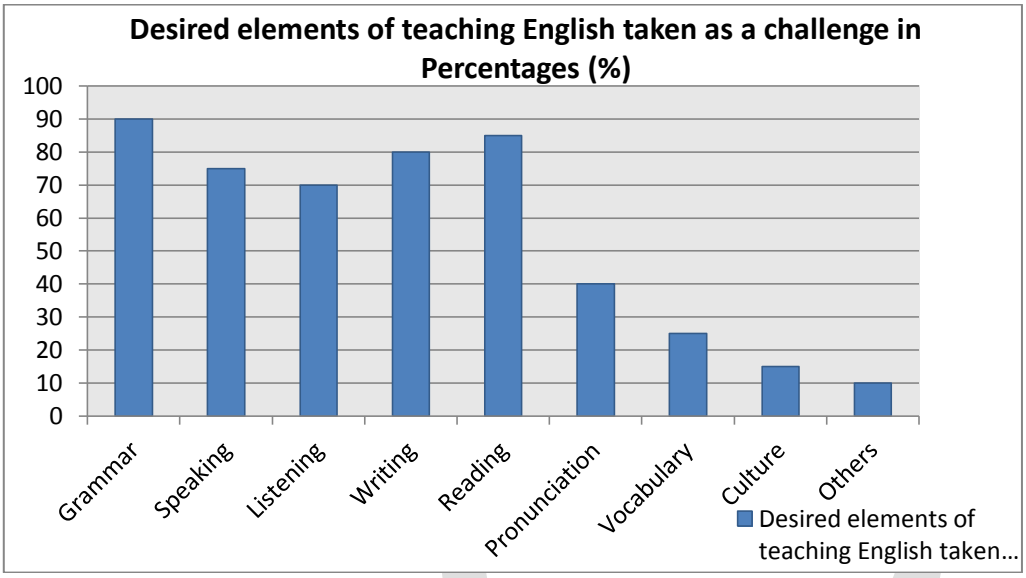
Table 1.04 Scant availability of *ELT* ICT materials

Area of problem	No. of respondents	Affirmative response		Negative Response		Unsure	
		Number	%	Number	%	Number	%
Scant availability of *ELT* ICT materials.	20	16	80	3	15	1	5

In the study, 80% of the respondents claimed that they are discontent with the little availability of ICT materials to effectively teach individual macro skills. While 15% were content with whatever was sufficed to them, 5% were unsure. As per the respondents, the rate at which counties are developing using ICT in the field of English teaching, Fiji is highly not up to par with the latest technologies. The putting up of whiteboards in senior forms does not simply make that school ICT focus. According to the respondents, teaching is still anchored on the use of chalkboard and chalk in many schools. While only some schools are coming up with ICT materials to be used in teaching of English language, there is still a large void to fully incorporate this in all the schools. An example to support this would be the non-availability of audio visual aid or AVA rooms and language laboratories to teach all the skills to an admirable level. Because the current teaching milieu of English is highly affected by the manner in which the classes are conducted, teachers are significantly put under pressure to complete the syllabus on time not realising the damage being done on the learners. According to Samuel & Pulizala (2014), a conventional classroom teaching can be replaced by various electronic gadgets and latest technologies. It will enhance the teaching and learning of English for students of all walks of life. The internet communication technology will provide highly motivational activities for students, thus stimulating creative pedagogical learning ambience. A good example would be the inception of language laboratories which will help the students by using audio visual aids in the development of achieving proficiency in listening macro skill. They are going to be exposed to a repertoire of accents of spoken English which is going to help them in recognising the speech orders.

Table 1.05 Teaching of desired language elements taken as a challenge

Under the responses of this research questionnaire, the respondents were given nine options to rate from the most challenging elements of English to teach to the least.



It was revealed by the respondents that 90% of them had a lot of problems teaching grammar, simply because they find it difficult to master the grammar rules. As a result, the students also tend to find a lot of difficulties actively participating in language class than in literature. 75% and 70% respectively found it challenging to teach the skills of speaking and listening, while after grammar, teaching writing and reading topped up by 80% and 85% respectively. Most of the respondents found it the least challenging to teach pronunciation, vocabulary and culture with 40%, 25% and 15% respectively. Others included teaching of elements which required 10% effort.

According to the respondents, the justifications for grammar teaching were highly looked into because various other reasons were also given. It was discovered that language classes were so intense that non-native teachers had to rush to complete the required teachings of the grammar rules within the stipulated timeframes. This prompted them to lack the demonstration of the rules for more than one time. Also, it was discovered that the respondents claimed that while teaching the subsections of the language such as phonology, morphology, syntax, semantics and pragmatics, it was highly challenging to relate all these to the existing language texts being used in English language classes. This prompted the respondents to ignore some of the complex grammar rules and move on with the class due to time catch ups.

As stated by Maharaj (2016), recognition must be given to the fact that English language has two important subjects: language and literature. This should enhance the contents of the language and literature units and give adequate teaching-subject content knowledge. Further, she recommends that there is a need to recognise that Fiji's non-native teachers of English have special needs for learning language contents such as grammar, phonology and socio-linguistics. These can be taught effectively if teachers of English are freed from the

requirements of having a second teaching major for example, geography or history or any other vernacular language. If these are going to be given all due heed, then eventually the other element challenges of teaching English will have its problems addressed. These include the effective teaching of listening, speaking, writing, reading, vocabulary, pronunciation to name a few.

Table 1.06 Maintaining the accent of teaching English

Area of problem	No. of respondents	Affirmative response		Negative Response		Unsure	
		Number	%	Number	%	Number	%
Maintaining the accent	20	17	85	3	15	0	0

In the research, it was revealed that 85% of the respondents claimed that they were maintaining their accents while teaching English; on the other hand 15% of them stated that they did not maintain their accent. Those who claimed to maintain their accent justified that it was imperative to use their own accent simply because the learners would be able to fathom what is being taught. It was also considered to be a challenge to maintain the accent if one was teaching in a class where all the learners were of different race and the teacher was of different race. For example, if in a class there were all Indians of Fijian descendant, then it would be difficult for the teacher to enunciate some of the words which would not be perceived by the learners correctly. This is mainly due to certain sounds which are not found in one language, while the same is evident in the other.

According to Kim (2009), many people complain about the non-native teachers' accent because they enunciate the words like their native words. This cannot be changed because these teachers neither can have total accent of a native like speaker nor they can pretend. In fact, they have to be as natural as possible, so that learners are able to hear the words enunciated unambiguously. "In the aspect of second language teaching, fluency is closely related to the accuracy of speech production. "It is possible to have fluency in English language, but non-native teachers of English need lots of effort to gain the ability of English fluency.

6.1 Recommendations

Arising from the findings of this research, the following recommendations are being made:

- The non-native teachers of English should invest in the field of post graduate studies more specifically linguistics or applied linguistics to improve their competence in teaching grammar. The teachers should apply self effort to complement opportunities available for training and re-training.
- The ministry of education should oversee and work together with the universities in the country for non-native teachers of English to specialise either in linguistics or literature while they are choosing their programme of study. In the same capacity,

the universities should strongly review their programmes to accommodate the students based on their chosen field of study. In this way, a tertiary student will have a deeper fathoming of the content in their respective field of study which is surely going to help them impart the most effective way of addressing the challenges of teaching English.

- In regards to the modern teaching methodologies, it is highly recommended to invest in ICT as much as possible. With the 80% of the respondents highly discontent to the scant availability of the materials, the ministry of education should put in extra budget to supplement the need for teaching effective command of English by using latest ICT gadgets to teach English. As per the respondents, the ministry of education should supply materials for language laboratories; multimedia facilities and other related equipment which could help uplift the deteoriating standard of English in the country.
- The language curriculum in particular should be kept in practice and reviewed after lapse of sometime so that contents are disseminated in the most effective manner. The review should only take place once the learning objectives are met and the difference is seen amongst the learners while they sit for their summative assessments. As per the respondents, the language curriculum should be given the most time to be taught in the class compared to literature because this will greatly benefit the learners in terms of mastering the sub-sections of the language. These include phonology, syntax, semantics, morphology and pragmatics. All these then could be made applicable in literature classes in whichever way possible.
- It was highly recommended by the respondents to invest in right textbooks as far as teachings of the four macro skills were concerned. In Fiji's English classroom, all the four skills are embedded in one textbook and it is supposed to be taught with the stipulated time allocated as per the policies. This is absolutely erroneous. Being non-native teachers of English it becomes highly detrimental to teach all the skills to the students without even knowing the correct outcome of it. For example, the teaching of the listening skill cannot be taught in an ambience which is surrounded by external barriers. Another example is the teaching of writing skills whereby the learners are bombarded with various types of writing to be done in just week or two with no proper track being kept of the feedbacks given to these writings. Hence, the curriculum development unit should reconsider on how rightfully all the four macro skills could be instilled in the learners.
- The need to utilise a repertoire of teaching methods in the classroom will enhance the challenges to be eased to a considerable level. The non-native teacher of English should use methods to effectively foster language content to his/her students. While the non-native teachers have made some of the methods fallen into relative obscurity, others are widely used. Some of the methods that could be widely incorporated to teach all the four macro skills includes: direct method, series method, situational language teaching, audio lingual method (for teaching of listening macro skill), language immersion and learning by teaching method. These methods of

teaching will undoubtedly fill the pitfalls of teaching English effectively and in the right context.

- The non-native teachers of English should reconsider their approach towards learners in terms of communicating using the accent which they are most comfortable with. Some of the respondents stated that they found it challenging in maintaining the accent of their mother tongue while enunciating most of the vocabularies of English language. It is highly recommended that the non-native teachers of English should be as natural as possible and maintain their accent which they are most comfortable with. This will surely help them to further improve on the enunciation of words and attain perfection to near native like pronunciations of the words.

6.2 Conclusion

This study has investigated the most pertinent issues which the non-native teachers of English are facing at senior level teaching of English. The various aspects of the study and the methodologies were employed in order to achieve the objectives that will be highly significant to a larger audience of English language sentient people. According to Akbari (2015), teaching of English as a second/foreign language is a challenging task in developing countries in general and in our country. One of the major challenges faced by the non-native teachers of English is the learners' inability to apply the skills of English language in the outer field and also in university learning.

English occupies a place of prestige in Fiji but at the same time we must accept that the standard of the manner in which it is taught to the learners' has deteriorated vastly, hence the addressing of the challenges which is faced by non-native teachers of English is highly crucial. Alone, the challenges are not going to be solved; a collaborative effort is required from all the stakeholders to remove these problems and teach students effectively for better outcomes. The whole approach is very flexible and eclectic, without being rigid and dogmatic.

Furthermore, the challenges should be also considered as a healthy way forward to effective learning and teaching of English language. The non-native teachers of English indeed have a colossal task of addressing these challenges and what is more imperative, is the manner in which it is going to be executed. The researcher tried to figure out how these challenges could be addressed in the most suitable way. Based on what the respondents mentioned in the findings and also what is being recommended, it is highly probable that authentic decisions could be reached for impeccable outcomes.

Therefore, the challenges which non-native teachers of English in Fijian classrooms are facing, it cannot be considered as something lightly, rather a collaborative effort is required from all the English sentient people to reach to a consensus which is going to curb the issues mentioned in this research. Indeed, it is going to be a herculean task, but with the candid

attitude from all will undoubtedly see the challenges being addressed in the most favourable way.

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8.0 Appendices

Section A: Demographic Data

This section of the survey collects demographic data about you.

1. Name: (Optional)_____

2. Gender: (Please tick)

Male ◯ Female ◯

3. Race: (Please tick)

i Taukei ◯ Indo-Fijian ◯ Others ◯ _____ (Please specify)

3. Native language spoken: (Please specify) _____

4. Years of service to date: (Please fill in) ◯

5. Substantive position currently holding (please tick), subject(s) teaching and grade (please fill)

Designations	Position Held	Subjects Teaching	Grade
Principal			
Vice Principal			
Assistant Principal			
Head of Department			
Assistant Teacher			

Section B: Questionnaire

The intention of the following survey is to collect information on the challenges of non-native teachers of English in English as a second language class.

1. How many languages do you speak? 1 ☐ 2☐ 3☐ 4 or more ☐

Please specify which ones._____

2.Do you think knowing a second language helps teachers of non-native speakers of English better understand their student's learning habits? How?

_____

_____

_____

3. Do you have certain preferences for teaching any particular skills?
Yes☐ No ☐ Somewhat ☐ Unsure ☐

4. From the listed language skills, which one do you prefer the most to least? Rank from 1 to 9 in order of importance being no. 1 you like teaching the most.

Grammar ☐ Speaking ☐ Pronunciation ☐ Listening ☐

Culture☐ Writing ☐ Reading ☐ Vocabulary Others ☐

Others_____
_____
_____

5. Do you believe above (no.4) preferences for teaching these skills has to do with you being a non- native English speaker?

Yes☐ No ☐ Somewhat ☐ Unsure ☐

_____
_____
_____

6. Is it good if students' are to be educated by the native speakers of English in English classrooms?

Yes☐ No☐ Somewhat ☐ Unsure ☐

Why or why not?
_____
_____
_____

7. Is an English teacher's native language imperative for students'?

Yes☐ No ☐ Somewhat ☐ Unsure ☐

Why or why not?
_____
_____
_____

8. Do you have an "accent" of a non-native speaker of English? Are you bored by it?

Yes☐ No☐ Somewhat ☐ Unsure☐

Why?

_____

_____

_____

9. Is having "accent" something that might pessimistically affect a non-native teacher's teaching?

Yes☐ No☐ Somewhat ☐ Unsure☐

Why or why not?

_____

_____

_____

10. How imperative is it for you to have an "accent" of a native speaker teacher?

Very ☐ Somewhat ☐ A little ☐ Not at all ☐

Why?

_____

_____

_____

11. Do you try to standardise and develop your English teaching skills?

Yes ☐ No ☐ Somewhat ☐

If so, what do you do to develop it?

_____

_____

_____

12. Does the inadequate non-inclusion of ICT affect the challenges of teaching English as a second language? What is your opinion on this?

_____

_____

_____

Interview Questions

1. Being a non-native teacher of English language and teaching English as a second language are you content with your teaching performance?

2. Do you face challenges in the school while you teach English as a second language to senior students?

3. Is the Ministry of Education in particular curriculum development unit doing anything to address the challenges which you are facing?

4. As a non-native teacher of English language, what do you think are some of the reasons behind these challenges?

5. What are some of the ways in which you believe the above mentioned challenges could be addressed?

6. In your opinion, why do you think second language teachers need to have a thorough knowledge about linguistics?

7. Why do you think non-native native speaker teachers of English are able to make better teachers of English?

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A Study of the use of Motivational Macro – Strategies in the teaching of the English Language in the Tunisian context

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Abstract

Most cross – disciplinary theories have shown their interest in investigating the idea that motivation is essential to achieve good quality education and ensure effective language learning. Spada and Lightbrown (2006) argue that "… little research has directly investigated how pedagogy interacts with motivation in second language classrooms…" (p. 65). Seen from this perspective, scholars have emphasized the need for the incorporation of motivational strategies in the EFL classroom (William & Burden, 1997; Dörnyei, 2001; Brophy, 2004).

To this end, 250 Tunisian EFL teachers enrolled at various teaching institutions participated in the current study by filling in a questionnaire survey. The latter contains ten motivational macro strategies that are known as the 'ten commandments for motivating language learners' (adapted from Dörnyei and Csizér, 1998, p, 222). Participants' responses reveal interesting insights about the teachers' frequent use of the motivational strategies which are meant to increase learners' willingness to learn English as a foreign language. The results reveal that the participants tend to frequently use some macro - strategies at the expense of some others. Besides, the research findings indicate that the university teachers and the school teachers exhibit different perceptions and attitudes towards the implementation of motivational strategies. By the end, the present study seeks to unveil the real reasons that lay behind this discrepancy in order of frequency of use allocated to a set of motivational strategies.

Keywords: Motivation – Motivational strategies – EFL Teachers.

1. Introduction

Numerous cross-disciplinary theories have focused on developing the learners' motivation as an essential factor to achieve high quality education. Occupying the central interest of L2 and EFL studies, motivation has a paramount role in ensuring successful and improved learning (Gardner, 1990; Masgoret & Gardner, 2003; Olson, 1997). Within the communicative approach to language teaching, EFL instructors have been viewed as the ultimate "producers of environments that allow students to learn as much as possible" (Senge et al., 1994, p. 489). In this respect, teachers are compelled to make use of a wide variety of teaching methods that appeal to every individual learner and increase their curiosity and motivation to discover the target language. They are particularly encouraged to be careful in the selection, development and implementation of motivational strategies (Alison & Halliwell, 2002; Bernaus and Gardner, 2008; Bernaus, Wilson and Gardner, 2009; Brophy, 2004; Brown, 2001; Chambers, 1999; Dörnyei, 2001**;** Guilloteaux and Dörnyei, 2008; Papi and Abdullazadeh, 2011; Scheidecker & Freeman, 1999; William & Burden, 1997).Thus, the exploration of motivational techniques has become a thorny issue because it constitutes 'the most complex and challenging issue facing teachers today" (Sheidecker & Freeman, 1999, p. 116 in Dörnyei, 2001).

1.1 Significance of the research

Since the EFL students' commitment and motivation in learning a foreign language is especially related to their instructors' own sense of professional responsibility (e.g. Lee, 1998), the significance of the present research lies in determining the motivational strategies resorted to in the teaching of the English language and to decipher whether a change in the educational setting implies the specific use of specific motivational strategies.

1.2 Research questions

The present study seeks to find answers to the following research questions:

- What are the most frequently used motivational teaching strategies by the EFL teachers?
- Is there a significant discrepancy between the motivational macro – strategies used by university teachers and those employed by prep. school teachers?

2. Literature Review

2.1 Motivation in foreign language learning

Motivation forms the basis for acquiring any additional language (Dörnyei and Ushioda, 2011). For this reason, Ellis (2008) argues that "No single individual difference factor in language learning has received as much attention as MOTIVATION" (p. 677). Various attempts have been made to disclose the complexity of this abstract construct (Dörnyei, 2001).According to Gardner (1985, p. 10), it refers to "the combination of effort plus desire to achieve the goal of learning the language plus favorable attitude toward learning the language." While for Crump (1995), it is basically manifested through the learners' interest, keenness, excitement and eagerness towards what is being learnt. It is the driving force that urges learners to achieve their specific learning goals (Dörnyei and Ottó, 1998; Dörnyei & Ushioda, 2011; Johnstone, 1999; Harmer, 2001).

Having clear ideas about the meanings allocated to the word motivation is especially vital for this study in order to better understand the teaching strategies that are employed for boosting the learners' engagement and commitment to learning.

2.2 Benefits of nurturing learners' motivation

Developing the learners' motivation has numerous advantages. It helps to maintain successful and self – confident language producers (Ebata, 2008) who are able to surmount fears caused by past experiences (Bandura, 1993). Another advantage can be depicted through maintaining the learners' interactive classroom communication because "if you (teachers) can't interact with them (learners), you can't teach them" (Brown, 1988, p. 10). In this way, motivation strengthens respectful and mutual relationships between teachers and their learners (Maslow, 1962). For instance, MacGrath (2005) acknowledges that "relationships are at the heart of teaching since it is an activity based on communication" (p. 57). As such, a perceived increased motivation sustains collaboration among language learners (Adamson, 2004; Dornyei, 2001; Smith, 2001; 2003; Noels, 2003). The latter becomes to acknowledge the importance of learning as a relevant experience (De Corte, 1993) and to develop more positive attitudes toward learning English (Crooks & Schmidt, 2000).

Consequently, higher motivation is congruent with boosting the learners' autonomy which is viewed as "more closely related to motivational factors than to performance and…seem(s) to foster intrinsic goal orientation, task value, and self-efficacy, all of which are critical components of 'continuing motivation'" (Garcia & Pintrich, 1996 p. 477). In this respect, learners recognize the pragmatic functions of language easily (Cook, 2001) and are able to display good performance such as in role plays (Tateyama, 2001; Csizer & Dornyei, 2005). They can also enhance their accomplishments (Entwisle et al., 1986; Stipek & Ryan, 1997). For example, Masgoret and Gardner (2003) stress that "motivation is more highly related to second language achievement" (p. 205). Moreover, motivation helps produce long – life learners since the main objective of EFL teaching is to create "legitimate producers of language within social groups both inside and outside the classroom" (Hall & Beggs, 1998, p. 37). For all the previously mentioned crucial benefits of motivation, a careful look at the strategies that teachers can employ in the classroom will be displayed in the following part.

2.3 Motivational strategies

The motivational strategies are the main pillars of motivation in L2 or EFL classroom. They refer to "those motivational influences that are consciously exerted to achieve some systematic and enduring positive effect" (Dörnyei 2001, p.28).

EFL educators have at their disposal a wide variety of motivational strategies which include the following:

(1) Personalize instructions by relating the course content to student's goals and values. For example, teachers can make the subject being taught relevant to the learners' preferences, interests and concerns. Also, they can encourage them to express themselves and to defend their view points.

(2) Arouse the learners' desire to fulfill their learning goals. For example, teachers can incite their learners to set long – term or short – term objectives. By doing so, they produce autonomous lifelong learners who are inspired with passion for the subject. Therefore, the teachers' role extends classroom learning in motivating the students to explore the subjects on their own time and in their own way.

(3) Sustain the learners' efforts by providing them with expressions of appreciation, rewards and constructive feedback (indicates how to improve their performance) in order to boost their achievements.

(4) Be a role model in terms of punctuality, seriousness, preparedness to teaching, attentiveness and diligence (the attitude or behaviour of someone who works very hard and very carefully).

(5) Promote the learners' self – efficacy which results in longer persistence in performing difficult and challenging tasks (Bandura, 1986; Schunk, 1991; Zimmerman & Martinez-Pons, 1990).

(6) Establish positive and tension – free ties with students by mentioning expressions of greetings, empathy (awareness of the perspective and feelings of students), and understanding. In this respect, Rogers (1983) argues that a good rapport between the teacher and his students is the basic requirement to student – centered approach to learning.

(7) Move between the rows and point to the student's by name so that they get the impression that are under control.

(8) Stimulate students' imaginations and curiosity by engaging them in performing a number of communicative classroom activities. e.g.: Use story retelling, role play, discussions….

(10) Use an appealing and expressive body language. e.g.: teachers have to maintain an eye contact with their students, use their body gestures to clarify certain vocabulary, vary their pitch to capture their attention to the prominent ideas.

(11) Move around. For example, jig- saw activities are information – gap exercises that require a cooperative construction of the assignment.

In brief, EFL teachers have at their disposal a wide variety of motivational strategies that can be used in order to enhance the learners' acquisition of the target language. The present research seeks to investigate the mostly utilized motivational strategies in order to determine whether the educational setting directs the teachers' attention to some motivational strategies at the expense of some others.

3. The research method

The present study relies on both a qualitative and a quantitative examination of the teachers' conceptions concerning the implementation of a set of motivational macro – strategies when teaching English as a foreign language.

3.1 Research Participants

The contacted participants for this research are enrolled at various educational institutions in the region of Gabes, Tunisia. Their total number is 250. The chosen sample includes 150 EFL instructors teaching at the tertiary level and other 100 EFL instructors teaching at different preparatory schools. The selection of the previously mentioned two distinct educational levels is especially meant to depict any convergences or divergences in the resort to motivational strategies.

3.2 Data Collection Instrument

The present study relies on the use of a questionnaire as the main research instrument. It includes 10 items that seek to elicit information from the participants about their use of motivational macro – strategies. The questionnaire survey is grounded basically on covering the 'ten commandments' that are employed for 'motivating language learners' (adapted from

Dörnyei and Csizér, 1998, p, 222). Then, the different mentioned items are scored in terms of frequency of use using a 5 point- Likert scale (ranging from "always" to "hardly ever") which is concerned with how frequently EFL teachers tend to use each macro-strategy in order to promote and sustain EFL learners' motivation to study the English language. It should also be noted that each item of the questionnaire provides the informants with the opportunity to add any relevant information or justifications, which paves the way for a descriptive and qualitative analysis of the research findings. The reliability of the utilized data collection instrument is justified through the use of the Statistical Package for Social Science (SPSS) software version 22. The Cronbach's Alpha is measured and it equals to 0.80. Such a measure helps in providing credible findings.

3.3 Data Collection Procedure

The survey comprises 100 university teachers and 150 prep. school teachers currently working at different educational settings in Gabes, Tunisia. In order to contact as many EFL teachers as possible, the study relied on the use of "snowball sampling method" where participants recruit other participants with similar backgrounds and interest. In this study, questionnaires were distributed to 250 English language teachers electronically via email. The return rate was quite satisfactory.

3.4 Data Analysis Method

The analysis of the informants' responses is performed using SPSS. Consequently, statistical data are obtained in an attempt to find answers to the main research question. Descriptive statistics (such as the mean and standard deviation for each macro-strategy) were computed in this study for the sake of arranging a rank order of the 10 macro strategies according to their frequency of use.

In order to answer the second research question, the analysis includes the reliance on the Independent-Samples t-test which is used to spot any significant statistical difference in the motivational macro - strategies employed by university and prep. school teachers in their attempt to motivate their learners to acquire the English language. The reliance on the Independent- Sample T-test is regarded as a credible measure that helps to notice any differences or convergences between two informant groups on different construct (Pallant, 2013).

4. Research findings and discussion

Since teachers play a crucial role in motivating or de motivating learners (Noels, Clement & Pelletier, 1999; Dornyei, 2001), an attempt to explore their use of the various motivational strategies becomes necessary.

Part 1: The analysis of the informants' responses in relation to the first research question yields to the rank order of the macro strategies according to the frequency of their use. The ranking of these strategies is grounded on the calculated means and standard deviations. As such, the strategy with the highest mean headed the list; where as the strategy with the lowest mean was ranked at the bottom.

Table 1: Rank order of the motivational macro-strategies based on the mean frequency of their use by university EFL teachers.

The motivational macro- strategies	Mf	SD	R
Promote learner autonomy	**3.61**	**0.39**	**1**
Increase the learners' goal-orientedness.	**3.60**	**0.48**	**2**
Present the tasks properly.	**3.54**	**0.49**	**3**
Familiarize learners with the target language culture.	**3.51**	**0.72**	**4**
Make the language classes interesting	**3.47**	**0.63**	**5**
Increase the learners' linguistic self-confidence	**3.44**	**0.61**	**6**
Create a pleasant, relaxed atmosphere in the classroom.	**3.42**	**0.43**	**7**
Set a personal example with your own behavior.	**3.35**	**0.53**	**8**
Develop a good relationship with the learners	**3.34**	**0.63**	**9**
Personalize the learning process	**3.32**	**0.80**	**10**

Note: Mf=mean frequency, SD=standard deviation, R=rank

As it is depicted in the table above, the findings suggest that the EFL teachers enrolled at the tertiary level are more inclined to use particular motivational strategies than other.

Based on the obtained mean frequency of each macro-strategy, the Tunisian university teachers resort to the following strategies as the most frequent ones. Firstly, they give special importance to the development of learners' autonomy. Going along with these ideas, various researchers have stressed the interlink between developing the students' motivation and their sense of autonomy, which leads to more enhanced learning outcomes (Jang et al., 2010; Reeve et al., 2004; Vallerand, 1997; Vansteenkiste et al., 2004, 2006). Secondly, they take into consideration the promotion of the learners' goal – orientedness. Similarly, Wolters (2004) argues for the interconnection between higher motivation and developing the learners' achievements of their desired goals. Thirdly, they seem cautious in presenting the tasks properly. In this respect, Dornyei (2005) stresses the significance of using various teaching strategies that stimulate the learners' willingness to perform classroom tasks. He maintains that "engaging in a certain task activates a number of different levels of related motivational mindsets and contingencies associated with various actional contexts, resulting in complex interferences". Fourthly, they acknowledge the crucial role of the cultural aspect of language on "refin(ing) the self so that it can take a more universal and less egoistic form" (Bada, 2000, p.100). Finally, they strive to make their language classes interesting. The latter can be guaranteed unless teachers are passionate in performing their job (Jenner, 2004, p.85).

The least frequently used macro-strategies are increasing the learners' linguistic self-confidence, creating a pleasant, relaxed atmosphere in the classroom, setting a personal example with your own behavior, developing a good relationship with the learners and personalizing the learning process.

Based on the findings achieved so far, the university teachers purposefully resort to a particular set of motivational strategies which target the development of their learners'

autonomy, nurture a sense of independence, make use of self – regulatory strategies, increase their cultural awareness of the target language and create an intriguing learning experience.
Concerning the analysis of the prep. school teachers' responses, the following table can be deduced:
Table 2: Rank order of the motivational macro-strategies based on the mean frequency of their use by EFL prep. teachers.

The motivational macro- strategies	MF	SD	R
Personalize the learning process	**5.43**	**0.65**	**1**
Make the language classes interesting.	**5.39**	**0.70**	**2**
Increase the learners' linguistic self-confidence	**5.31**	**0.73**	**3**
Develop a good relationship with the learners	**5.25**	**0.74**	**4**
Create a pleasant, relaxed atmosphere in the classroom.	**4.78**	**0.85**	**5**
Set a personal example with your own behaviour	**4.66**	**0.92**	**6**
Present the tasks properly	**4.51**	**0.94**	**7**
Increase the learners' goal-orientedness.	**4.28**	**0.91**	**8**
Promote learner autonomy	**3.34**	**0.63**	**9**
Familiarize learners with the target language culture.	**3.01**	**1.02**	**10**

As it is shown in table 2, the prep. school teachers estimate using some motivational strategies more than others.
The research findings indicate that the most frequently used motivational strategies for the prep. school teachers are personalizing the learning process, making the language classes interesting, increasing the learners' linguistic self-confidence, developing a good relationship with the learners and creating a pleasant, relaxed atmosphere in the classroom. Concerning the least used motivational strategies are setting a personal example with your own behavior, presenting the tasks properly, increasing the learners' goal – orientedness, promoting learner autonomy and familiarizing learners with the target language culture.
The analysis of the motivational strategies used by the prep. school teachers indicate a tendency towards the stimulation of higher psychological processes in learning English (intrinsic motivation), the development of positive social bonds, the encouragement of group cohesiveness, and the creation of confident lifelong learner profiles.
On the whole, we can deduce that university teachers and pre-school teachers tend to intentionally adhere and practice distinct motivational strategies in order to boost the learners' motivation and enthusiasm to learn English. However, the results display that the two informant groups exhibit significant differences in terms of their frequent resort to motivational strategies. This leads us to consider the second research question which seeks to indicate any significant correlation between the motivational macro – strategies used by

university teachers and those employed by prep. school teachers, based on the calculation of the t-test.

Part2: Regarding the analysis of second research question, a calculation of the Independent-Samples t-test is carried out. The following table 3 illustrates the results.

Table 3: The result of independent samples t-test

Motivational macro – strategies	University teachers		Prep. school teachers		t	P
	Mean	**SD**	**Mean**	**SD**	**0.212**	**0.04**
Overall constructs	**34.60**	**5.71**	**45.96**	**8.09**		

Difference is significant at p< .05

It can be revealed from the above Table 3 that there is indeed a statistically significant difference (p< .05) between university teachers' (M=34.60, SD=5.71) and prep. school teachers' use of the macro-strategies (M=45.96, SD=8.09).

Therefore, the present research demonstrates the significant discrepancy between the motivational macro – strategies used by university teachers and those employed by prep. school teachers.

This divergence can be explained by the following reasons:

a) Learner related – reasons:

The difference in motivational strategy use can be attributed to the differences in the learners' level of motivation (Hiromori, 2006), their own personalities (Crook, 2000) their different learning styles, the level of their language proficiency (Sugita & Takeuchi, 2010) and the way they perceive their own achievement (Masgoret & Gardner, 2003).

b) Teacher – related reasons:

The discrepancy between the two groups highlights a number of teacher – related reasons. It can be derived from: the complexity of the course content, the methodological concerns, teaching strategies and the chosen classroom activities which can "make an enormous difference in students' attitudes toward learning" (Dornyei, 2003, p. 14).

Therefore, this research study highlights the idea that the use of motivational strategies is context bound. Each educational setting implies the specific use of strategies that go along with the current teaching situation, students' different learning styles and the main purposes of motivational strategies that teachers seek to accomplish. Moreover, it foregrounds the concept of "motivational strategy" as a dynamic construct due to the discrepancy bet the university teachers' and preparatory school teachers' perceptions. Besides, this research invites teachers to control the different variables that influence their choice of motivational strategies.

5. Conclusion

5.1 A recapitulation of the major findings

This study is an attempt to investigate the motivational strategies which EFL teachers used to motivate learners. Once the frequency of use is determined, the 10 macro-strategies are rank-ordered to the mean frequency. Interesting findings emerged from the descriptive and statistical analysis of the results. First, it can be deduced that all the EFL teachers who participated in the study are aware of the importance of the implementation of the diverse motivational strategies as essential techniques to sustain and keep the learners keenness to

know more the language. Second, it is seems that the participants hold different attitudes and convictions toward the motivational strategies since they seem to favor and frequently use some macro- strategies at the expense of others. Third, the results display that Tunisian university teachers frequently use strategy that promotes learners' autonomy which makes it the top ranking strategy whereas prep- teachers frequently use the strategy that personalizes the learning process. Further, this difference in strategy use between the two informant groups is proved to be statistically significant. Finally, the researchers related this difference in use in terms of frequency to two main factors which are teacher related reasons and learner related reasons. Added to that, a change in the contextual reality of different learning environments (the educational setting) is loaded with several reasons that intervene in the teachers' choice of the techniques that they judge necessary to boost their learners' commitment and arouse their motivation to learning.

5.2 Limitations

The weaknesses of this study might be traced to the choice of participants and data collection instrument. The former can be surmounted for example by including a larger sample of teachers from other regions in Tunisia so as to achieve a more representative sample. The latter can be surmounted for example by using triangulation which helps in covering the research questions from different perspectives so as to provide a better comprehensive overview of motivational strategy use.

5.3 Suggestions for future research

The findings achieved in this study are hoped to prompt the interest of other scholars to conduct future researches in order to explore the most influential motivational strategies that are preferred by learners, investigate whether the use of motivational strategies is gender – determined construct or not (there is a significant gap between the female and male instructors concerning their implementation) and examine the culture – specific variables that interfere in the teachers' choice of motivational strategies.

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Tunisian Secondary EFL School Teachers' perceptions regarding Communicative Language Teaching: An exploratory survey

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Abstract

The communicative approach represents a change of focus in language teaching from linguistic structures to learners' need for developing communication skills. As such, teachers in many English foreign language contexts are expected to use the CLT approach in their classes due to the high demand for developing learners' communicative competence. The present study investigates secondary school EFL teachers' perceptions of CLT principles and practices in the Tunisian context. It seeks to explore EFL teachers' attitudes toward CLT as well as the difficulties they may encounter in implementing the approach in their classrooms. In order to address the purpose of this study, a combination of quantitative and qualitative data using a semi-structured questionnaire with 30 Tunisian English language teachers was carried out. The results of this study reveal that EFL teachers have a positive attitude toward the CLT approach. However, the findings also show that EFL teachers perceive many difficulties in implementing CLT in their classrooms. The identified factors that prevent the implementation of CLT are consistently associated with the class size, number of class hours and lack of teaching materials for communicative activities in the education system and so forth.

Keywords: Communicative language teaching (CLT), English as a foreign language (EFL), EFL school teachers, perceptions.

1. Introduction

1.1 Introduction of the study

Many scholars have emphasized the potential role of Communicative Language Teaching (CLT) as an effective approach in promoting and developing learners' ability to communicate using the FL/SL (Burns, 2010; Brown, 2014; Harmer, 2007; Littlewood, 2011, 2014; Nunan, 2003; Wang, 2007) and several EFL countries have shown a increasing concern in CLT due to its capacity for engaging learners in communication as a pre-requisite for the development of communicative competence (Savignon, 2007). Since the focal point of CLT is fostering the development of learner's ability to use language appropriately in context, CLT contrasts sharply with the established traditions that emphasize learners' knowledge of formal features.

It is important to mention that teachers' instructional decisions are assumed to be shaped by their beliefs about teaching (Phipps & Borg, 2009). In a broader sense, beliefs constitute an important part of teacher cognition which is defined by Borg (2003, p. 81) as "what teachers know, believe, and think". In other words, the knowledge, beliefs and theories of teachers make up teacher cognition. What teachers know, how they come to know this and how they use their knowledge in the classroom setting constitute "the processes of teacher cognition" (Borg, 2007). According to Richardson et al (2012), examining teachers' attitudes and exploring their perceptions then are important in the implementation of teaching programs and effective education.

Given the importance of understanding teachers' perceptions in English language teaching (Nishino, 2008; Taguchi, 2005), this study is set up to explore the Tunisian teachers' beliefs of the appropriateness of implementing the communicative approach in the classroom setting.

1.2 Literature Review

1.2.2 Communicative Language Teaching (CLT)

Since the 1970s, the communicative language teaching (CLT) approach has gained acceptance as the theoretical model of English language learning and is considered an effective approach by many applied linguists and EFL teachers around the world (Brandl, 2008; Celce-Murcia, 2001; Larsen-Freeman, 2000; Nunan, 2004; Richards & Rodgers, 2001; Tarone & Yule, 1989). CLT is generally regarded as an approach to language teaching and learning (interactive rather than didactic and individual) (Larsen-Freeman, 2000; Richards and Rodgers, 2001). It is based on the assumption that the key function of language use is communication and its main purpose therefore is for learners to develop and foster communicative competence or proficiency (Hymes, 1972, Richards and Rodgers, 2001). In other words, its aim is to make use of real-life situations that require communication and interaction relying on the use of the target language.

CLT has attracted the attention of a number of scholars who have provided a substantial body of literature defining CLT and its features and principles (Cook, 1991; Flowerdew & Miller, 2005; Howatt, 1984; Hymes, 1972; Lee & VanPatten, 1995; Littlewood, 1981; Littlewood, 2007; O'Malley & Chamot, 1990; Richards & Rodgers, 2001; Savignon, 1997; Scarcella & Oxford, 1992). The subsequent sections focus on CLT in greater depth, beginning with an overview of how different applied linguists have defined CLT.

1.2.3 CLT and Communicative Competence defined

The **Communicative Approach** also known as "**Communicative language teaching**" (CLT) has been the core of language teaching research since the late 1960s originally in Britain. It

has been discussed from different points of view, such as what the CLT approach is and how it works in EFL contexts.

- Richards, Platt and Platt (1992) argue that CLT is "*an approach to foreign or second language teaching which emphasizes that the goal of language learning is communicative competence*" (p. 65).
- Richards and Rodgers (1986) consider that "*the CLT approach starts from a theory of language as communication, to develop learners' communicative competence*" (p. 69).
- Widdowson (1990) describes CLT as follows "…*The content of a language course is now defined not in terms of forms, words and sentence patterns, but in terms of concepts, or notions, which such forms are used to express, and the communicative functions which they are used to perform*." (p. 159).

Overall, it is for granted that the central focus of CLT is to develop the ability of the language learner to interact appropriately using the knowledge of grammar they have learned in various social contexts. Although other experts have defined and categorized CLT differently (Howatt, 1984; Littlewood, 1981; Richards & Rodgers, 2001; Scarcella & Oxford, 1992), it can be understood that the fundamental purpose of CLT is to develop learners' "communicative competence" in the four language skills.

The term "**communicative competence**" was coined in the 1970s and concerns the development of the capacity for expression, interpretation and negotiation of meaning. It relates to both the psycholinguistic and sociocultural aspects of second language learning (Hedge, 2000; Larsen-Freeman, 2000; Savignon, 2002).

Hymes (1972) refers to communicative competence as "the overall underlying knowledge and ability for language which the speaker-listener possesses" (p. 13) and the "ability to convey and interpret messages and to negotiate meanings interpersonally within specific contexts." (p.246). Hymes' understanding of communicative competence encompassed not only social and cultural knowledge but also included the ability to employ that knowledge in effective communication (Hedge, 2000)

Many scholars as Hymes (1972); Canale and Swain (1980); Bachman (1990); Hedge (2000); and Savignon (2002) have discussed the constituents of communicative competence. For example, Dörnyei's model of the components of communicative competence underscored the development of different aspects of learners' language capability, such as linguistic competence, actional competence, socio-cultural competence, discourse competence and strategic competence (Dörnyei, 1995). Richards (2006) also categorized the key aspects of communicative competence as follows:

a) knowing how to use language for a range of different purposes and functions.

b) knowing how to vary use of language according to the setting and the participants (e.g., knowing when to use formal and informal speech, or when to use language appropriately for written as opposed to spoken communication).

c) knowing how to produce and understand different types of texts (e.g., narratives, reports, interviews, conversations).

d) knowing how to maintain communication despite having limitations in one's language knowledge (e.g., through using different kinds of communication strategies). (Richards, 2006, p. 3).

1.2.4 CLT Principles

The principles of CLT have been discussed extensively in the literature (Larsen-Freeman, 2000; Richards, 2006). Brown (2007) defines CLT as "an approach to language teaching methodology that emphasizes authenticity, interaction, student-centered learning, task based activities, and communication for the real world, meaningful purposes" (p.378). Brown (2007, p.241) also specifies four interrelated principles of CLT:

1. Classroom objectives are focused on all of the components of communicative competence and not limited to grammatical or linguistic competence.
2. Language techniques are designed to engage learners in the pragmatic, authentic, functional use of language for meaningful purposes. Organizational language forms are not the central focus but rather aspects of language that enable the learner to accomplish those purposes.
3. Fluency and accuracy are considered as complimentary principles underlying communicative techniques. At times fluency may have to take on more importance than accuracy in order to keep learners meaningfully engaged in language use.
4. In the communicative classroom, students ultimately have to use the language, productively and receptively, in unrehearsed contexts.

1.2.5 Teacher and Learner Roles in the CLT Classroom

Within the communicative approach, learners are highly encouraged and motivated to interact using the target language in different situations. Richards and Rodgers (1986) state that "the primary function of language is for interaction and communication" (p. 71).

In a CLT classroom, teachers and learners display roles that are completely distinct from those established in the classrooms where traditional methods are endorsed. Richards and Rodgers (1986) maintain that "the emphasis in communicative language teaching on the processes of communication, rather than mastery of language forms, leads to different roles for learners from those found more traditional second language classrooms" (p. 76).

On the one hand, the teacher is expected to adopt different roles: he/she is a "facilitator, a guide and a helper" and at the same time he is a "coordinator, an idea-person and a co-communicator" (Oxford, 1990, p.10). Learners, on the other hand, take an active role in the learning process, initiating and interacting rather than being passive in class (Maley, 1986). Richards and Rodgers (1986) emphasize that the learner has to be "a negotiator between the self, the learning processes and the object of learning" (p. 77) and this involves negotiation within the group in the classroom procedures and activities.

1.2.6 Classroom Activities of the CLT

The major aim of CLT is to build up the knowledge of linguistic forms and the meanings and functions of the language to employ them in diverse situations. Thus, the foremost concern in CLT is to make EFL learners capable of using the language in different situations communicatively. In this regard, Larsen-Freeman (2000) affirmed that "obvious characteristic of the approach is that almost everything is done with a communicative intent" (p. 129). Moreover, learners are expected to identify and comprehend different aspects of functional and structural settings and be able to select proper and suitable vocabularies by understanding their use in specific situations (Larsen-Freeman, 2000; Richards, 2006).

CLT approach revolves around the idea of endorsing communication in the classroom setting and language learning occurs when learners are involved in a real process of communication, which mainly requires information exchange, negotiation of meaning, integrating authentic materials into pedagogical practices, and working in pairs and small groups (Lantolf, 2000; Littlewood, 1981). There is a wide range of communicative activities in CLT classroom. These activities include pair or group work which requires negotiation and cooperation between learners, fluency-based activities that encourage learners to develop their confidence, role-plays in which students practice and develop language functions, as well as judicious use of grammar and pronunciation focused activities. These types of classroom activities "are suggested to encourage students to use and practice functions and forms that help the students to become more independent and to accept responsibility" (Richards& Rodgers, 2001, p.171). The use of authentic materials (realia), for example newspaper articles, photos, maps, symbols or any other material which can be touched and held, makes speaking and learning more concrete and meaningful and allow the learner to link classroom language learning to real-life communication, emphasizing communication through interaction (Lantolf, 2000; Larsen-Freeman, 2000). Thereby, learners should be engaged into situations where communication occurs as much as possible to increase their communicative proficiency and they have to participate in classroom activities based on a cooperative rather than individualistic approach to learning.

1.2.7 Barriers to the implementation of CLT in different EFL contexts

Several studies have shown the importance of implementing the CLT approach in an EFL context (Anderson, 1993; Ellis, 1996; Li, 1998; Littlewood, 2007; Wang, 1990). However, the majority of these studies have highlighted difficulties related to the educational system, the lack of ability on the part of both teachers and learners to employ CLT techniques, and classroom environment (Dailey, 2010; Li, 1998). Common difficulties in implementing CLT in EFL contexts discussed in the literature include the existence of traditional teaching methods, the context of the wider curriculum, lack of authentic materials, class size, work overload and a lack of teachers trained in CLT (Hall & Hewings, 2001).

The study by Humphries and Burns (2015) shows that there are some barriers to the implementation of CLT as an ELT curriculum innovation in Japan. They believe that the main barriers to the implementation of CLT as an innovative curriculum are related to (a) *minimizing the importance of the expectations and beliefs of the teachers* (b) *not providing opportunities for teachers to understand CLT principles underlying the textbooks* and (c) *not developing opportunities for problem-solving meetings between teachers and school managers.*

Karavas-Doukas (1995) found that Greek high school teachers had *an incomplete understanding of the innovative aspects of the curriculum they implemented*. Their attitudes and beliefs toward learning were also not compatible with the innovations in learning principles. Li's (1998) study in Korea provided similar results showing that the teachers' *misconceptions about CLT* undermined their efforts to implement it successfully.

The teachers' perception of *the time needed to complete the mandated curriculum* deters them from carrying out process-oriented activities or sparing time for classroom interaction. In Razmjoo and Barabadi's (2015) study, the participant teachers justified their lavish use of L1, the omission of certain textbook activities and their use of traditional instructional techniques like reading aloud, drilling and translation with the pressure they felt for covering the syllabus. In Li's (1998) study in Korea, teachers claimed that "*time was not enough"* for carrying out communicative activities. One of the teachers in the case study conducted by

Carless (2003) in Hong Kong pointed out that "maintaining English medium communication" (as opposed to switching to the mother tongue) could be quite time-consuming for her (p. 495). These views can be justified by the fact that in an EFL context learners' engagement with communicative activities requires a lot of drilling to consolidate grammar and vocabulary. The concept of time is also related to the great emphasis teachers put on covering the textbook. In Hong Kong, the teachers' tendency to cover the textbook has been accounted for by "book deference" originating from the traditional Chinese culture (Tong, 1996 cited in Carless 2003, p. 493).

Another challenge that can impede CLT implementation is *teacher preparation for classroom instruction*. As mentioned by Carless (2003, p. 494), when the time for preparation is scarce, "traditional teaching or following the textbook" can be the teachers' preferred instructional strategy as making arrangements for the CLT task-oriented classroom activities is more demanding in terms of time and energy needed for preparation.

2. Methodology

In this section, the methodology used to address the research questions relating to the investigation of Tunisian EFL teachers' perceptions is presented. The section covers the research questions, research design, data collection and analysis procedures, research sample, validity and reliability and ethical issues.

2.1 Participants

The context of this study is the Tunisian EFL setting. The target participants of this study are Tunisian English language teachers of the secondary schools. The sample constitutes 30 EFL teachers who volunteered to take part in the study. Table 1 provides the general profile of the participants.

Table1: The general profile of the participants

Participants' General Information	Tunisian EFL teachers
Gender	
Female	21
Male	09
Educational background	
Bachelor degree	23
MA degree	07
Age	
25-30	04
31-40	11
41-50	10
50+	05
Teaching experience	
0-1	02
1-5	10
5-10	15
10+	03

2.2 Data collection instrument

The data for the present study were elicited using a questionnaire survey. The questionnaire is a modified version of Nishino's questionnaire (2008). It is made up of two parts: The first part deals with teachers' background information (age, gender, teaching experience and educational background) and the second part focuses on teachers' perception of CLT principles and practices.

- Questions 1 to 5 are concerned with teachers' beliefs and knowledge about CLT.
- Questions 6 to 8 are concerned with the perceived use of communicative activities and their acceptability among teachers and learners in CLT classes.
- Questions 9 to 12 deal with the difficulties and problems that teachers perceive they are facing when they implement CLT in their classes.

It is very useful to conduct the pilot study because it provides opportunities to examine every single aspect of the survey. Therefore, in this study, the questionnaire was piloted with two English language teachers to check its content and written expressions.

The reason why this questionnaire was selected for the study was the fact that it contained close-ended questions (question 1, 2 and 11) which are used to elicit a short, quick response, open-ended questions (question 5, 11 and 12) which provided opportunities for the respondent teachers to justify their perceptions and extend the scope of the items, and selective responses and rating questions which are very helpful in identifying the variables that shape teachers' beliefs. The researchers believed that this diversity in the type of questions included in this survey can be used as a gateway into teachers' perceptions regarding CLT.

2.3 Data collection procedure

This study relies on a simple random sampling method in the sense that the questionnaire was administered and shared on a Facebook page which exclusively associates and connects EFL teachers teaching at different schools in Tunisia. The researchers requested that the questionnaire should be completed by the secondary school teachers who were assured that all the data collected were for research purposes only, and their confidentiality would be respected during the study. The survey was filled in by 30 teachers who sent it back to the researchers via e-mail. The process of data collection lasted approximately two weeks (in March 2017).

2.4 Research questions

The present study can be considered as an attempt to find out how CLT as introduced in secondary school English curriculum is perceived by teachers and what they think are the hindrances to the practice of CLT in the Tunisian context. In particular, the research tried to provide answers to the following research questions:

1. What are EFL teachers' perceptions regarding the appropriateness of CLT in their classrooms?
2. What difficulties do Tunisian EFL teachers face when implementing CLT?
3. What do secondary school teachers think should be changed in order to utilize CLT in secondary schools?

2.5 *Significance of the Study*

The present study is significant because it aims at gaining interesting insights on English language teachers' perceptions regarding CLT as an approach to be used in the language classrooms in Tunisia. The findings not only contribute to the literature of how well teachers understand and use CLT approach in EFL contexts but also it helps to direct future research regarding the issue and to identify the areas of study which call for further analysis. As such, the results of the study provide guiding and directing factors that can be useful in planning

questionnaire items for future in-depth large-scale study. In addition, it can also provide the researchers with some general outlines on what aspects to look at during classroom observation (for instance, secondary teachers' actual practice of communicative activities). Moreover, the impeding factors identified in the Tunisian context can provide valuable insight for various stakeholders such as curriculum designers, material developers, teacher trainers, as well as secondary school teachers, in order to make informed pedagogical decisions regarding English language teaching within a communicative approach which is believed fundamental for promoting learners' level of language performance, especially in oral communication.

2.6 Analysis of questionnaire data

Teachers' responses to the survey were analyzed both quantitatively and qualitatively. Quantitative analysis was done through a statistical analysis of data using the Statistical Package for the Social Sciences (SPSS) software, which is commonly used in applied linguistics and educational research (Dornyei, 2007). For example, number of participants who selected each item was calculated using frequency, the results were analyzed and tabulated and then they were converted into percentages (e.g., to figure out number of the participants who answered a particular item among the whole participants in the study). Qualitative analysis was carried out through an analysis of the results of the open-ended questions. It is used to gain an understanding of underlying reasons and opinions of the teachers and to dive deeper into the problem.

3. Results

This section represents the results of the questionnaire analysis. It is divided into three major parts: Tunisian teachers' beliefs and knowledge about CLT, Use of Communicative Activities in CLT Classes, Problems and difficulties in implementing CLT in English classes.

- *Tunisian teachers' beliefs and knowledge about CLT:*

Questions 1 to 5 deal with Tunisian teachers' beliefs and knowledge about CLT. In response to Question 1, 17 out of 30 participants indicated that they had heard of or studied CLT. However, responses to Question 2 show that they mainly learned about CLT through workshops. Only 7 teachers reported learning about CLT from teacher's manual. There were also 3 teachers who reported learning about CLT through books, journals and Internet.

Table 2: Where (or from What) the Teachers Heard/Learned about CLT

Sources and places	No. of mentions	%
Workshops	**11**	**36%**
University	**09**	**30%**
Teachers' manual	**07**	**23%**
Books, journals, internet	**03**	**10%**

The following Table 3 displays that the majority of the teachers believed it was most important for students in CLT classrooms "*to communicate effectively*", "*to enjoy communicating*" in FL and "*to collaborate with each other*". However, few teachers selected native-like accuracy or native-like fluency and pronunciation as important factors.

Table 3: What the Teacher Thinks is Important for Students in CLT Classroom (N=30)

Important Factors for Students	No. of mentions	%
To communicate effectively in FL	**11**	**36%**
To enjoy communicating in FL	**07**	**23%**
To collaborate with each other	**04**	**13%**
Never to use L1 (Arabic)	**03**	**10%**
To acquire native like accuracy	**02**	**6%**
To acquire native like fluency	**02**	**6%**
To acquire native like pronunciation	**01**	**3%**
To talk to a native speaker	**0**	**0**

Teachers' responses to question 4 reveal that the majority of teachers observe themselves as being "facilitator", "communicator model", and "material provider" as the main roles of teachers in CLT classrooms which can indicate their perception of communicative activities in English classes. Only some teachers chose native-like pronunciation, fluency and accuracy as important attributes of CLT teachers. But, none of these teachers considered being a native speaker as a crucial factor in teaching English.

Table 4: What the Teachers Think is required of Teachers in CLT Classrooms (N=30)

Role of Teachers	No. of mentions	%
To be a facilitator	**14**	**46%**
To be a communicator model	**07**	**23%**
To provide material	**04**	**13%**
To have native like accuracy	**03**	**10%**
To have native-like pronunciation	**01**	**3%**
To have native-like fluency	**01**	**3%**

Question 5 asked participants to provide a definition of "*communicative competence*". Teachers' responses to this question showed that only one teacher pointed to Canale and

Swain's (1980) four aspects of communicative competence which are grammatical, discourse, sociolinguistic and strategic competences. Three teachers referred to it as the ability of the learners to cooperate with each other and to express their opinions and thoughts. Yet, the majority of teachers (n=26) defined communicative competence as the ability to understand others and to be able to communicate with other people. Overall, the participant teachers do not seem to have developed a conceptual definition of CLT.

Examples of participants' responses for open-ended questions:

Participant A: "I think that communicative competence denotes pupils' ability to cooperate with each other and to express their thoughts and opinions".

Participant B: "communicative competence can be seen as the ability to understand what other people say to you, also the ability to interact and communicate with people."

- *Use of Communicative Activities in CLT Classes*

Consistent with the CLT approach, textbooks for the secondary school curriculum include activities to be carried out in groups or pairs. Questions 6 to 8 asked the respondents about their use of group/pair work and their appropriateness among teachers and learners in EFL classes in Tunisia.

Table 5: Frequency of group/pair work Activities (N=30)

Frequency	No. of mentions	%
Never	**0**	**0**
Hardly ever	**0**	**0**
Sometimes	**02**	**6%**
Often	**05**	**16%**
Usually	**07**	**23%**
Always	**16**	**53%**

According to Table 5, 28 out of 30 respondents claimed that they *often*, *usually* or *always* used group or pair activities. The high percentage of perceived use of pair and group work, more than 50%, revealed the respondent teachers' tendency to use pair and group work in their classes. However, this tendency does not necessarily indicate that they use them for carrying out communicative activities.

Table 6: Range of Communicative Activities Used by Teachers (N=30)

Activity	No. of mentions	%
Role-play	**13**	**43%**
Games	**06**	**20%**
Discussion	**05**	**16%**
Information-gap	**04**	**13%**
Problem-solving	**02**	**6%**

As for question 7, which asked the participants about the use of the different types of activities, the responses provided a variety of activities. The ranking of activity types mentioned by the participants suggest that "role play', and "games" were more likely to be employed by Tunisian teachers. The higher priority given to these two activities might reflect their high frequency in the textbooks used by the teachers compared with the other ones

mentioned in the list. This implies also that secondary school teachers have to stick to the textbook activities whether they suit the teaching context or not.

Question 8 asked teachers about their perception of their students' favorite activity in CLT classes. In response to question 8, 14 teachers out of 30 reported that their students' favorite activity was "*role play"*. Eight teachers also chose "*games"* as the activity which was most desired by their students. The teachers' views about their students' favorite activity support the point mentioned earlier about the type of activities included in the textbooks.

- *Problems and difficulties in implementing CLT in English classes*

Questions 9 to 12 were concerned with the difficulties and problems that Tunisian teachers believed they faced when they implemented CLT in their classes. Question 9 asked teachers about the effectiveness of CLT in language classes. Their answers revealed that the majority of the participants, more than 76%, claimed CLT was not used effectively in their classes. In spite of their tendency to use pair work and group work in their classes and engage students in communicative activities such as role plays and games, the respondents did not perceive the use of these activities effective in English classes. The teachers' responses to question 10 (see Table 7) which asked them about the reasons behind the lack of CLT effectiveness displays that the majority of teachers (more than 50%) considered "*class size" and* "*the number of teaching hours"* as the major reasons for the ineffectiveness of CLT in language classes. Between 13% to 10% perceived "*lack of materials for communicative activities"*, "textbooks*" and "curriculum"* as the major reasons. Less than 6% of the teachers considered "*lack of teachers' language proficiency"*, and "*exam system"* as responsible for the lack of effectiveness.

Table 7: Reasons Why CLT Cannot Be Effective in Classes (N=30)

Problems	No. of mentions	%
Class size	**10**	**33%**
Number of class hours	**06**	**20%**
Lack of materials for communicative activities	**04**	**13%**
Textbooks	**04**	**13%**
Exam system	**03**	**10%**
Curriculum	**02**	**6%**
Lack of teacher's proficiency	**01**	**3%**

Question 11 demonstrated that the majority of Tunisian teachers 75 % sought to provide their students with more communicative activities in their English classes. Few teachers believed that teaching grammar and vocabulary was more important for the students and that their main focus should be on them and not on communication. Explaining why they want to adopt communicative activities in the classroom, the majority of teachers (80%) believed that focusing on communication and enhancing the four language skills should be the main goal of teaching the English language. Most of the respondents claimed that CLT classroom offer the EFL learners the opportunity to engage in communicative activities.

Table 8 presents responses to question 12 which asked teachers about the circumstances which require modification in order to facilitate an effective implementation of CLT in

classroom settings. The majority of teachers (75 %) state that "*number of class hours*", "*class size*", "*lack of materials in the education system*" as the main impeding factors which should be changed and improved. The "*teacher training courses for teachers*" and "*textbooks*" were mentioned only by 10% of the teachers.

Table 8: Conditions to be changed in order to use CLT in the Classrooms (N=30)

Problems	No. of mentions	%
Number of class hours	**11**	**36%**
Class size	**07**	**23%**
Lack of materials for communicative activities	**05**	**16%**
Teacher training courses	**03**	**10%**
Textbooks	**03**	**10%**
Teacher's proficiency	**01**	**3%**

4. Discussion and Conclusion

The present study explored Tunisian Secondary School EFL Teachers' perception of CLT principles and practices. The opinions and attitudes expressed by secondary school teachers in this study seemed to be relatively consistent with the CLT principles particularly with regard to teachers' roles in CLT classrooms and the goals of teaching and learning English. Moreover, a large proportion of the respondents highlighted the need for employing CLT in their English lessons in order for learners "to communicate effectively" and "enjoy communication" in English classes. Teachers' responses also illustrated that group/pair work and communicative activities like role plays and games were considered more favorable to both secondary school teachers and learners. However, they acknowledged that the communicative activities were not used effectively in their classes. This result reveals the gap between teachers' willingness to embrace CLT in their classes and the restrictions of the teaching context.

However, teachers' responses unveiled the existence of major problems and challenges that were perceived to hamper the implementation of CLT. Foremost, the majority of the teachers perceived factors such as "number of class hours" , "class size" and "lack of materials for communicative activities" to be the major problems hindering the adoption of CLT in classes. In similar studies conducted by Hall & Hewings (2001) highlighted factors as class size, work overload and lack of authentic materials as main obstacles to the implementation of CLT. According to Richards (2015), schools are asked to provide materials and resources that teachers need to carry out communicative activities effectively. Another identified obstacle is the "exam system", which focused solely on assessing grammar and vocabulary knowledge and disregarded the listening and speaking skills. The problems mentioned by Tunisian teachers are not unique to the Tunisian EFL context as similar problems were mentioned by other researchers (Humphries & Burns, 2015; Kim, 2014; Ghanbari & Ketabi, 2011; Li, 1998).

In fact, when teachers were asked about the conditions which should be changed so that CLT can be used more effectively, most of them hinted to the "number of class hours", "class

size", "lack of supplementary teaching materials" and "teacher training courses for teachers" as the main contextual factors which should be reformed in order to create a classroom environment supportive of the CLT. In this respect, most of the respondents in this study called for smaller classes and more class time. With regard to class size, participants reported that in their school it was hard to check and assist pair/group work in a class containing 35 students and that classrooms sometimes become very noisy and that administering communicative activities was difficult. Participants recommended that there should be less than 20 students in one class in order to create a classroom environment conducive to CLT.

It is important to state that if these identified problems are not surmounted and the teaching condition are not improved, teachers will be prone to frustration and as a result they are likely to revert back to the traditional methods of EFL teaching (Fullan, 1991; Pinar, 1999).

We can conclude that the present study seeks to contribute to the current CLT literature through probing the Tunisian teachers' perceptions of CLT concepts and practice of this approach in the Tunisian teaching context.

The best way to understand the most effective ways of implementing CLT is doing more research to understand teachers' and learners' concerns toward it (Gorsuch, 2000). The general picture which emerged from this study was that teachers' views were compatible, to some extent, with CLT principles in the sense that they held a positive and favorable attitude toward its characteristics; however, they seem to be confronting many contextual barriers. They believed that there were factors limiting their ability to employ CLT effectively in schools.

5. Research implications

The implications of the present study will make more sense if the results are corroborated with further research. Replication and extension of the study are recommended specially because of the limitations of the reported results. The survey results, as frequently mentioned in the literature, need to be complemented with observation of the participants' practice. There are also certain variables like age, experience and level of education of the participants which were not controlled and as a result might have affected the results. Future studies might benefit from controlling the mentioned variables.

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Appendix A

CLT Questionnaire

This survey is intended to elicit your perceptions of communicative language teaching principles and practices (CLT). The information you provide is considered confidential and will be used for research purposes only. You do not need to mention your name. We truly appreciate your volunteering to cooperate and spend time completing the questionnaire.

1. **Background Information**

Please tick the item that best describes your background.

- **Sex:**

Male
Female

- **Age:**

25-30
31-40
41-50
50+

- **Educational background:**

Bachelor degree
MA degree

- **Teaching Experience:**

0-1 year
1-5 years
5-10 years
Over 10 years

2. **Your views on CLT principles and practices**

Please tick the items that apply to you.

1. Have you heard about communicative language teaching (CLT) before?
Yes / No

2. Where did you learn about communicative language teaching (CLT)?
   - Books or journals or Internet
   - Teachers' manual
   - Workshops
   - University

3. What do you think is important for students in CLT classrooms?
   - To talk to a native speaker
   - To acquire native-like pronunciation
   - To acquire native-like fluency
   - To acquire native-like accuracy
   - To communicate effectively in L2
   - Never to use L1
   - To collaborate with each other
   - To enjoy communicating in L2

4. What do you think is required for English teachers in CLT classrooms?
   - To have native-like pronunciation

- To have native-like fluency
- To have native-like accuracy
- To provide teaching materials
- To be a facilitator
- To be a communication model

5. What is your definition of "communicative competence"?

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…….

6. How often do you use group/pair activities in your lessons?
   - Never
   - Hardly Ever
   - Sometimes
   - Often
   - Usually
   - Always
7. Which of the following activities have you used in your lessons?
   - Information gap
   - Problem solving
   - Discussion
   - Role-play
   - Games
8. Which of the following activities do you think your students prefer?
   - Information gap
   - Problem solving
   - Discussion
   - Role-play
   - Games
9. Do you think CLT is employed effectively in your school?
   - Yes
   - No
10. If no, which of the following factors do you think is the biggest problem?
    - Lack of materials for communicative activities
    - Lack of teachers' English proficiency
    - Curriculum
    - Textbook
    - Class size
    - Number of class hours
    - Exam system

11. Do you want to provide your students with more communicative activities?
    - Yes
    - No

Your reasons:

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12. What are the conditions that should be changed in order to use CLT in the classroom?

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Acts of Resistance in Sylvia Plath's "Daddy," "Lady Lazarus," and "Ariel": A Journey from Oppression to Emancipation

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Abstract

This paper analyzes three of Sylvia Plath's poems, "Daddy," "Lady Lazarus," and "Ariel," in which some images of women's oppression and their acts of resistance are highlighted and illustrated from feminist and social perspectives utilizing Scott's theory of "Everyday Resistance." Women are presented as the victims of patriarchy whose repressive condition is compared to the depersonalized condition of Jewish prisoners in the concentration camps of the Nazi in "Daddy" and "Lady Lazarus," and to Lady Godiva, who was exploited and humiliated by her husband, in "Ariel." The paper examines some "practical" and "symbolic" tactics of resistance the female speakers in the three selected poems follow to overcome the patriarchal hegemony over their subjectivity and to gain a sense of self- identity and autonomy, such as the metaphorical murder in "Daddy," the striptease performance and suicide in "Lady Lazarus" and the journey in "Ariel." The paper follows the development and change of the female speakers and shows how they move from being passive recipients of exploitive patriarchal actions to being active agents of resistance.

Keywords: **Resistance, Plath, patriarchy, journey, self-identity, emancipation, oppression.**

Throughout history, women have suffered from different forms of oppression, subjugation and victimization, and such sufferings have mainly been because of their gender. In their works, female writers have tried to expose the negative influence of such forms on women's main role in society and on their self-development and identity formation. Sylvia Plath is one of those female authors who discussed women's issues in her poems. Plath is considered one of the major voices writing about feminine subjects during the 1950s and the 1960s, a period when feminists started recognizing women's oppression and fighting against that patriarchal belief that women's proper place was her home and her proper role was to be a wife and mother.

Plath's poems have been widely read and criticized. Some critics have read her poetry from a psychoanalytic viewpoint and reduced it to her life story as a supreme example of "Confessional Poetry," as "the longest suicide note ever written" (Alvarez 11). Others have examined it from a different angle as a way of exposing oppression against women in a patriarchal society during that time and defying the norms and beliefs of that society. Plath is considered by some as "the feminist precursor whose works testify to the bitter resentment felt by the women unable to free themselves from oppressive and oppressing roles" (Bassnett, *Women Writers* 2). This paper analyzes three of Plath's poems in which some images of women's oppression and their acts of resistance are analyzed from feminist and social perspectives utilizing Scott's theory of "Everyday Resistance.". It shows how the female speakers in "Daddy," "Lady Lazarus," and "Ariel" move from being oppressed and manipulated to being empowered and emancipated. This paper first provides some information about the condition of women during that time and comments on Plath's poetry in general.

Many of Sylvia Plath's poems deal with women and their sufferings under patriarchy. Her poems are heavily loaded with images of female exploitation and oppression. They can be considered a response to the norms and values of the fifties and sixties in which women were restricted and limited to stereotypical images of mothers and wives. During that period, a woman's life whether economic, social or political, was dependent on her father or husband. Susan Bassnett notices that "Plath's work is an outpouring of the grief and despair of a woman who believed too much in the domestic myth of twentieth-century America" (*Sylvia Plath* 17). Her poems are "filled with images of hatefulness of marriage and powerlessness of women caught in the marriage trap" (48). Women's oppression in her poetry is represented by the ideology of patriarchy, which is "a governing ideology without a peer; it is probable that no other system has ever exercised such a complete control over its subjects" (Millett 59). In patriarchy, "the relationship between men and women [is] a form of political dominance, an ingenious form of interior colonization" (Ennis 69).

In the American culture at that time, it was believed that women's fulfillment was to be found in marriage and housewifery. In 1957, Betty Friedan conducted a survey and found that many of her colleagues at Smith College were not happy or satisfied with their lives as housewives. Friedan then widened her survey to include suburban housewives, and in 1963 she published her book, *The Feminine Mystique.* She noticed that many women felt trapped and lost as if there was a suppressed voice inside them, and that they longed for something they could not find in marriage or housewifery. In her book, there is a chapter entitled "Progressive Dehumanization: The Comfortable Concentration Camp" in which she compares the condition of women in a patriarchal society to the depersonalized condition of Jewish prisoners in the concentration camps of the Nazi as Sylvia Plath herself does in some of her

poems. Friedan writes "their capacity for self-determination, their ability to predict the future and to prepare for it, [is] systemically destroyed" (306). She mentions the story of a Jewish woman who was forced to dance naked for a Nazi soldier standing at the door of a gas chamber. While she was performing her dance, she took his gun and killed him. Friedan infers from this story that dancing transformed this oppressed prisoner to an autonomous self. So, for those trapped housewives to escape their exploitive condition, as she suggests, "they must like a dancer, finally exercise their human freedom, and recapture their sense of self . . . They must begin to grow" (309).

In her poetry, Sylvia Plath expresses her anger against the male-dominated society which limits women to stereotypical roles. She describes women as voiceless, confined, dehumanized and dismembered because of patriarchy. Women are victimized in such a patriarchal society where "men -by force, direct pressure, or through ritual, tradition, law, and language, custom, etiquette, education, and the division of labor, determine what part women shall or shall not play, and in which the female is everywhere subsumed under the male" (Leonard 224). In her poems, Plath also draws images of women defying patriarchy, seeking revenge and fighting to gain a sense of self-identity, independence, freedom and autonomy. In her poems, she sheds a light on "the woman's sense of herself—embattled, possessed—that gives the poetry its dynamic charge, its rhythms of struggle, need, will, and female energy" (Van Dyne 27). Susan Van Dyne notices that "Plath's dynamic relation to her culture produces an individual negotiation of cultural possibilities, a creative resistance to gender expectation, and a poetic revision of female identity" (2).

"Daddy" is one of the best examples where we can find images of female exploitation and resistance of patriarchy. In this poem, Plath represents the ambivalent relationship between the father, who symbolizes patriarchy, and the daughter, who signifies the victim of patriarchy. The female speaker expresses her love for her father, but, at the same time, her hatred and resentment toward that patriarchal figure who has oppressed her for so many years. She associates him with different images of evil such as Nazi, Fascist, vampire and devil. She expresses her anger at her father who has controlled every aspect of her life. She dramatizes her powerlessness and helplessness under patriarchy in which she has found herself trapped for thirty years. She compares herself to a foot in her father's shoe to show that she is confined in an enclosed black space, deprived of freedom in movement and improvement, and doomed to poverty economically and emotionally. She has lived in terror of that dominated paternal figure whose presence limits her in which she finds it difficult to even "breathe" or "sneeze." This indicates how restricted, submissive and subdued the female speaker is in the presence of patriarchal figures.

The female speaker also expresses her inability to communicate with her frightening father, and she compares herself to the Jewish victims of the Holocaust when saying:

I never could talk to you.
The tongue stuck in my jaw.
It stuck in a barb wire snare.
Ich, ich, ich, ich,
I could hardly speak.
I thought every German was you .
And the language obscene
An engine, an engine
Chuffing me off like a Jew .

A Jew to Dachau, Auschwitz, Belsen .
I began to talk like a Jew .
I think I may well be a Jew. (24-35)

From these lines, it is obvious how weak is the female speaker in which she fails to use language and talk to her father. She is unable to express herself in her father's language, German. She seizes the position of speechlessness here, but at the same time she struggles to pronounce "ich" which means "I" in English. The "I" is usually associated with the self, so because of her domination by and fear of the oppressing father, she finds it difficult to express her own individual self. The self, here, represents "what cannot be spoken in the face of power" (*Domination and the Art of Resistance* xiii). The female speaker also sees herself as a helpless Jew who is taken to the concentration camps. Her father, the representative of patriarchy, is the Nazi who has tortured her and deprived her of self-identity as those Jews who were deprived of their houses, belongings and identities; and they were just assigned numbers when being sent to those Nazi concentration camps. Jon Rosenblatt notices that "the holocaust serves her [Plath] as a metaphor for the death-and-life battle between the self and a deadly enemy" (43). So, by comparing herself to the victims of Jews, the female speaker points out how great her sufferings and exploitation is in a patriarchal society where she is in a battle to gain her own self and her liberation.

The female speaker continues to tell about her victimization under patriarchy, and this time she is oppressed by her husband whom she described as "A man in black with a Meinkampf look/ And with a love of the rack and the screw" (65-66). She says that this husband, whom she has married to be the surrogate of the dead father, is also a Nazi who has trapped and subjugated her. For seven years, she has suffered because of this marriage in which she feels that her husband, who has sucked her blood, is a vampire too. This marriage has paralyzed and confined her; she cannot find or express her real self either in the role of daughter or in the role of wife. This indicates that she is not satisfied or contented with those social ascribed roles which offer her nothing but subordination, submissiveness and dependence.

Thus, for her to achieve relief, independence and autonomy, she needs to break away from patriarchy and get rid of the two male figures who have deformed her sense of self-identity. She finds no way but to perform a metaphorical murder of the husband and father to free herself of the dead father's memory and the oppression of the vampire husband in order to gain a sense of self. This metaphorical murder can be described as one of the "hidden transcripts" of what James Scott calls "weapons of the weak," who are reduced to limited options, which signifies "the vital role of power relations in constraining forms of resistance," but at the same time her symbolic act "has revolutionary implications" ("Everyday Forms of Resistance" 51). Scotts believes that resistance "exists among all kinds of subalterns;" and it is "a matter of the less visible and small actions by subalterns" (Vinthagen and Johansson 7, 17). Resistance is centered around how subaltern groups act in their everyday lives in ways that might challenge or undermine power. Scott distinguishes between two types of acts of resistance available to all subaltern subjects: the "public/ practical" and the "disguised/ symbolic" resistance. He suggests that in forms of "public declared resistance," there is "assertion of worth by gesture, dress, speech, and/ or open desecration of status symbols of the dominant" (*Domination and the Art of Resistance* 198). Scott refers to the disguised resistance as "Infrapolitics," and this form of resistance is characterized by "hidden transcript of anger, aggression, disguised discourses of dignity e.g., rituals of aggression, folk religion,

tales of revenge, carnival symbolism, gossip, rumor, creation of autonomous social space for assertion of dignity" (198). Infrapolitics, in his opinion, "is essentially the strategic form that the resistance of subjects must assume under conditions of great peril." (199)

Through her metaphorical resisting act of murdering the father and the husband, the female speaker "develop[s] a personal fantasy of revenge and confrontation" to defy the submissive norms and values represented by those two patriarchal figures (9). Consequently, she affirms her psychological victory over her father and his surrogate by expressing her anger, which is another hidden transcript of resistance, against the whole patriarchal system and insulting its representative when declaring at the end "Daddy, daddy, you bastard, I'm through," (80). This disguised emotional act of resistance is necessary for her to be able to establish a new life free of the images of her oppressors that have haunted her memory for decades, and to be her own self without any patriarchal forces around her. Anna Svennson sees the death of the father and husband as "committed constructions of closure, of the possibility to come to terms with the past and be able to move on" (65). So, from a feminist perspective, "Daddy" can be considered a poem of a female transformation "from passive victim to active avenger" (Gentry 78). The female speaker has finally moved from the state of material victimization and subjugation to the state of psychological emancipation and empowerment.

In "Lady Lazarus," the female speaker also identifies herself with the Jewish victims of the holocaust. She says:

> . . . my skin
> Bright as a Nazi lampshade,
> My right foot
> A paperweight,
> My face a featureless, fine
> Jew linen. (4-9)

During the holocaust, Jews were burned, and their bodies were used to make objects such as soap, lampshades and paperweights. Those Jews were victimized and exploited by the Nazi, and so is the female speaker who sees herself as a victim of the patriarchal system. She has suffered because of her enemy whom she refers to as "Herr Dokter," "Herr Professor," "Herr God," and "Herr Lucifer." Susan Van Dyre points out that "what Lady Lazarus suffers is not male brutality, but the gendered asymmetry of her relationship to power in which her role is always defined as dependent and defective: to male professor she is student; to executioner, criminal; to priest, sinner, to doctor, patient" (qtd. in Wagner-Martin 113).

Like the Jewish victims, her body is exploited and fragmented into parts for the male gaze. She has been reduced to be seen as a commodity, a sexual object by "The Peanut-crunching crowd"(26). But regardless of this perception of the female, she asserts her sense of self in that performance in which she declares that even though she is unwrapped by them, she is still "the same, identical woman"(35). The striptease here can be, as the dance of the Jewish woman mentioned by Friedan, an art of resistance to recapture her sense of self-identity. They can unwrap her "hands," "knees," "feet," and reduce her to "skin and bone," but they cannot kill or affect her new identical self that she has come to realize through this theatrical scene and her resurrection after committing suicide. She has become a complete unified being, and she won't be trapped again or be affected by the male norms or the way they perceive her or her body. She asserts herself as an empowered female with a unique kind of art which she does "exceptionally well" (45). She has gained the strength and courage to demand her own

exposure when ordering her enemy to "Peel of the napkin" and asking "Do I terrify?" (10-15). Thus, we can say that the nudity scene is a practical form of public resistance the female speaker manages to perform very well to subvert the social discourse regarding the female body and to show her dissatisfaction of and rebellion toward patriarchy as an oppressive ideology.

Suicide in this poem also plays a crucial role in empowering the female speaker. It is her "only possible way to express the true self at the expand of life itself" (Miller 257). She uses suicide to draw attention to women's exploitation and abuse in a patriarchal society, and to express her critique of the stereotypical norms concerning women. So through suicide, the female speaker shows her refusal to adapt to the restricted values of patriarchy. Gentry comments that Plath in this poem presents "suicide positively as a form of feminist self-definition" (17). It is a form of protest and revolt in which the female speaker resurrects to fight her enemy with a new force and energy. She says:

Herr God, Herr Lucifer
Beware
Beware.
Out of the ash
I rise with my red hair
And I eat men like air. (79-84)

Here it is clearly seen that she is comparing herself to a phoenix that rises from the ashes as she herself rises up from the dead to take revenge of those men who have subjugated and mistreated her.

Lady Lazarus, as Bassnett suggests, is "a woman who understands the nature of her enemy and returns to fight back" (*Sylvia Plath* 113). And with fighting back, she "becomes the master, a master who is more cruel than the original because all revenge is appropriate after the humiliations and torments suffered" (Lane 71). We notice how she moves from being the passive victim of patriarchy to the effective avenger who issues a warning to her enemy and threatens them. These threats, which she has issued to her patriarchal enemy, can be considered as a form of "public declared resistance" in which the female speaker asserts her new powerful self. Hence, it can be said that suicide has offered the female speaker a medium to transfer from the state of passivity to the state of effectuality and dynamism. At the beginning, we see her as the recipient of the male actions in which she appears to be acted upon when they unwrap her, then when she starts gaining power, she becomes the vigorous agent of resistance who eats men, who are now reduced to be the ones acted upon. The female speaker moves from being caged and confined by the chains of patriarchy to being liberated. So, this poem can be described as "a journey from life of abuse and nightmare to one of liberation" (Janice Markey 122).

In "Ariel," the female speaker also tries to assert her subjectivity and her autonomy through resisting the concept of motherhood as a patriarchal institution when refusing to answer the call of her maternal instinct. She defies this conventional role of femininity under patriarchy and chooses to ignore her child's cry and continue her journey toward independence and freedom. This practical act of resistance indicates her determinism to not let anything, not even her affection as a mother, trap her again or drag her back to the "darkness" of the cell of marriage and housewifery that she has just left. These restricted maternal roles have paralyzed her and deprived her of selfhood and individuality, so now she needs to cross the borders of patriarchy and be her real autonomous self. So from neglecting

her child's cry, it can be inferred that the female speaker has finally come to realize the real nature of motherhood under patriarchy as "a social mandate, an oppressive institution, a compromise of woman's independence" (O'Reilly 2). As a result, she decides to move from devoting her life for her children and husband to devoting it for the sake of her own autonomous self when revolting against these oppressive roles assigned to women by patriarchy. Thus, we can say that this poem presents its female speaker's resistance to such kind of motherhood which "has ghettoized and degraded female potentialities" and undermined "women's intellectual and spiritual importance, and . . . their logical centrality in society" (Rich13; O'Reilly 94).

The female speaker is now united with her horse on a journey that starts at dawn in which they are surrounded by darkness. This darkness may refer to the condition of women under patriarchy in which they are mistreated and not allowed a real chance of forming their independent identities. The state of the female speaker at the beginning of the poem is one of stability and gloominess where she feels imprisoned by her role as a mother and wife. Therefore, to free herself from the "dead hands" and "dead stringencies" or the "dead men," which appeared in Plath's first draft of "Ariel" as Wagner-Martin points, she takes a journey toward emancipation (114). Those "dead hands" and "dead stringencies" may refer to her role as a housekeeper and wife whose hands become dead physically because of the hard housework, and they become metaphorically dead because of the constrictions of the dead male society which exploits women and influences their psychological state in a passive way.

In her journey, the female speaker becomes the new spirit Godiva. Godiva was a wife of an English lord who exploited his tenants when placing upon them heavy taxes. Godiva, who was not satisfied with his exploitation of and cruelty with his tenants, submitted to his humiliating condition of riding naked around the streets of the town in order to help the submissive tenants while proving that "resistance originates from the pattern of personal humiliations that characterize that exploitation" (Scott, *Domination and the Arts of Resistance* 112). So through comparing herself to "White Godiva," the female speaker aims to overcome the constrains of women under patriarchy since women's bodies are seen as a site of shame that should be covered and kept hidden from the sight of others. With this patriarchal concept of shame, the female is forced to experience "the self as inferior, bad, inadequate and flawed" (Gilbert and Miles 5). The female speaker subverts this shame concept through embracing her own body as a site of empowerment and confidently riding her horse on a journey of emancipation. This example of Godiva, as well as that of the striptease scene in "Lady Lazarus," shows that women make "strategic use of [their] bodies, often [their] only available avenue for resistance" (Katrak 3). The nudity performance is a "bodily expression" of resistance art in which the female speaker does not feel ashamed of performing such emancipatory resisting work in public (65). It can be seen as "an important means of liberating human consciousness from a verbal, hierarchical perception of the work [to] opening up the possibility for a horizontal understanding of change" (65). This change in the way of perceiving the female body is important in the process of liberating women and bringing enlightenment to their patriarchal society.

Another aspect that we can depend on in interpreting this poem, "Ariel," as breaking away from the imprisonment of patriarchy and its limited stereotypical roles is suggested in the title of the poem itself. Gary Lane suggests that Ariel may refer to "Shakespeare's sprite, who finally gains release from his [Prospero's] bondage" in the Tempest" (150). So as Ariel in Shakespeare's play breaks away from the confinement of Prospero and becomes free, the

female speaker in this poem also breaks away and sets herself free from the social norms and the captivity of patriarchy. Through her journey and unity with the horse, the female speaker finds herself "empowered to move forward" and not to "fear what maybe ahead" (Wagner-Martin 114). Wagner- Martin suggests that "fusing her human identity with the animal spirit is itself a kind of transcendence" (113). What Wagner- Martin maybe wants to say is that in this oneness with the horse, the female speaker tries to transcend the social boundaries and strains of the patriarchal system. Thus, we can say that the female speaker's unity with the horse on a journey, the allusion to Lady Godiva and to Shakespeare's airy spirit are signs of a woman's refusal and resistance of the maternal and feminine restrictions imposed on women in a male dominated society. Such activities and tactics can be considered as "acts of resistance that . . . exploited people use in order to both survive and undermine repressive domination" (Courpasson and Vallas 229-30)

In conclusion, it can be stated that Sylvia Plath uses her poems such as "Daddy," "Lady Lazarus," and "Ariel" to express her critique of the patriarchal social order which limits women and reduces them to terms of passivity, submission, dependence, subordination and inferiority. In her poems, she exposes images of women's exploitation and oppression on the hands of men. Women are depicted as the victims of the patriarchal ideology in which they are compared to the victims of Jews in "Daddy" and "Lady Lazarus," and to lady Godiva who was abused and degraded by her husband in "Ariel." In these poems, Plath also draws images of resistance and revolt against the oppressive patriarchal system and its representative male figures. The different "public" and "disguised" acts performed by the female speakers in these three poems can be regarded as a "form of individual everyday activism to resist social controls that subjugate them to others' values and identity expectations" (Simi and Futrell 106)

These three poems present how the female speakers move from being victimized to being triumphant and victorious over patriarchy, along with its restricted roles and its narrow perception of women. In "Daddy," the female speaker, who identifies herself with Jews, is manipulated and oppressed for thirty years by her father first then by her husband, whom she has been married to for seven years. She eventually comes to realize her real situation as being trapped in that marriage and also realize her urgent need to free herself from that bondage psychologically at least. So to escape her oppressive status, she performs a metaphorical murder of the father and husband. In "Lady Lazarus," the female speaker also identifies herself with the Jewish victims of the holocaust to emphasize her exploitation by her enemy, the patriarchal figures. She challenges her enemy's social norms when doing a theatrical striptease performance and committing suicide to rise up again like a phoenix and fight back that enemy in order to get a sense of selfhood and subjectivity. In "Ariel," the female speaker, who also finds herself lost in the darkness of marriage and housewifery, takes a journey toward enlightenment and emancipation. Thus, it has become obvious that each of the female speakers in these three poems has resisted her repressive condition under patriarchy and taken a revolting step or journey to escape male domination and gain autonomy and self-empowerment.

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Reading Psychological Trauma in Bessie Head's *A Question of Power*

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Abstract

Bessie Head's A Question of Power depicts the trauma of South-African activists exiled in Botswana. In the text, apartheid regime is portrayed as a racist dictatorship which privileges the white minority to the detriment of the large majority of Africans. The heroine Elizabeth is described as a character suffering from a psychological trauma. Her trauma is revealed in the text in different ways: depression, sexual abuse, alcoholism and madness. Furthermore, the village of Motabeng is seen as the starting point of Elizabeth's mental instability. She cannot solve the internal conflict which opposes her to her superego. The flashbacks and the memories of apartheid's torture and bestiality force Elizabeth to use her sex as a remedy against anguish and trauma. In the fictitious South-African society people are judged and classified on the basis of their color. Consequently, Europeans and Africans do not have the same rights and duties.

Keywords: anguish, apartheid, depression, madness, trauma.

Résumé

A Question of Power de Bessie Head dépeint le traumatisme des activistes sud-africains exilés au Botswana. Dans le récit, le régime apartheid est caricaturé comme un pouvoir dictatorial et raciste qui privilégie la minorité Blanche au détriment de la majorité des Africains. L'héroïne Elizabeth est représentée comme un personnage souffrant d'un traumatisme psychologique. Son traumatisme se manifeste de diverses manières dans le texte : la dépression, l'abus sexuel, l'alcoolisme et la folie. Par ailleurs, le village de Motabeng se dévoile comme le lieu de mise en crise de l'héroïne Elizabeth. Elle n'arrive pas à régler le conflit interne qui oppose son moi à son sur-moi. Les flash-backs et les souvenirs de la torture et la bestialité du régime apartheid poussent Elizabeth à se servir de son sexe comme un remède contre l'angoisse et le traumatisme. Dans l'Afrique du Sud référentielle du texte, les hommes sont jugés et catégorisés selon la couleur de la peau. Par conséquent, les Blancs et les Noirs n'ont pas les même droits et devoirs.

Mots-clés: angoisse, apartheid, dépression, folie, traumatisme.

IJHCS

Introduction

In the book entitled La *Poétique* (1975), Aristotle borrows the notion of "mimesis" from Plato and he considers art as an imitation or a representation of social realities. Plato explains in the book X of *La République* that the work of art is a mere imitation of what is already known or what already exists. As such, art is the copy of another copy. The artist simply imitates an object produced by the craftsman or nature. "The literary text is not a natural object. It is a place of meeting of heterogeneous practices"(Pierre Kuentz, 1979, p. 208). In this view, Bessie Head's *A Question of Power* (1974) appears as a true portrayal of horror, crimes and inhuman ill-treatment Africans and the colored endured under the joke of Apartheid system. Bessie Head also satirizes and castigates the bestiality, the injustice and the racial discrimination which corrodes apartheid South Africa.

To better understand the quintessence of our topic, it is important to decipher the term "psychological trauma". In the past, the Greek word "trauma" was used to refer to a wound or any damage inflicted on the body. Today, the term "psychic trauma" is used in reference to the condition in which someone experienced sad events which corrode his mind. Social harassment and madness' stigmatization are the main causes of the heroine's metamorphosis into a "problematic character" who cherishes social values different from the ones accepted by the apartheid system. Why does Bessie Head write South African evil? To what extent can we consider the stigmatization of the heroine madness as a dangerous weapon used by white men against Africans? Is self-writing a form of psychological liberation? This paper intends to analyze trauma as a wound or an incurable evil through the behavior and the actions of the heroine Elizabeth. As such, the analysis deals with three points: the origin of a chronic trauma, the manifestations of Elizabeth's trauma and art as a remedy of trauma. Psycho-criticism and sociological criticism will be used to conduct this work.

1-Racial discrimination as a source of mental insanity

This part deals with racial discrimination as a root of the protagonists' mental insanity. As such, the analysis focuses on two points: the abasement of Africans and the stigmatization of Elizabeth as a prospect mad woman.

1-1-The Abasement of Africans: Sello and Dan

Bessie Head's *A Question of Power* (1974) is a writing of trauma. In this view, the narrative starts by the words of a neurotic character known as Sello who puts into questions the meaning of his life in xenophobia and tribal South Africa which deprives him from his cultural identity. This adulterated and alienated character, Sello regards himself as the laughing stock of his community. People curse him and say bad things about him: "Sello, after all, is just a fool, and he looks like a monkey" (p. 48). This passage reveals his discontent with apartheid South Africa:

> It seemed almost incidental that he was African. So vast had his inner perceptions grown over the years that he preferred an identification with mankind to an identification with a particular environment. And yet, as an African, he seemed to have made one of the most perfect statements: 'I am just anyone.'[…] A man might laugh at intense suffering only if the evil which tortured him became irrelevant and if obsessive love, which was also one of his evils, became irrelevant too. Had it? […] I might have died

before I found this freedom of heart.' That was another perfect statement; to him-love was freedom of heart. (p.11)

Here, Sello is seen as an activist of the fight against apartheid who finds asylum in Botswana. The freedom of speech and movement which he finds in exile enable him to better understand the physical and moral suffering of Africans under the yoke of apartheid. "In South Africa [he] has been rigidly classified Coloured. There was no escape from it to the simple joy of being a human being with a personality. There wasn't any escape like that for anyone in South Africa. They were races, not people" (p. 44). Bessie Head depicts apartheid system as a dictatorship or a racist power which privileged the white minority to the detriment of the large majority of Africans. White people symbolize human beings whereas black people stand for evil: "Dogs, filth, the Africans will eat you to death. Dog, filth, the Africans will you to death" (p. 46). This phrase seen as a curse is used by Europeans as a song to alienate the Africans. Beyond this sad song, white men force Africans to accept their social position of slaves or downtrodden as a will of God. This negation of Africans enables Sello and Dan to become friends. Both protagonists are in quest of peace of mind and wholeness which can heal them from their psychological trauma. In creating Sello's hallucination, Bessie Head creates herself a master that she never found in normal life. Beyond every action and movement of Sello, one can see the shadow of Bessie Head. In this respect, Sello can be considered as an advocator of Bessie Head's ideology in the text. He acts and speaks on her behalf.

Furthermore, the first appearance of Sello epitomizes the beginning of Elizabeth's mental disturbance. As such, Sello is described as a ghost that precipitates Elisabeth's inner disorder or disintegration. "The form of a man totally filled the large horizon in front of her. He was sitting sideways. He had an almighty air of calm and assurance about him. […] A sort of terror gripped her chest. The words were almost jerked out of her mouth" (p. 22). Elizabeth's hallucinatory figures, Sello and Dan, are inspired by two living men of the village of Motabeng. Elizabeth does not know very well the two characters and she has never talked to them. She merely knows that "Sello was a crop farmer and cattle breeder" (p. 28). In allegorical fashion, Sello and Dan are ambivalent characters. They embody two contradictory social realities: good and evil. In other words, Sello and Dan represent the extremes of good and evil in the anatomy of a nervous breakdown and journey through the underworld. Both characters partake in the psychological disintegration of the heroine Elizabeth, but with different ends. For instance, Dan wants to annihilate her while Sello wants to destroy her illusions. Moreover, the prohibition of union between Europeans and Africans is the tangible symbol of the hatred against Africans. An interracial marriage is perceived as dreadful violation of the law of marriage promulgated by apartheid system: "South Africa's Immorality Amendment Act of 1957" (Edward Roux, 1966). Any South African who acts in a way different from the one proposed by apartheid system is regarded as a social deviant and he or she is treated as a dangerous enemy of the nation. In this view, Elizabeth's stigmatization as a prospect mad woman will be analyzed in the next point of our paper.

2-2- The Stigmatization of Elizabeth as a Mad Woman to Be

Elizabeth is the fruit of an unwanted union because she is born of a white woman and a black man. Her parents are depicted as the fools who plainly defy the ruling system.

Consequently, they are rejected from the community in order to spare their compatriots from their mental illness. The prison where they sojourn is also portrayed as a government institution. It is a specific place where dissidents and social outcasts are sent to learn how to become good citizens. The ill-fated Elizabeth suffers because of her belonging to two opposed social classes. In the narrative, Europeans and Africans are in quest or re-conquest of political power. As such, Elizabeth's parents symbolize evil because they disapprove the worldview of the apartheid system. The protagonist Elizabeth pays for the crimes of her parents. The white ruling class thinks that Elizabeth's mother is mad because she befriends with an African. In so doing, she undermines the importance of her social class incarnated by Europeans in the novel.

Additionally, the hard words of the principal of the mission school where Elizabeth is allowed to have modern education permit the reader to see how people represent Elizabeth in their mind. As revealed in the underneath passage, Elizabeth is a character suffering from congenital madness:

> We have a full docket on you. You must be very careful. Your mother was insane. If you're not careful you'll get insane just like your mother. Your mother was a white woman. They had to lock her up, as she was having a child by the stable boy, who was a native.' Elizabeth started to cry, through sheer nervous shock. The details of life and oppression in South Africa had hardly taken from in her mind. She had always thought of herself as the child of the woman who had been paid to care for her. Seeing her tears, the gaunt missionary unbent a little, in her version of tenderness. (p.16)

The above passage highlights the contempt of the principal of the mission school vis-à-vis Elizabeth. In effect, this contempt translates the malice of the director of the school against the downtrodden of the community. The principal laughs and traumatizes the small orphan Elizabeth when she publicly declares that Elizabeth is born in a psychiatric hospital of an insane woman. The "hidden symbolic meaning" (Zima, p.186) of the remembrance of the circumstances which occurred before the unorthodox birth of Elizabeth is meant to destroy her mental stability. Obviously, it is the ruling system apparatus anticipating and, subsequently, jeopardizing the heroine life with the permanent fear of possible insanity. She then fears to be jailed and die in the same poor conditions like her mother. This traumatic occurrence is unbearable and so shocking that Elizabeth continues to feel the pain during the rest of her life. She bursts into tears when she comes to know about her parentage for the first time and her birth in a bizarre place: "Elizabeth started to cry, through sheer nervous shock" (p.16). The attitude of the principal of the mission school is shocking and revolting because Elizabeth as a teenager does not want to know the misfortune of her parents. She then understands her status of orphan which turns her into the laughing stock of South Africans. In this respect, Elizabeth is rejected and stigmatized as a potential insane baby-girl. The principal of the mission school often puts Elizabeth in quarantine fearing that she can harm or infect her classmates. The schoolboys and schoolgirls are warned to avoid playing with her on the playground:

> Once Elizabeth struck a child during a quarrel, and the missionary ordered: 'Isolate her from the other children for a week'. The other children soon noticed something unusual about Elizabeth's isolation periods. They could fight and scratch and bite each other, but if she did likewise she was locked up. They took to kicking at her with deliberate malice as she sat in a corner reading a book. None of the prefects would listen to her side of the story. 'Come on,' they said. 'The principal said you must be locked up'. At the time, she had merely hated the principal with a black, deep bitter rage. (p.17)

Here, Elizabeth is portrayed as a victim of racial segregation. She is shattered by a bitter colonial past which haunts her and the trauma she experienced under the reign of apartheid. The mission school which epitomizes the propaganda institution of the segregationist ideology is corrupted like the fictitious South African society. Behind the marginalization or exclusion of Elizabeth from her classmates, the reader can see the shadow of a social balkanization. Elizabeth is considered as a fool without any tangible medical evidence testifying her so-called insanity. In this regard, the mission school becomes a place of alienation or rather a tool of social stratification. The school principal begrudges malice against Elizabeth. The bad behavior of the principal compels the heroine to play a significant part in her self-depersonalization.

> The self of the baby-girl then activates another mechanism which turns against self the hatred which so far was mainly directed toward the interior. The baby-girl tortures and blames herself. She even regards herself as an inferior being. During her childhood, her adolescence and even her adulthood, she uses every means to disadvantage herself, to do harm to herself and her personal interests usually come after the ones of the others. (Anna Freud, 1978, p.44)[1]

The soliloquy the heroine Elizabeth has with her unconsciousness forces her to hate her mother and the white oppressor. She is then in quest of truth and identity. When Elizabeth becomes a schoolmistress, she pays a visit to her foster mother and questions her about the story of her private life. As the reader can notice, the story about the heroine's childhood is so pathetic and touching. This explains in a certain way, why her foster mother bursts into tears when she starts telling the gloom story of Elizabeth's birth and childhood:

> 'It's such a sad story,' she said. 'It caused so much trouble and the family was frightened by the behavior of the grand-mother. My husband worked on the child welfare committee and your case came up again and again. First, they received you from the mental hospital and sent you to a nursing-home. A day later you were returned because you did not look white. They sent you to a boer family. A week later you were returned. The women on the committee said: "What can we do with this child? Its mother is white". My husband came home that night and asked me to take you. I agreed. The next thing was, the family came down in a car from Johannesburg on their way to the racecourse in Durban. He was very angry and said: "We want to wash our hands of this business. We want to forget it, but the old lady insists on seeing the child. We had to please her. We are going to leave her here for a while and pick her up later". The old lady came down every time they entered horses in the races. She was the only one who wanted to see your mother and you. When you were six years old we heard that your mother had suddenly killed herself in the mental house. The grandmother brought all her toys and dolls to you'. (p.17)

This passage sheds light on the malice of the head of the mission school against Elizabeth. The report made by Elizabeth's foster mother confirms the words of the principal. Frankly speaking, she is born in a psychiatric hospital. The implicit of the text shows that Elizabeth's mother was not suffering from any mental breakdown. She was in good health like the other women of the community. However, her love affair with an African is perceived as the root of her mental disturbance. As such, she is put in quarantine in a psychiatric hospital. Her madness is a mere machination of the Establishment of apartheid regime. This

[1] - Le moi de la fillette déclenche maintenant un autre mécanisme en retournant contre soi la haine qui jusqu'alors s'adressait exclusivement à l'intérieur. L'enfant se torture elle-même en se faisant de cuisants reproches, en éprouvant des sentiments d'infériorité. Au cours de son enfance, de son adolescence, et jusque dans l'âge adulte, elle met tout en œuvre pour se désavantager, pour se nuire et ses propres intérêts passent toujours après ceux d'autrui. (Anna Freud, 1978, pp. 44)

revelation of truth enables the protagonist Elizabeth to better understand her exclusion from the society. She considers herself as a daughter of evil who is doomed to everlasting suffering. Her uncles secretly throw her in an orphanage to avoid punishment and force labor: "We want to wash our hands of this business" (p.17). Elisabeth's grandmother is the only member of her family who expresses her love to the colored baby-girl. This grandmother used to pay visit to the unwanted baby in the orphanage at night. Elizabeth eventually accepts her stigmatization of a daughter born in a psychiatric hospital. She then decides to go and see her birth place.

> The last thing Elizabeth did in that small town where she had been born was to walk to the mental hospital and stare at it. There was a very high wall surrounding the building, and the atmosphere was so silent there hardly seemed to be people alive behind it. People had named the building the Red House because its roof was painted red. (pp.17-18)

This visit of the psychiatric hospital recalls Elizabeth the souvenirs of her childhood. During her childhood, Elizabeth used to pass by this hospital known as the "Red House" whenever she tries to join her playmates on the other side of the quarter. However, she has never imagined that her personal life and the one of the Red House or psychiatric hospital are linked. This revelation of truth is a turning point of the heroine's private life. To cope with humiliation and sorrow, Elizabeth rejoins ANC in the fight against apartheid in order to restore the dignity of Africans. Her political activism brings about her arrest and her sojourn in prison. When she is released, Elizabeth cannot recover from the trauma she has endured in jail. She cannot accept her condition of a downtrodden and stigmatized woman. Elizabeth flees from South Africa to settle down in Botswana which she considers as a paradise. During her exile, the prophecy of apartheid system becomes a reality. Elizabeth cannot forget the ill-treatment and tribalism of the Africans in her home country. She is then plunged in depression which finally turns into madness. In this perspective, the second part of our work deals with the manifestations of Elizabeth's trauma.

2-The Manifestations of Elizabeth's Trauma.

In the narrative, trauma is seen in different ways. The mental insanity of every character is revealed through his words and his deeds. In this view, social deviance can be read through the abuse of sex, alcohol and homosexuality.

2-1- Sex and Alcohol as Means of Expression

The heroine Elizabeth is depicted as a character who suffers from insanity. Her mental illness is seen through depression, alcohol and sexual abuse. The disorder one can see in the text is the replica of the disturbed life of the heroine. Elizabeth is a social deviant who violates the rules established by apartheid system. Her relationship with two sex addicts: Sello and Dan Molomo is the visible sign of her mental insanity. The heroine has sexual intercourses with her allies Sello and Dan. To express her love, she dedicates her novel to her two lovers. As the text reveals, her novel *A Question of Power* comprises two parts. The first part is entitled Sello and the second one Dan. The three characters or friends: Elizabeth, Sello and Dan use sex as a toy or a means of resistance and self-affirmation. The overuse of sex as a form of insanity is clearly seen in the following paragraph:

> He had been standing in front of her, his pants down, as usual, flaying his powerful penis in the air and saying: 'Look, I'm going to show you how I sleep with B…She has a womb I can't forget. When I go

> with a woman I go for one hour. You can't do that. You haven't got a vagina…'He was going on like that when she had landed, after four four years of it, on unvolcanic ground. She was shaking her head slowly, befuddled by the tablets prescribed for a mental breakdown, when suddenly Sello said: 'Love isn't like that. Love is two people mutually feeding each other, not one living on the soul of the other, like a ghoul'. (pp.12-13)

Here, the village of Motabeng appears as a place of self-questioning for the heroine. As such, Elizabeth cannot solve the internal conflict which opposes her consciousness to her unconsciousness. The flash-backs and the sad souvenirs of torture under apartheid force Elizabeth to use her sex as a remedy against sorrow and trauma. At this step, sex is metaphorically a fighting tool which allows refugees to resist and appease their pain. Elizabeth is a neurotic and sex addict who only understands the "language" of sex. In this view, Dan brandishes his penis in public in order to attract Elizabeth's attention to his manhood. Dan then laughs at the heroine when he says she has no vagina. He goes on saying that his penis remains erected over one hour when he has sex with a woman. In other words, Elizabeth who has no vagina cannot bear the fury of his sexual machine: "Look, I'm going to show you how I go with B…She has a womb I can't forget. When I go with a woman I go for one hour. You can't do that. You haven't got a vagina…" (p. 13). This statement of Dan puts into question the femininity of Elizabeth. Elizabeth is then portrayed as an "intra-textual symbol" (Todorov, 1978, p. 61) of trans-genders who turn themselves into evil forces to heal evil. In the plot, the trans-genders are the women who have adopted men ways of living without changing their sex. Sello also asserts that he uses his penis as a weapon to "kill" the women he loves. In this sense, the narrator argues that "Sello said some strange things about women. He said he 'killed' them" (p.27). Through the novel, the reader realizes that the three friends or characters are alienated by sex. The sexual disorder one can see is the visible aspect of the psychological chaos which compels the three characters to take the route of deviance. Sello is trigger-happy like a traumatized soldier. He unsheathes and fires at women at any moment. The sexual abuse of Sello is implicit in the following extract:

> 'I want to tell you something about Sello,' then he'd look over his shoulder. 'I come from the same place as you, and they want to us we can't fight their people. I don't care. If I find a man in bed with my wife, I'll fight him. If you want to know some things about the people here, I'll tell you.' She disliked the heavy suggestiveness in his eyes, but was later very astonished when Sello referred to the matter himself: 'It's quite true. He found me in bed with his wife. I felt sorry for the man but I had to kill his wife. She was like a raging beast. She's quite harmless now.' (p. 28)

This passage describes the bestiality of Sello who likes a lion does not spare his prey (the woman) from "death". Despite the sudden appearance of the man, he is committed in satisfying his sexual appetite. He clearly knows that the husband of his prey is completely disturbed but he has no choice because he must go with her ("kill") in the face of her husband. Here, to "kill" a woman simply means to have sexual intercourses with her. Metaphorically, the penis is the best weapon of Sello. In the text, homosexuality is revealed as a sexual practice which is well spread in the social class of mulattoes.

2-2-Homosexuality as a form of Salvation

The mulattoes fears childbearing because they do not want their children to be stigmatized as "sons of evil" or "unwanted children". Furthermore, the kids of mulattoes who have a mixture blood are considered as outcasts. Their belonging to two social categories

turns them into "hybrid children" who finally do not belong to one these two social classes. The colored or people of mixed blood change themselves into trans-genders to satisfy their sexual appetite. Homosexuality is the only way through which the mulattoes can enjoy themselves. As such, the ruling system treats as political criminals when they go with black or white women. The homosexuals depicted in Bessie Head's text are not "boys" as the apartheid system asserts (Pearse, 1983). In effect, the so "boys" are all the adults who become gays in order to survive.

> In South Africa she had been rigidly classified Coloured. There was no escape from it to the simple joy of being a human being with a personality. There wasn't any escape like that for anyone in South Africa. They were races, not people. She had lived for a time in a part of South Africa where nearly all the Coloured men were homosexuals and openly paraded down the street dressed in women's clothes. They tied turbans round their heads, were lipstick, fluttered their eyes and hands and talked in high, falsetto voices. It was so widespread, so common to so many men in this town that they felt no shame at all. (p. 45)

In the referential South African society, people are judged and categorized according to the color of their skin. Consequently, Africans and Europeans do not have the same social status. The mulattoes who constitute the bridge between the two races or communities are seen as social outcasts: "You are inferior. You are filth" (p. 47). Their social exclusion can explain the adhesion of the heroine Elizabeth to the club of homosexuals. As shown in the text, trans-genders freely scroll through areas of South Africa. This social anomy enables apartheid system to promote colonial ideology and Europeans' supremacy. In this view, the African, whatever his age and his qualification is treated as a "boy" who needs the protection and the assistance of his "elders brothers". This vulgar underrating denies the maturity and the virility of Africans.

> An African man gave her the most reasonable explanation: 'How can a man be a man when he when he is called boy? I can barely retain my manhood. I was walking down the road the other day with my girl, and the Boer policeman said to me: "Hey, boy, where your pass?" Am I a man to my girl or a boy? Another man addresses me as boy. How do you think I feel? Suddenly the nights became torture. As she closed her eyes all these Coloured men lay down on their backs, their penes in the air, and began to die slowly. Some of them who could not endure these slow deaths simply toppled over into rivers and drowned […]. (p. 45)

In the above passage, we notice that Africans have no dignity in the face of Europeans. By implication, they are deprived from their freedom of movement and association. To move, Africans are forced to carry everywhere a big book known under the name of "pass". In reality, this "pass" is a permit which authorizes them to freely move one ghetto to another one. Apartheid regime creates this "pass" to control the different movements of the freedom fighters and dissidents. In addition, we realize that the heroine Elizabeth is also a carrier of other vices like alcohol and drug. The narrator highlights Elizabeth's mental breakdown when he argues:

> She swallowed six bottles of beer and six sleeping tablets to induce a blackout. She had a clear sensation of living right inside a stinking toilet; she was so broken, so shattered; she hadn't even the energy to raise one hand. How had she fallen in there? How had she fallen so low? It was a state below animal, below living and so dark and forlorn no loneliness and misery could be equivalent […]. (p. 14)

This passage depicts Elizabeth as a character who is completely destroyed by alcohol and drug. To cope with her trauma, she lives a life of debauchery and total depravity. In the

narrative, Elizabeth uses alcohol and drug as a panacea to her inner pain and suffering. In this perspective, she gets drunk and takes drugs before sleeping every night: "She swallowed six bottles of beer and six sleeping tablets to a blackout" (p.14). The "six bottles of beer" and the "six sleeping tablets" shed light on the mental deterioration of the heroine. The figure « six » expresses an exaggeration, an overdose and a loss of memory. Elizabeth is then represented as a psychological alienated character who finds the sweetness of life through drinking and drugs. The abuse of alcohol and drug exposes the protagonist to rape, insanity and suicide. As one can realize, whenever Elizabeth is drunk and dosed, she cannot control herself and every man can go with her. The implicit of the text reveals that Elizabeth's mind is no more working properly. Her life of debauchery is the forerunner signs of the mental illness which probably can bring about her suicide. Mental processes develop through attitudes which one finds in the nervous system, and they constitute ideas, that is to say the domain where the control of the current behavior takes place in connection with its consequences and its future behavior (Mead, 1963, p. 100). Moreover, the internal conflict which opposes the heroine's consciousness to her unconsciousness is turned into a crisis. The narrator refers to Elizabeth's insanity when he asserts:

> Next, she threw the tablets out of the widow. In the early morning, she sped down a dusty road, greeting any passer-by with an exuberant shout of joy. So infectious was her happiness that they responded with spontaneous smiles. The panic-stricken Dan pulled up his pants too late. He said: 'Look, I'm uplifted, I'm changed.' She no longer heard. (p. 13)

The summoning of drugs in the text has a double meaning. In this regard, the drugs thrown through the window are the ones Elizabeth uses to prevent and to heal her mental breakdown. However, the drugs can be the cocaine she consumes in order to fight against stress, loneliness and insomnia. In the above paragraph, Elizabeth's madness disturbs the community as a whole. Her beloved one, Dan is chocked and overwhelmed by her psychological breakdown. Talking about South African refugees of Motabeng, the narrator declares that the main cause of their suffering is linked to the ill-treatment they experienced under the yoke of apartheid:

> So many people ran away from South Africa to forget it or throw it off. It seemed impossible theen, the recurring, monotonous song in her head: 'Dog, filth, the Africans will eat you to death….' It broke her instantly. She could not help but identify with the weak, homosexual coloured men who were dying before her eyes. One day of it set her nervous system screaming. A week of it reduced her to total wreck. She lay on the bed trapped in misery. There was nothing she could think of, to counter it: 'I'm not like that. I've never been racialist. Of course I admit I'm a Coloured. I'm not denying it. I'm not denying anything. Maybe people who are Coloureds are quite nice too, just like Africans….' 'You are inferior. You are fifth'. (p. 47)

Here, the psychological trauma of the protagonists is linked the fragmentation of the fictitious South African society. As such, Insanity is revealed as an important aftereffect of the bestiality of apartheid system. In the text, Africans are portrayed as the beasts which feed themselves with the meat of dogs and the white man's waste. Furthermore, the mulattoes are not allowed to have normal sexual intercourses like Europeans. This situation explains their rejection from society. The outcasts then create a "micro-society" of homosexuals to affirm their identity. The implicit of the text also shows that Elizabeth suffers and cries with her likes or the Colored. This can explain her collaboration with homosexuals: gays and lesbians which represent the people of her social class. As Mendras (2002; p. 107) asserts, "The place that a

specific society grants to the fools is symptomatic of the illness of this society". In other terms, madness can be considered a product of South African community. The "social void" in which homosexuals live, explains the crisis and it does not show its main cause. Mendras also proposes a therapy that uses groups relationships centered on aggressive rapports vis-à-vis therapists. Here, again we note that pathologic helps to better understand the normal. The contrast between the two entities is defined by every society. In general, the same thing happens with illness and the attitude one needs to adopt in the face of illness. Regarding the above mentioning, art as a therapy for trauma will be analyzed in the last part of our paper.

3- Art as a Therapy for Trauma

Here, art appears as a good remedy which permits the female writer Bessie Head to heal her inner wounds. She also uses her writing to answer back the white oppressor. In this view, this part will analyze writing as a remedy and writing as a weapon to shed light on Bessie Head's writing of trauma.

3-1-Writing as a Remedy

In *A Question of Power*, the writing of evil is revealed as a form of psychological liberation and healing. Bessie Head writes Elizabeth's journey into her soul. Elizabeth's quest allows her to cope with several psychological problems and alienating aspects of herself. In so doing, Bessie Head examines the issue of alienation and mental balance from different perspectives because the story she records and analyzes is about her own quest. Her writing is in a certain way a fictionalized representation of her daily predicaments. She writes the misfortune and sorrow of Elizabeth to better understand herself and her environment. The study reveals that Bessie Head suffers from neurosis. She also realizes that people around her are not the only ones to be blamed for her misfortune. She then centers her being on herself and explores her own psyche. She examined her consciousness and the repressed memories wishes hidden in her unconscious. Beyond the disintegration of Elizabeth, one can see the mental breakdown of Elizabeth. As such, her novel can be read as an autobiographical novel because the life of the heroine Elizabeth is strictly linked to the intimate life of the novelist. The stigmatization of the heroine's insanity shows the malice of the apartheid regime against Africans. The text then retraces the route of Bessie Head's life experience. By implication, the text becomes a kind of mirror which enables her to clearly organize the anarchic fluctuations of her unconsciousness. It is no more a writing that is built under the pressure of hazard but under the control of what is already done or achieved. (Miraux, 2007: 35). Bessie Head uses the text as a pretext to reveal herself to the general public. The exposition or revelation of the novelist to the general public through writing is in a certain way a form of confession. Bessie Head confesses herself in order to forget the torture and the bestiality of apartheid. Vulgar language, obscenity and social deviance become social norms. These social wounds permit the reader to see the ugliness of apartheid. Beyond the satire of South African's evil, the novelist satirizes and denounces the social cancer which corrodes modern Africa. The image of the fractured and corrupt African society is seen in this passage:

> 'Africa is troubled waters, you know. I'm a powerful swimmer in troubled waters. You'll only drown here. You're not linked up to the people. You don't know any African languages' […] In South Africa she had been rigidly classified Coloured. There was no escape from it to the simple joy of being with a personality. There wasn't any escape like that for anyone in South Africa. They were races, not people.

> […] 'Dog, filth, the Africans will eat you to death. Dog, filth, the Africans will eat you to death.'(pp. 44-45)

This passage shows that Bessie Head's text is a satire of South Africa under the reign of apartheid. Here, Africa is depicted as a set of countries facing political instability. This African society in crisis is compared to a jungle where the strongest animals feed themselves on the flesh and blood of the weakest ones. The stigmatization of mulattoes in the plot as damned souls plays a significant role in their social and political exclusion. In the fictitious South Africa, the merit of every man is determined by the color of his skin. Consequently, the Whites symbolize the children of God whereas the Blanks stand for the offspring of evil. Apartheid is then propaganda and justification machine of the segregationist ideology. As such, Europeans regard Africans as rubbish. The repetition of "Dog, filth, the Africans will eat you to death" (p. 45) reveals the depersonalization or rather the metamorphosis of Africans. The implicit of the text shows that Africans are doomed to failure. For this reason, they are forced live on dogs and man's waste forever. It is dog eats dog in this world. The ill-treatment endured by Africans compels the German woman to establish a parallel between apartheid and the Nazism of Hitler.

> The German woman she had lived with in South Africa had told her of how Jewish people awoke one morning to a nightmare like that. Prior to Hitler's propaganda they had just been like any other German citizens, with family lives and occupations. She came home one evening and remarked on an incident that had taken place in the office where she worked as a typist: 'I thought I was back in Hitler's Germany this morning.' (p. 46)

Bessie Head's work is dedicated to the revelation of the burning issues of her community. For her, writing always had a cathartic effect and after each one of her breakdowns, she would produce a significant piece of writing. The voyage into her inner part compels her to confront each of the alienating elements of her life, from her past to Botswana loneliness. Although her protagonists regain her psychic wholeness, her mental stability is still fragile and the process of writing novels offers a way out. Bessie Head also considers writing as a kind of weapon.

3-2- Writing as a weapon

Bessie Head's uses psychological trauma as a tool to fight against apartheid. Elizabeth is then portrayed as a symbolic character. Her words are mainly philosophical and challenging. Through her insanity, one can see Bessie Head's cunning. In this sense, the narrator argues "If she is mad why then her mind struggles with questions" (Head, 1974, p. 173). Bessie Head uses the writing of trauma to awoken the consciousness of African leaders. She urges African ruling class to have mercy on the oppressed people. Bessie Head also believes that interdependence is the essence of social life. In this view, Brotherhood, solidarity, mutual respect and forgiveness are the key ingredients for a true reconciliation and a re-building of post-apartheid South African society. Through her writing, she appears as a "liberator-heroine". The commitment of Bessie Head to change women's squalor into happiness is seen in the daily actions of the heroine Elizabeth. As explained in the narrative, Elizabeth is duty bound to lead the women of Motabeng in their fight against apartheid and patriarchal society. In effect, Elizabeth is a committed activist of the fight against apartheid. She finds asylum is a small village of Botswana known as Motabeng. She finds Botswanans to be very polite and sociable in their greetings. In South Africa, she had been used to open

animosity. Bessie Head believes in parapsychological powers such as telepathy or clairvoyance. She admitted that, with a mysterious lover, she "once even experienced a form of telepathic communication with him (Eilerson, 1995, p.76). Regarding the aforesaid, we notice that writing is a dangerous weapons colonialism and neocolonialism.

Conclusion

To conclude, we can say that Bessie Head thanks to her talent of experienced writer has succeeded in turning the ugliness of trauma into a pleasant and enjoyable trauma in the mind of the reader. She uses a hybrid language which combines seriousness and comic to reveal the evil of apartheid. Writing appears as a remedy which permits to Man to recover from his mental instability. Bessie Head's text is in way a representation of her personal life. She then gives herself the pseudonym Elizabeth to hide her true identity and to share her life experiences with the future generations. The social rejection of the heroine Elizabeth symbolizes the exclusion of mulattoes from South African society. Beyond the castigation of the crimes of apartheid, Bessie Head promotes the emergence of a democratic and united African society where Europeans and Africans will have the same rights and duties. Writing appears as a means of fighting and affirmation of cultural identity. Personal liberty is not a property of culture (Freud, 2010: 89). As such, what vanishes in human community as instinct of liberty can be regarded as an upheaval against a prevailing injustice and it can bring about a change of culture.

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Embracing Otherness: Mastery of Submission in *The Sun Also Rises*

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Abstract

The Sun Also Rises can be read as a psychological novel in which it embodies postwar symtoms such as the splitting of self, Post-traumatic Stress Disorder, sexual dysfunction and so forth. This paper attempts to analysize both the negative and positive outcomes from the love-hatred triangle relationships—desire for oneness verse paradox of oneness—between Robert Cohn, Brett Ashley, and Jake Barnes through the lens of queer masochism. It is suggested that masochism serves as a crucial phycological device in trancending each character's otherness (the marginalized identities), leading them to self-mastery. As for Cohn, it is through the destructive force of boxing and the act of a hand-shake that leads him to accept his Jewish identity; through encountering the traditional masculine values held by Pedro Romero, Brett comes to see herself as a liberal New Woman who would chase alternative relationships regardless of its social and cultural stigma; it is through the energy-cultivation of mother nature that Jake is led to embrace his lack of and reconstruct his alternative masculinity. The ambiguous ending of the novel further presents a positive trend, in which Jake and Brett sit close to each other in a taxi that is going up hill, symbolizing the growth of their love. Drawing on Brett's earlier description, it is possible to make a hyphothesized interpretation: their relationship could involve a thrid person (polyamory) in order to consume their love.

Keywords: oneness, otherness, queer masochism, self-mastery, polyamory.

1. Introduction

In the late nineteenth century, subjectivity was related to the biological constitution of the human species (Noyes 23). However, in the early twentieth century, Freudian psychoanalysis and an increasing attention to the social and historical conditions surrounding human individuals was taken into account in theorizing about the notion of subjectivity. Drawing on Sigmund Freud's moral masochism, Frantz Fanon demonstrates the problem of the construction of subjectivity in European white men during the colonial era (Gay 237). These two scholars both exhibit that what modern society demands modern men to do conflicts with their biological and emotional urges (Noyes 110).

As to the relation between sadism/masochism and masculinity/femininity, Freud first claimed that masochism is associated with passivity and thus femininity (1905: 73). However, he soon noticed that masochism may be feminine, but femininity is not exclusively a trait of women because for Freud, "masculinity and femininity are combined in bisexuality and 'sadism and masochism are habitually found together in the same person.'" (Malson 165). That is to say, "masculinity = male" and "femininity = female" are in fact problematic socially constructed categories.

As Paul Gebhard suggests, "sadomasochism is embedded in our culture since our culture operates on the basis of domination-submission relationships" (77), which results in the "splitting" of self: one begins to see another part of oneself as a stranger, the Other (1995: 33). Regarding the way to rebalance the Self and the Other within oneself, John K. Noyes suggests that one is able to deconstruct the undesirable self and reconstruct the self to a desirable one through masochism because he sees "masochism as an enactment and a staging of subjectivity" (Noyes 115).

Masochism not only reconfigures the social power relation but also unsettles the boundaries of gender and sexuality. Gilles Deleuze's exploration of masochism reveals that even though the male masochist inflicts humiliation and exhibits submission to the female mistress, it is he who truly dominates the whole drama: "The woman torturer of masochism…belongs in the masochistic world […] because her 'sadism' is a kind never found in the sadist; it is as it were the double or the reflection of masochism"(41). Drawing on Torkid Thanem and Louise Walleberg's idea in "Buggering Freud and Deleuze: Toward a Queer Theory of Masochism," it is suggested that through the shifting of self, one is able to up a possibility of gender bending, which results in a status of "*becoming-both*," a kind of "total subjectivity," where an alternative model of gender power—both masculine and feminine—are being shared and performed within a subject (Thanem and Wallenberg 9).

After The Great War, the rejection of Victorian masculinity by the Lost Generation or the "crisis of masculinity" became apparent in Western civilization due to the traumatization caused by the war (Fantina 38). In return, people sought a new form of subjectivity and gender power that involved the possibility of exchanging or at least balancing the self. This paper suggests that Ernest Hemingway's *The Sun Also Rises* (1926) exhibits this new form of subjectivity and gender power, in which through their performative sadomasochism, Robert Cohn, Jake Barnes and Lady Brett Ashley come to visualize white masculinity and the heterosexual matrix as Other and thus call into question the current system of race, gender and sexuality that is insufficient to cover the diverse desires of human beings. Furthermore, the novel demonstrates how the characters come to accomplish self-mastery through their mastery of submission to the different levels of Otherness and their resultant transcendence of it. Before coming to this section, the psychological conflicts between each character—the

analysis of the desires for oneness between Jake and Cohn, Jake and Brett, Cohn and Brett, and Romero/Jake and Brett, by following the paradoxes of oneness between each character—will be presented. The conclusion draws on the connection between the author and the novel, clarifying Ernest Hemingway's intention of breaking the socially constructed norm and transcending its limits, which opens up a new possibility for relationship development—polyamory—in the twenty-first century.

2. Rejecting Otherness: Robert Cohn's Sadomasochistic Self

2.1 Boxing

The Sun Also Rises starts neither with the narrator Jake Barnes nor the dominant female character Lady Brett Ashley. It starts with the Jewish Robert Cohn, a notable nobody.

> "Robert Cohn was once middleweight boxing champion of Princeton. [...] He cared nothing for boxing;, in fact he disliked it, but he learned it painfully and thoroughly to counteract the feeling of inferiority and shyness he had felt on being treated as a Jew in Princeton." (*SAR* 11)

The first three sentences of the novel are sadomasochistic and controversial. A man painfully forces himself to do what he dislikes or hates in order to disconnect himself from another self—being Jewish, a self that is rejected by the social world in which he lives. As anthropologist Kayla Brodkin suggests, during the period of the 1920s and 1930s it was the "peak of anti-Semitism in America," where universities restricted Jewish admissions in order to prevent Jewish domination of "white" American culture (26). Robert Cohn, who was born into one of the richest Jewish families in New York, was also not immune to the racial discrimination that criticized Jews as "unwashed, uncouth, unrefined, loud, and pushy" (Brodkin 30). Cohn was made aware of his otherness upon entering Princeton, which led him to develop a "painful self-consciousness" by the time he left (*SAR* 12).

Cohn's painful self-consciousness is derived from the conflict between his wealthy Jewish upbringing and the social repression that began in the 1920s. His behavior and thoughts are influenced by his upbringing and his surroundings. He feels a sense of belonging within the Jewish community and this strengthens his Jewish identity. However, he loses this sense of belonging when he comes to Princeton. The confusion caused by not fitting in creates anxiety, shame and hopelessness inside Cohn. In order to release these negative emotions, Cohn must continue boxing because he not only feels "a certain inner comfort" when punching another person but also "a certain satisfaction of some strange sort" when his nose is punched and destroyed (*SAR* 11, 12). The "inner comfort" that Cohn felt is derived from the pleasure of destroying the other, which is a destructive force that is formed as a defense mechanism. Moreover, Cohn feels "a certain satisfaction of some strange sort" when his nose is hit and becomes "permanently flattened" (*SAR* 12). This experience ought to be humiliating and painful but rather this pain and humiliation underlines the awareness of Cohn's self, "unmaking the world" that he sees: he now sees himself as a *non-Jew* (Baumeister 71). As long as Cohn can practice boxing, he is able to convert humiliation and pain into satisfaction and even pleasure. Thus he is able to stabilize his social self (nobody) and his individual self (somebody). To Cohn, boxing is a self-disciplinary practice that includes the deconstruction and reconstruction of the self. It is a self-maintaining activity that can fulfill his sadomasochistic tendencies.

2.2 Fantasy

Besides boxing, fantasy and illusions play a big role in motivating Cohn's behavior. According to Jake, Cohn's masochistic fantasy is inspired and influenced by W. H. Hudson's masochistic novel "The Purple Land." (*SAR* 17). The novel starts with Englishman Richard Lamb, the main character in the novel, telling the reader about the painfully sad ending—he is thrown into prison for three years by his Argentinian wife's father due to their unauthorized marriage and their elopement to Uruguay without the permission of his wife's father—before starting to tell the romantic episodes with Uruguayan women. Supposedly, Robert Cohn fantasizes himself as Lamb and experiences pleasurable love affairs through the process of reading/imaging. When fantasy is substituted for reality, one might lose the balance between fantasy and reality. Indulging in this fantasy, Cohn believes that by travelling to South America (the land of fantasy), the feeling of self-insignificance and emptiness that he has felt in Paris (the land of reality) will disappear. Cohn has high hopes that something pleasurable will happen to him or someone will remember him, but the land of Reality disappoints him: "Nothing happened to me. I walked all alone one night and nothing happened, except a bicycle cop stopped me and asked to see my papers" (*SAR* 20).

Cohn faces a difficulty in chasing his fantasy. He insists that he "can't get started" without Jake's help (*SAR* 18). His lack of confidence in taking action can be attributed to three different aspects. The social aspect is that Cohn's strong dependence on Jake is derived from social isolation. This situation started when he went to Princeton, and it did not get fixed even after he moved to Paris: "The last two [years] in Paris, Robert Cohn had two friends, Braddocks and myself" (*SAR* 13). In terms of the individual aspect, it is suggested that Cohn's ego attempts to draw him back to reality while his id urges him in the opposite direction. Another aspect is that Jake's characteristic is represented as Cohn's otherness—until Cohn reforms his subjectivity in South America, Jake functions as a supplement to his otherness.

2.3 The *Cruel* Women

Moreover, the dominant women surrounding him play an important role in constructing Cohn's masochistic self: "Externally he had been formed at Princeton. Internally he had been molded by the two women who had trained him" (*SAR* 52). Right after leaving Princeton, Cohn is "*married by* the first girl who was nice to him" (*SAR* 12; italic mine). The reason he allows himself to stay for such a long time is that "it would be too cruel to deprive her of himself" (*SAR* 12). In the Cambridge Dictionary, the term "deprived…of" generally is used to mean "deprived <a subject> of <a object>," which emphasizes that Cohn sees himself as an object rather than a subject, thus depriving him of the right to break the contract. But underneath this thought there is another feeling that thrills Cohn: the feeling of *I suffer for her*. Roy F. Baumeister suggests that the idea of suffering for love is deeply related to the history and culture of Western countries. He further notes, "masochists are part of this culture" (66). Thus, Cohn's victimization of the self in order to reinforce his masculinity could be part of the influence of culture.

Soon after his wife divorces him, Cohn is once again "taken in hand by" Frances Clynes, a "forceful" and "dominant" woman who would humiliate him in public and force him to pay her bills (*SAR* 13). Supposedly, Cohn has made Frances a Cruel Woman towards him. As Suzanne R. Stewart suggests, "the masochist himself created this Cruel Woman as an aesthetic object and in that move attempted to reassert control,"[i] which enable one to draw an assumption that it is Cohn who gives Frances the power to dominate him (13). Cohn's intention of making Frances his ideal Cruel Woman can be understood through Frances'

complaint: "Robert's always wanted to have a mistress, and if he doesn't marry me, why, then he's had one. She was his mistress for over two years" (*SAR* 58). In Cohn's case, he refuses to get married because the power structure of a traditional marriage is inappropriate to his ideal power relationship. Instead of marriage—the so-called socially acceptable form of slavery—Cohn yearns for the subversive form of slavery in order to reinforce the generalized male masculinity that is determined by the extent of inflicted pain.

2.4 The Sadistic Narrator

The only way for the readers to understand Robert Cohn is through the narration of Jake Barnes. Throughout the novel, Jake is the one who holds the power of storytelling, in which he reveals his sadistic impulse toward Cohn, either directly or indirectly. For instance, when Cohn discovers editing and he starts supporting a company, Jake claims that the company has turned bankrupt; when Cohn discovers writing and publishes a novel in New York, Jake comments that it is "a very poor novel" (*SAR* 13); at a certain point in the story, Jake purposely ignores Cohn's existence when there is a third person present. These manipulations are inconspicuous, yet they represent Jake's sadistic impulses toward Cohn. And what lies underneath this sadistic behavior is worth discussing.

3. Confronting Otherness: Desire and Paradox of Oneness

3.1 Cohn and Jake

It is suggested that Jake remains sadistic towards Cohn because Cohn's otherness certainly reminds him of his own otherness: sexual dysfunction. Although Jake refuses to accept the fact that he is "impotent" by claiming, "I just had an accident," deep down Jake acknowledges that his body is alienated from mainstream masculine culture (*SAR* 210). On the contrary, Robert Cohn's well-constructed masculine body is appropriate to what Jeremy Kaye calls "the hegemonic body of 1920s American whiteness" (51). Kaye adds, "because Cohn is so close to the white masculine ideal, his Jewishness becomes even more threatening to Jake" (52). That is to say, Jake's otherness is what Cohn desires while Cohn's otherness is what Jake yearns for and thus, Jake must repeatedly point out Cohn's otherness to the others in order to draw their attention away from his own otherness. What lies under this sadistic impulse is the desire to become *one* with Cohn, as Cohn's masculine and healthy body is what he lacks.

When Jake knows that Cohn has a few women who are nice to him in New York, he feels that Cohn's masculinity has threatened him and therefore he is "not so pleasant to have around" anymore (*SAR* 16). This is why Jake enjoys seeing Frances insult Cohn in Café Select: "I do not even feel an impulse to try to stop it" (*SAR* 56). He even plays his role as "an audience" in order to satisfy Frances' sadistic impulse (*SAR* 56); however, deep down in Jake's mind Frances is nothing but a tool to humiliate Cohn. Although he leaves the *show* before it ends, he indicates to the reader his satisfaction at seeing Cohn being humiliated: "I rather like him and evidently she led him quite a life" (*SAR* 15).

The same psychological mechanism can be applied to the issue of national identity. Jake utilizes Cohn's racial superiority to conceal his expatriate identity. Without Cohn, Jake's expatriate identity appears completely and has been criticized by Bill:

> "You're an expatriate. You've lost touch with the soil. You get precious. Fake European standards have ruined you. You drink yourself to death. You become obsessed by sex.

> You spend all your time talking, not working. You're an expatriate, see? You hang around cafés." (*SAR* 210)

According to Bill, fake European standards have ruined Jake's values, and his behavior such as drinking, hanging around cafés without a purpose and so forth are a means of acting out in order to fulfill his sense of vanity. Bill continues to stress Jake's situation as "one of the worst type" as he abandons his own country to become an "expatriated newspaperman" (*SAR* 210). And just before that, Bill sings "Irony and Pity" to Jake as though it was a satire of his expatriate condition as "irony" and his sexual dysfunction as "pity" (*SAR* 119). The term "irony and pity" also symbolizes the symbiotic relationship between Jake and Cohn, as Jake holds the authority over Cohn in narrating, but he loses his narrative power and character stability without Cohn's existence. In this respect, Jake's performing power depends on Cohn's presence of otherness, while Cohn's performing power relies on Jake's narrative power. They represent the best *irony* and *pity*.

Jake's desire to become *one* with Cohn appears as a paradox when he holds on to Brett Ashley as his love object. According to Ira Elliot, "what distinguishes Jake from homosexual men is gender performance and erotic object choice" (86). Although choosing Brett as the love object represents Jake's insistence on the traditional masculine category, he is incapable of performing his male sexual role after being wounded in the Great War. Regarding this, Richard Fantina suggests that Jake "could not penetrate but only be penetrated, and only by women, thereby retaining a heterosexual masculine identification" (94). In chapter seven, the gap between "Then" and "Then later" has been criticized by J. F. Buckley as "the possibility of masturbation, oral sex, or other expressions of desire" (79). Based on this interpretation, one understands that Jake has a remarkably strong will in holding onto his heterosexual-masculine character, which results in the impossibility of becoming *one* with Cohn.

Jake's recognition of Brett as his love object also creates another issue: jealousy. Jake feels extremely jealous when he finds out about Brett's affair with Cohn in San Sebastian. Jake becomes more sadistic towards Cohn after that. When he receives the telegram from Brett and Mike, "ordinarily [he] should have handed over" to Cohn but he "put the telegram in [his] pocket" instead (*SAR* 105). When Cohn, Bill and he are having their first meal in Spain, Jake deliberately fails to help Cohn to translate English to Spanish and therefore Cohn has to eat "a plate of cold meats" (*SAR* 100). Gradually, this jealousy turns into hatred when Jake recognizes that Cohn's changes in attitude and outlook are nothing but a sense of superiority:

> "Why I felt that impulse to devil him I do not know. Of course, I do know. I was blind, *unforgivingly jealous of what had happened to him*. […] I certainly did hate him. *I do not think I ever really hated him until he had that little spell of superiority at lunch*—that and when he went through all that barbering." (*SAR* 105; italic mine)

According to psychologist Wilhelm Stekel, "jealousy is the wellspring of hatred. The effects of jealousy are ideas of putting someone out of the way and sadistic fantasies of revenge, which are repressed and form the nucleus of the masochistic feeling of inferiority" (429). Supposedly, Jake's sadism towards Cohn originated from his inferiority complex. Similarly, Cohn's arrogant and boasting behaviors—taking a bath, a shave, a haircut—represent not his superiority but his inferiority. With a superiority complex,

> "the individual feels that a good way to overcome inferiority is to make others feel inferior and thus become superior. For this, the person might try to show off and indulge in too much self-praise and bragging. […] The person might also try to bully others to gain a sense of satisfaction." (Farooqi, 2009)

It seems like both Jake and Cohn suffer from an inferiority complex and both try to overcome this through being superior, sadistic or garnished.

Apparently, Jake feels pleasure in bullying Cohn: "I have never seen a man in civil life as nervous as Robert Cohn nor as eager. I was enjoying it" (*SAR* 103). However, he feels contempt for himself afterwards: "It was lousy to enjoy it, but I feel lousy. Cohn had a wonderful quality of bringing out the worst in anybody" (*SAR* 103). This feeling once again rises inside Jake during the humiliation of Cohn by Mike in Pamplona:

> "I liked to see him hurt Cohn. I wished he would not do it, though, because afterwards it made me disgusted at myself. That was morality; things that made you disgusted afterwards. No, that must be immorality. That was a large statement." (*SAR* 152)

Jake associates morality with the feeling of self-loathing. But at the same time, he stresses that morality is *immoral* in a way because it makes him hate himself for doing something that he actually enjoys. Jake's uncertainty in morality is related to the ambivalent feeling he has towards Catholicism: "I was a little ashamed, and regretted that I was such a rotten Catholic, but realized there was nothing I could do about it" because you (God) did not do anything to save my male genital either (*SAR* 104). Losing faith in God is similar to the loss of self-affirmation and self-value, which causes negative emotions such as jealousy, hatred and anger to appear on the surface.

3.2 Jake and Brett

The longing for oneness begins when one meets the opposite polarity. Brett has several characteristics that are totally opposed to Jake's: Brett has no sense of time management while Jake's daily routine is fixed; Brett enjoys staying in a big crowded city like Paris while Jake enjoys spending time alone reading and fishing in the countryside outside of Paris; Brett's open-ended and liberated speaking system is opposite to Jake's completed and restrained speaking system; Brett bonds with others by using her title and sexuality, whereas Jake strengthens his connections by paying bills and sharing *aficion*. In short, their characteristics are opposed to each other and therefore they are attracted to each other in order to become *one*.

Moreover, it is Lady Brett Ashley's "transcendent" gender role and sexuality that arouses Jake's desire to become 'one' with her (Montie 3). By calling herself a "chap," having "her hair brushed back like a boy's" and wearing a "wool jersey" that shows her "curves like the hull of racing yacht," Brett attempts to remove herself from the traditional Victorian sexuality, representing the first wave of women who participate in blurring the boundaries between male and female (*SAR* 30). Also, Brett's social behaviors—smoking in public, dancing with homosexuals and blacks—represent her attempt to make the boundaries between male and female social roles easier to cross (Montie 3). During the fiesta, Brett actively participates in bullfighting, which Montie suggests is "a male spectator sport" (*SAR* 11). In contrast to Robert Cohn's "green" face, Brett's reaction during the episode of killing

steers is remarkably masculine: "Wonderfully! Simply perfect. I say, it is spectacle!" (*SAR* 169).

William Adair links this "controlling, feminine-masculine figure" of Brett to Hemingway's "androgynous" mother, Grace Hall Hemingway, claiming that "Brett is an object of androgynous desire in Jake's and Hemingway's eyes" (81). He further points out Jake's unconscious yearning for "mother-love" by noting, "Jake's war wounding returns him to a childlike state in that he can love Brett […] as a child" (190, 194). Jake's longing for mother-love can be traced back to Deleuze's theory of masochism. As Deleuze suggests, it is the mother who represents "the primary and determinant figure" in the child's world (Thanem and Wallenberg 4). For the child, the mother holds the power to either breastfeed or to withdraw her breast-milk. Thus, the child's fear of being abandoned by the mother is formed at an early age. Rooted in this fear, the adult masochist recreates the scenario of abandonment and "re-enacts this mother-child relationship" (Thanem and Wallenberg 4). In *The Sun Also Rises*, Brett's abandoning and returning to Jake appears multiple times: the first rejection of love occurs while Jake is in a hospital in England; the second abandonment was her affair with Cohn; this is followed by her leaving Jake for the Count; the fourth occurrence is her affair with Romero. Brett's punishment of Jake in performing the mother role is not regarded as sadistic punishment but rather as a role to fulfill Jake's masochistic tendency. As Jake's *mother*, Brett must be cruel and comforting at the same time. It seems that Brett's abandonment of Jake is a projection of Grace's abandonment of Hemingway, as Grace kicked Hemingway out on his twenty-first birthday, accusing him of being "an overgrown boy who had not yet come into his 'manhood'" (Adair 190; qtd. in Lynn 118). Hemingway then projects his "orphan-like situation" on Jake Barnes (Adair 191). Perhaps deep down inside Hemingway there lies a longing "to return to some pre-sexual condition in the untainted wood of boyhood" (*Complete* 127).

Apart from that, Post-traumatic Stress Disorder (PTSD) is one of the factors that encourage them to become *one*. A brief look into the conversation below will help us to understand the content more clearly.

> "Come on. Let's dance," Brett said.
> We danced. It was crowded and close.
> "Oh, darling," Brett said, "I'm so miserable."
> I had that feeling of going through something that has all happened before. "You were happy a minute ago."
> […]
> "It's all gone."
> "What's the matter?"
> "I don't know. I just feel terrible."
> […]
> I had the feeling, as in a nightmare, of it all being something repeated, something I had been through and that now I must go through again. (*SAR* 70-1)

Obviously, both Jake and Brett are struggling between the wish to re-experience and the dread of re-experience. The wish is to "return to the scene of the dread […] to 'master the experience' in order to integrate the experience," whereas the dread of re-experience is derived from the fear of pain that had been remembered by the body (Ghent 230). These two impulses are essential to heal one's traumatized experience. Throughout the story, Jake plays

an important role in making Brett feel "miserable" so that she can understand what exactly causes her to engage in making unhappy decisions. Similarly, Jake needs Brett to prove that he is impotent so that he can take in this fact. In short, the repetition of sadomasochistic compulsive behaviors between Jake and Brett can be seen as a practice of self-healing.

Ironically, the issue of PTSD not only creates the desire for oneness but also becomes a paradox of oneness. During the war, Brett loses her dearest lover while Jake loses his dearest organ. Both of them are thereafter incapable of achieving oneness. The experience of losing the love object is so shocking that the mind automatically freezes the pain. However, the body still remembers the pain through its cellular memory. In the novel, Jake uses the word "funny" as a metaphor for his unspeakable pain: "Of all the ways to be wounded. I suppose it was funny" (*SAR* 38). During the day, when his mind is multitasking, he does not feel the pain. But when he relaxes in bed at night, the painful experience haunts him so terribly that he can barely sleep. Losing his male genital, Jake becomes a laughing stock to the world. The speech made by the liaison colonel means nothing more than an ultimate humiliation for him. As it is too hard to take in this fact, Jake chooses to see this whole business as a joke so that he can deliberately *forget* it. However, this *forgettable* fact resurfaces when he meets Brett again in Paris:

> "Probably I never would have had any trouble if I hadn't run into Brett when they shipped me to England. I suppose she only wanted what she couldn't have. Well, people were that way. To hell with people." (*SAR* 39)

Love encourages the impulse to become one and sexual intercourse is a fundamental way to satisfy this desire. Jake's impulse to become one with Brett naturally urges him to engage in sexual intercourse with Brett. But every time they get close to each other, they are frustrated by the fact that "there's not a damn thing [that they] could do" but look into each other's desperate eyes (*SAR* 34). Mimi Reisel Gladstein notes that their love relationship is "a source of continuing frustration because of his inability to consummate the relationship sexually" in a productive way (Clifford 184). This frustration gradually leads to "depression" and even hatred of Jake toward Brett: "to hell with you, Brett Ashley" (*SAR* 227, 152).

Paradoxically, Jake declares that "it's a lot of fun […] to be in love," that "in a way it's an enjoyable feeling" to be with Brett (*SAR* 35). Brett also seems to enjoy this dynamic. For instance, when Jake wants to touch Brett in the taxi, she exclaims "please don't touch [her]" but soon she demands more kisses (*SAR* 35); Brett claims that "it's hell on earth" to see Jake but then she insists that she "has to" see him (*SAR* 35). Furthermore, the sadomasochistic drama between Jake and Brett reaches its climax in chapter seven, when Brett shows up with Count Mippipopolous in Jake's apartment and sends the Count out for champagne.

> "Couldn't we live together, Brett? Couldn't we just live together?"
> "I don't think so. I'd just tromper you with everybody. You couldn't stand it."
> "I stand it now."
> "That would be different. It's my fault. Jake. It's the way I'm made." (*SAR* 62)

In Collins French-English Dictionary, the word "tromper" means, "to be unfaithful to" or "to cheat on" or "to commit adultery," which implies Jake is incapable of satisfying Brett's sexual needs. Sympathizing with Jake's condition, some scholars call Brett a "nymphomaniac," criticizing her incapacity to control her sexual desires (Clifford 184). Moreover, Brett is termed a "sadist" as "it's the way [that she is] made" that causes Jake to

"stand it" (*SAR* 62). Indeed, Brett seems very much like a sadist in this context, while Jake seems to be a masochist who suffers for love. Just before that, during the period from "Then" to "Then later," they are suspected of engaging in non-productive sexual intercourse.

> "Oh, Brett, I love you so much,"
> "Darling," she said. Then: "Do you want me to send him away?"
> "No, don't."
> "Yes, I'll send him away."
> "You can't just like that."
> "Can't I, though? You stay here. He's mad about me, I tell you."
> She was gone out of the room. I lay face down on the bed. I was having a bad time. I heard them talking but I did not listen. Brett came in and sat on the bed.
> "Poor old darling." She stroked my head.
> "What did you say to him?" I was lying with my face away from her. I did not want to see her.
> "Sent him for champagne. He loves to go for champagne."
> Then later: "Do you feel better, darling? Is the head any better?"
> "It's better." (*SAR* 61-2)

If we look deeply into the conversation above, we realize that it is Jake who holds the power in his role as a masochistic victim. According to Glick and Meyers, the masochist is a "troublemaker who entangles himself in actual conflict by which he constantly makes himself the victim again. He is sinned against, and sinning" (Glick and Meyers 88). Jake wants the Count to be sent away even though he says "no." He then turns his face away from Brett to victimize himself. Acknowledging Jake's body language and her role as his mistress, Brett then strokes his head and "comforts" him in an unmentionable way: "masturbation," "oral sex," or even "sodomy" (Fantina 93). As Thanem and Wallenberg note that "masochism is both theater and reality," the headache script is first shaped by Jake's fantasy and then transformed into a masochistic performance (reality) and as his mistress, Brett must use the masochist Jake for her own pleasure, but only when she receives a signal to do so (Thanem and Wallenberg 3). From this aspect, one can see that "between the roles of 'victim' and 'dominator,' both the submissive masochist and the dominant mistress are both active and passive in their role playing" (Thanem and Wallenberg 3). Masochistic drama is a romantic drama for Jake and Brett.

Nevertheless, outside of their sadomasochistic relationship, Brett seems to be masochistic rather than sadistic. For instance, Brett always tries to calm Mike down when he is insulting Cohn. As Stephen P. Clifford suggests, "A sadist Brett would have spurred Mike's torment of Robert on rather than attempt to quiet him down"(182). Also, Mike's description about Brett later in the novel shows that Brett is not a sadist.

> "Ninth baronet. When he came home he wouldn't sleep in the bed. Always made Brett sleep on the floor. Finally, when he got really bad, he used to tell her he'd kill her…She hasn't had an absolutely happy life, Brett. *Damned shame, too*. *She enjoys things so*." (*SAR* 207; italic mine)

A true sadist would not enjoy being abused. Similar to Jake, Brett sees herself as a passive victim of a traumatic war. After losing someone that she loves, Brett loses her intention to live

a happy and meaningful life; she feels that she does not deserve to be happy, and only by being miserable can she gain a sense of relief.

In accord with Leo Bersani's statement that "masochism serves life" and that it "developed as an evolutionary necessity," Brett's transcendent femininity and Jake's alternative masculinity can lead them to either orgasm or death (39, 41; qtd. in Fantina 97).

3.3 Cohn and Brett

Supposedly, Brett's urge to become *one* with Cohn is mainly derived from Cohn's bodily appearance. Brett's admiration of a healthy masculine body is obvious in that, except for Jake, all her sexual partners' bodies are healthy and masculine: Mike is "tanned and healthy-looking" (84); Cohn has "a good body, and he ke[eps] it in shape" (52); Romero is "the best-looking" and has a strong body, and Brett is dying to see him put on his "green pants" (*SAR* 180). On the other hand, Cohn's desire to become *one* with Brett is derived from not only her appearance but also her upper-class quality: "I don't know how to describe her quality, […] I suppose it's breeding"; "there is a certain quality about [Brett], a certain fineness. She seems to be absolutely fine and straight"(*SAR* 46). As Daniel S. Traber notes, the identity Cohn desires is the "access to all the privileges and abuses the upper class enjoy with their closed version of whiteness" through the likes of Brett, "the holder of 'true' Anglo-Saxon 'blood'" (244). If they were together, as Cohn imagines, Brett's quality would empower his *white* quality and thus he could stand upright in mainstream society. Reveling in his fantasy, Cohn further sees Brett as a "Circe" who "turns men into swine" (*SAR* 148). This transformation from a human into a non-human can be linked to fetishism.

Based on Deleuze's concept, Richard Fantina states, "a pictorial presentation of the beloved constitutes a ubiquitous fetish for the masochist" (89). It is suggested that Cohn sees Brett as his fetish object, that his transcendence of Brett into a non-human image makes him a blind masochist; Cohn has been blinded by his own masochistic fantasy. This is why Cohn accuses Jake of insulting Brett, even though Jake is telling him the truth about Brett's divorce records. Cohn only receives the information that is in accord with his masochistic fantasy: "I don't believe she would marry anybody she didn't love" (*SAR* 46). He even fantasizes Brett as a magical creature who can fulfill his fantasy. But he forgets the fact that Brett is nothing but a woman.

The main problem in the connection between Cohn and Brett is that it is not love but lust that urges Brett to go off with Cohn to San Sebastian. Brett thinks that Cohn might be suitable to go off with since they barely know each other, so it would be easy to just keep Cohn company for a while: "She wanted to get out of town and she can't go anywhere alone. She said she thought it would be good for him" (*SAR* 107). She does not realize that Cohn's fantasy has gone so far that he keeps following Brett to Pamplona and stares at her as much as he can. This behavior offends not only Brett but also Jake and Mike:

> "Why do you follow Brett around like a poor bloody steer? Don't you know you're not wanted? … You came down to San Sebastian where you weren't wanted, and followed Brett around like a bloody steer. Do you think it's right?" (*SAR* 146)

The conversation above happens when Mike cannot bear Cohn's immature behavior anymore. He insults Cohn as having neither brain nor balls. Nevertheless, Cohn continues to follow Brett no matter how much he is humiliated. Based on Delueze's theory, Fantina suggests, "verbal abuse characterizes another essential component of masochism—the humiliation of

the subject" (Fantina 90). Cohn, at this stage, appears to be poisoned by his own masochistic fantasy.

> "He could not stop looking at Brett. It seemed to make him happy. It must have been pleasant for him to see her looking so lovely, and know he had been away with her and that everyone knew it. They could not take that away from him." (*SAR* 150)

Indeed, nobody can take away the fact from him that Brett was with him in San Sebastian. This shows that Cohn's mind constantly remains at the time in San Sebastian. Needless to say, this illogical attachment to Brett is connected to his masochistic fantasy. Not only that, it is linked to magic. As O' Keefe asserts,

> "Magic is by nature a kind of avoidance behavior, so it can seldom solve anything, but it can buy time. Historically, magic bought time for the individual to emerge and develop more lasting defenses for the self." (316-7)

> "To defend the self from that excruciating source of pressure requires that one breaks the spell; one needs countervailing magic." (297)

It is suggested that Cohn submits himself to Brett in order to defend himself against social pressures that threaten his crumbling self. He feels safe when his protection (Brett) is with him, whereas his defense mechanism will be activated when Brett is not around. This is why Cohn goes crazy when he cannot find Brett and knocks down people who stop him from having her. To conclude, Cohn's desire to become *one* with Brett is not love but a sort of admiration, fetishism, and magical protection that is derived from his masochistic fantasy. In contrast, Brett holds neither fantasy nor emotional attachment toward Cohn. She does not want Cohn around her at all. This opposite of desire is displayed as a paradox of oneness between Cohn and Brett.

3.4 Brett, Romero and Jake

It is impossible to discuss Brett and Romero without taking Jake into account because he plays an important role as an agent in connecting them. Jake's first impression of a nineteen-year-old Spanish bullfighter, Pedro Romero, is that "he's a damned good-looking boy"; "I never saw a better-looking kid" (*SAR* 170). Brett's first impression of Romero, on the other hand, is that "they are something," but soon she insists that "the Romero lad is just a child" (*SAR* 170). If one follows the plot, it is Jake who induces Brett to fall in love with Romero. After sharing their admiration for Romero, Jake instructs Brett how to watch the fight, more specifically, Romero: "I sat beside Brett and explained to Brett what it was all about […] It was all about Romero" (*SAR* 171). Like an educator, Jake induces Brett to admire Romero's performance, by "[getting] her to watch…"; "had her watch how Romero…"; "she saw how Romero…" (*SAR* 171). Brett's admiration for Romero increases through this process of watching. Mike, noticing that Brett is "falling in love with this bullfighter chap," asks Jake to stop his inducing behavior: "Be a good chap, Jake. Don't tell her anything more about him" (*SAR* 171).

But why would Jake teach Brett how to admire Romero? Supposedly, Jake attempts to inform Brett of his possession of *aficion* through Romero, a bullfighter who possesses "a purity of *aficion*" (Montie 21). In *The Sun Also Rises*, *aficion* means not merely passion but "a higher form of masculinity," which is, as Montie suggests, far more than the status of penis

(26). Despite the fact that Jake has lost his penis, Montoya, who holds the guardianship of *aficionado*, recognizes Jake as a real *aficionado*:

> "Your friend, is he aficionado, too?" Montoya smiled at Bill.
> "Yes. He came all the way from New York to see the San Fermins."
> "Yes?" Montoya politely disbelieved. "But he's not aficionado like you."
> He put his hand on my shoulder again embarrassedly.
> "Yes," I said. "He's a real aficionado."
> "But he's not aficionado like you are." (*SAR* 136)

Jake's possession of *aficion* supersedes his condition so that it even serves as "a stand-in for his lack of functioning genitalia" (Montie 22). While Romero holds the purity of *aficion*, Jake seems more superior because he is a real *aficionado* regardless of his impotence. This hidden hyper-masculinity is what Jake desires Brett to acknowledge. However, Brett fails to recognize Jake's hyper-masculinity through Romero. She claims that Jake is being "superior" and he has "deserted" her when the two aficionados—Jake and Romero—are talking about bulls (*SAR* 179). In response to Brett's complaint, Jake invites Romero and his friends to join them for coffee. When Montoya sees "Pedro Romero with a big glass of cognac in his hand, sitting laughing between [Jake] and a woman with bare shoulders at a table full of drinks," he stops smiling and leaves without even nodding to Jake (*SAR* 180). Losing the friendship with Montoya is regarded as a big loss for Jake. Mark Spilka criticizes Brett for using Jake as a tool in order to satisfy herself,

> "Brett reduced [Jake] to a slavish pimp. When she asks for his help in her affair with Pedro, Barnes has no integrity to rely on; he can only serve her as Cohn has served her, like a sick romantic steer. Thus, for love's sake, he will allow her to use him as a go-between, to disgrace him with his friend, Montoya, to corrupt Romero, and so strip the whole fiesta of significance." (41)

Undeniably, Jake's inducing behavior is derived from love. However, Jake should not be called "a slavish pimp" as he is the one who offers to help Brett by saying "what do you want me to do?" (*SAR* 188). Also, Jake is unlikely to be called "a sick romantic steer" because everything is under his control. Without Jake sending Romero a final confirmation, Romero would never take over Brett: "It was a final look to ask if it were understood. It was understood all right" (*SAR* 190). Perhaps losing Montoya's trust is also included in his prediction, which is why Jake is not surprised to see Montoya's reaction. To conclude, it is Jake who brings about Brett's desire for oneness with Romero; thus he will always remain as a paradox within the triangle involving Brett and Romero. Montoya serves as a tool for Jake to get closer to Romero, while Romero serves as a tool for Jake to make Brett discover his hyper-masculinity. Just like the director of his romantic drama, Jake leads all his actors toward the explosive climax.

4. Embracing Otherness: Mastery of Submission

4.1 Cohn

After Jake has ensured that Brett and Romero have left the café, he rejoins Bill, Mike and Edna outside the Bar Milano and moves to Café Suizo to have drinks. Not seeing Brett in the café, Cohn asks Jake:

"Where's Brett?" he asked.
"I don't know."
"She was with you."
"She's not."
"I don't know where she is."
His face was sallow under the light. He was standing up.
"Tell me where she is."
"Sit down," I said. "I don't know where she is."
"The hell you don't!"
"You can shut your face."
"Tell me where Brett is."
"I'll not tell you a damn thing."
"You know where she is."
"If I did I wouldn't tell you." (*SAR* 194)

Regarding Cohn's question, Jake could have told Cohn what had happened in a simple way: he was having drinks with Brett and he left Brett together with Romero in order to meet Bill and Mike, so now he does not know where Brett is. Yet he continues to aggravate Cohn by saying things such as "If I did I wouldn't tell you." Mike, annoyed by this heartbreaking fact rather than Cohn's temperament, tells Cohn that "Brett's gone off with the bullfighter chap. They're on their honeymoon" (*SAR* 194). Hardly believing that, Cohn turns to Jake and questions him again. Jake then tells him to "go to hell," resulting in a stronger impulse for Cohn to have Brett, which ultimately leads to a serious of fights: Cohn knocks down Jake and Mike, and then Romero, whom he knocks down about fifteen times.

Cohn's aggressiveness was profound when "he nearly killed the poor, bloody bullfighter" (*SAR* 205). Also, his intention "to take Brett away and to "make an honest woman of her" emphasizes his manliness (*SAR* 205). But when he sees that Romero is still capable of standing up after being knocked down fifteen times, he feels too "ashamed" to hit him anymore (*SAR* 206). The shame Cohn feels is derived from his failure to actualize the *white* masculinity that he has been working on since he was at Princeton. Beyond that, Cohn is ashamed of his rejection of his Jewishness. After seeing how Romero, the Spanish Other, insists on displaying his inherent masculinity, Cohn feels ashamed of himself for not being the same as Romero. In order to make up for his masculinity, Cohn offers Romero the opportunity to hit him.

Brett's telling Cohn "not to be a ruddy ass" and treating him as if he were a "perfect stranger" signifies her dismissal of Cohn's constructed masculinity (*SAR* 198). This dismissal is representative of the impossibility of marrying a woman who has Anglo-Saxon blood, which in turn reflects his incapability of gaining the phallic (heteronormative) masculinity he desires. To Jacques Lacan, "phallus" is the center of society; it represents social rights: "females can share phallus and males may not have phallus" (Burguete and Lam 326). Similarly to Jeremy Kaye's suggestion that "Jake has the phallus without the penis, while Cohn has the penis without the phallus," Cohn acknowledges that losing the friendship with Jake symbolizes a loss of phallus (56). Shattered by the dissolution of oneness with Jake and Brett, Cohn goes through an emotional breakdown: "I felt so terrible. I've been through such hell, Jake. Now everything's gone. Everything" (*SAR* 198).

Interestingly, there is one thing that Cohn does that is worth discussing because it reconstructs his masculinity: he deliberately requests to shake hands with Romero, Jake and Brett. While others might see the act of shaking hands as meaningless, it actually contains a

deeper meaning. In order to accomplish self-forgiveness and self-acceptance, Cohn must beg for forgiveness from those he has hurt. Although those whom he hurts have hurt him beforehand, Cohn still begs for forgiveness from Jake, Romero and even Brett. Through the act of shaking hands, Cohn comes to accept that his own self is not perfect: his Jewishness, which is regarded as Other by him, is nothing but his true authentic self. Thus, the act of shaking hands releases him from the circle of shame, guilt and fear of being a Jew.

Cohn's leaving of Pamplona as soon as he shakes hands with his friends and Brett symbolizes the intention of making changes and taking charge of his life. Readers might assume that Cohn is going back to the dominant Frances and that he will continue to be manipulated by her due to Jake's description. However, we should not forget that Jake's description of Cohn is not objective, that he often biases Cohn in order to protect himself. A brief look at the conversation below will support this argument.

> "I feel sorry about Cohn," Bill said. "He had an awful time."
> "Oh, to hell with Cohn," I said.
> "Where do you suppose he went?"
> "Up to Paris."
> "What do you suppose he'll do?"
> "Oh, to hell with him."
> "What do you suppose he'll do?"
> "Pick up with his old girl, probably"
> "Who was his old girl?"
> "Somebody named Frances." (*SAR* 226)

Even Bill, a new friend Cohn has met just before the fiesta, shows his sympathy for Cohn for what he experienced during the fiesta. Jake does not feel sorry for Cohn but continues to curse him. What Jake tells Bill about Cohn going back to Frances is merely Jake's speculation, because Cohn's plans are not mentioned afterwards. By only mentioning "I'm going away in the morning," Cohn's description allows one to predict a rather positive outcome: his higher self allows him to see that he is in fact imperfect and now he no longer feels a need to hide his otherness because it is who he is (*SAR* 199). By submitting to his otherness, Cohn accomplishes self-mastery and for the first time he starts taking charge of his life.

4.2 Jake

Hit by Cohn's powerful fist, Jake's senses are reactivated so that he can face his traumatic experiences. After being knocked down by Cohn, Jake claims that his head is a "little wobbly" (*SAR* 195). On the way back to the hotel, Jake steps into a space where present interlaces with past: "I felt as I felt once coming home from an out-of-town football game" (*SAR* 197). He experiences a division between his lower body and his upper body: "my feet seemed to be a long way off and everything seemed to come from a long way off, and I could hear my feet walking a great distance away" (*SAR* 197). These phenomena are derived from Jake's shameful self-consciousness: losing the game and his genitals makes him ashamed of himself. However, he soon feels that "everything looked new and changed"; it was all "different," "strange" and "new" (*SAR* 197). This is because the feelings evoked by his memories are different from the feelings derived from his senses. His senses make him feel alive in the present while his memory activates the negative feelings that he had felt in the past, such as shame and helplessness.

The next morning, his dizziness disappears and "everything look[s] sharp and clear" (*SAR* 200). He then meets up with Bill and the others and finds out that Cohn has knocked down Romero fifteen times. Romero's injury closes the distance between Brett and him as Brett becomes his fulltime caregiver. Noticing this change of intimacy between Romero and Brett, Jake "feels like hell" even though he might have predicted that this kind of "nightmare" might actually happen (*SAR* 226). Finally, "nightmare" turns into a *wonderful* nightmare: Brett abandons him for Pedro Romero. However, following Jake's prediction that "It was just very clear and bright, and inclined to blur at the edges," one gets the impression that Brett's coupling with Romero does not mean that the story ends (*SAR* 228).

After bidding Bill and Mike a final farewell, Jake goes to San Sebastian for self-healing before returning to Paris. San Sebastian is a perfect place for this because of its foreignness, where minorities such as the Belgians, Spanish and of course, the wounded Jake can stay there without being concerned about his otherness. After arriving in San Sebastian, Jake resets his watch: "I had *recovered* an hour by coming to San Sebastian" (*SAR* 238; italic mine). Still expecting that Brett might contact him sooner or later, Jake then sends out telegrams to the Hotel Montana and his office in Paris: "forward all mail and telegrams for me to this address" (*SAR* 238). Afterwards, he focuses on leisure activities for self-healing: swimming, diving, and floating. From these activities one can see some significant changes. For instance, as Ellen Knodt suggests, Jake's opening his eyes while swimming in the dark sea stands in opposition to his "blind like a tick" status in Pamplona (30); Jake deliberately asks for "a glass of lemon juice and shaved ice" before having a whiskey and soda (*SAR* 239). Noticing these changes, Justin Miller commends, Jake's "self-actualization" is exhibited through "the discovery of therapeutic leisure activities" (Miller 63). Donald Daiker notes that Jake's dramatic change represents his "emotional growth and mastery of life" (19).

Alternatively, this paper suggests that Jake's mastery of self is accomplished through his mastery of submission to the triadic Otherness and his resultant transcendence of it. According to philosopher Paul Ricoeur, one's self is passive as it is affected by, firstly, "one's own body," and secondly, "the other (than) self" or "the foreign," and thirdly, the "conscience" (318). In Jake's case, firstly, the act of taking off his swimming suit and swimming naked represents the acceptance of his *body*. Secondly, it is suggested that nature, the "non-human" or "more-than-human Other," plays an important role in cultivating Jake's awareness, taking it to a more fluid level (Alexander 1). In the sea, Jake swims "slowly and steadily" and dives "cleanly and deeply," as if there were no line of demarcation between the sea and his body, only the intimacy of oneness (*SAR* 329).

Next, while floating on the "quiet water," Jake sees "only the sky" and feels "as though [he] could never sink" (*SAR* 241). It is the *foreign* sky that clears all the distracting thoughts that lie in his mind, leaving him a sense of stillness and lightness. Moreover, floating requires that all four limbs are motionless in the water, which signifies the condition of *being in the present*. This status is an effective way to cope with dissociation, a typical symptom of PTSD (Boon and Steele and Hart 4). Through the floatation therapy, Jake establishes his personal space, reconnects his mind to his flesh, and creates his sense of self-value, which results in an increase of appetite: "My God! What a meal you've eaten" (*SAR* 249); and the increase of hobbies: "I like to do a lot of things" (*SAR* 250). Unlike the activity of floating and swimming, which are horizontal acts, Jake moves vertically when diving into the dark sea. According to "The Secret Language of Symbols" in *Symbol Dictionary*, "the sexual nature of man, the vertical line represents the solar phallus, and the horizontal the receptive, female earthly nature." In a metaphorical sense, Jake absorbs masculine energy through diving while

feminine energy through swimming. It is water that makes this blending of energies possible as water commonly symbolizes, as Eric Akyroyd suggests, "fertility, growth, creative potential, new life or healing".

Thirdly, while alone in San Sebastian, Jake has the chance to ponder his Other voice or conscience. This point of view is supported by the incident in which Jake refuses to swim across the bay because he is "afraid of cramp" (*SAR* 242). It is the Other voice that encourages him to return and figure out how to live. At last, Jake realizes that it is only by embracing his wounded body and self, by accepting whatever is left to him and transforming it into something that he can live with, that he can be happy. In this case, one possible solution for Jake is to embrace masochism because masochism makes possible a fracture of "the female/male dichotomy" and "gender-bending," which, as Jake believes, would lead him to become *one* with the (m)other Nature and the (m)other Brett (Thanem and Wallenberg 8).

Holding on to the idea that Brett might come back to him, Jake deliberately sends out two telegrams to his office in Paris and the Hotel Montana in Pamplona so that Brett can always reach him. It turns out that Jake's speculation is right because Brett's message has been forwarded twice, once from Paris and once from Pamplona. As for Jake, he has already predicted that "TROUBLE" will happen: "I had expected something of the sort" (*SAR* 242, 243). Since Brett has abandoned him, Jake could just stay in San Sebastian because Brett's trouble is not his trouble anymore. However, masochism encourages Jake to leave his comfort zone and move toward her trouble. In his message to Brett, Jake deliberately signs off with "LOVE Brett" in order to emphasize that he comes for love's sake despite the fact that she has abandoned him. To Jake, love is masochistic:

> "That seemed to handle it. That was it. Send a girl off with one man. Introduce her to another to go off with him. Now go and bring her back. And sign the wire with love. That was it all right." (*SAR* 243)

When Jake steps into Brett's room, he claims, "the room was in that disorder produced only by those who have always had servants" (*SAR* 245). This emphasizes the replay of their roles: Brett as a dominatrix and Jake a servant. Jake then plays his role by listening to Brett's complaints about Romero and comforts her calmly: "You were probably damn good for him" (*SAR* 245). But once they are out of the hotel room in Madrid, Jake becomes dominant. He takes Brett to have a few Martinis and leads her to Botin's for lunch. After that, he suggests taking her for a ride in Madrid. In the taxi, they sit comfortably "close against each other" (*SAR* 251). Acknowledging that Jake is actively playing both submissive and dominant roles, Brett claims, "we could have had such a damned good time together" (*SAR* 251). Right at this moment, a sudden break presses her body against him. Feeling Brett's body temperature, Jake utters his last line: "Isn't it pretty to think so?" (*SAR* 251).

Due to Jake's ambiguous last line, the ending could take one of two directions: Jake's dismissal of Brett's romantic fantasy or Jake's reunion with Brett. As to the former viewpoint, Mark Spilka declares the death of love between Jake and Brett by claiming, "pretty" is a romantic word which means here "foolish to consider what could never have happened" and not "what can't happen now" (43). Steven P. Clifford argues that Brett's longing for "a relationship with a 'good,' fully functioning man," means that there is a missing part in her last line: "We could have had such a damned good time together…if only you had a penis" (176). Yet another interpretation supporting the latter view is: "We could have had such a

damned good time together…if you had become like this earlier." If Jake had become self-realized by transcending otherness and embracing both the masculine and feminine, perhaps their relationship could have succeeded.

Jacob M. Montie argues that "isn't it pretty to think so?" illuminates a future never spoken of, that "the future remains a mystery not only for the reader, but for Brett and Jake as well" (39-40). Since the sun is "hot and bright" and the taxi is going uphill, there is a sign of hope between Jake and Brett (*SAR* 251). Wendy Martin emphasizes that Jake and Brett's sharing the public space of a bar implies "the possibility of new kinds of relationships for women and men in the twentieth century" (Martin 81). Montie further stresses, Jake and Brett "are by the novel's end the only pair of people left standing" (41). It is suggested here that there is a sharing of power and powerlessness between Jake and Brett in this last scene. The moment at which Brett's body is pressed against Jake while Jake's arm is around her, they are locked together to become *one* because in masochism, actual sex can be replaced by romanticized eroticism (Thanem and Wallenberg 3). Right before this an officer raises a baton in "phallic salute" to them, which changes the atmosphere into a sexual mode (Montie 39). Thus, this romanticized eroticism can function as a kind of sexual intercourse. What is different at this time is that both Jake and Brett are free of "being masculine and feminine, as well as of being both the subject of sexual desire and that same desire's object" (Thanem and Wallenberg 9).

In *Hemingway's Performance Art*, Ira Eliot concludes,

> if there is hope for Jake, that is […] in the image of the homosexual man and the "feminized" male, in the "possibility of a consciousness integrating both the masculine and feminine," in the recognition that "patriarchy as a cultural phenomenon […] can destroy a man's ability to develop his fullest potential." (91)

Indeed, this critique should be applied not only to Jake but to Brett as well, because she represents both the phallic Brett and the mother Brett. Moreover, this is not simply a story about a couple that are defined as sexual and gender Others, but about how they visualize the whole heteronormative patriarchal system as the Other through their performative sadomasochism. To conclude, Jake's mastery of submission is accomplished through his acceptance towards each level of otherness, resulting in balanced masculine and feminine energies and opening up the possibility of unity with Brett.

In the previous section, Eliot suggests that any hope for Jake would lie in a homosexual relationship. However, another kind of hypothetical relationship is suggested: polyamorous relationships that involve Mike Campell as a suitable partner would allow Brett and Jake to consummate their love. Under the prerequisite that Jake's sexually impotent, Mike's flexible personality might allow him to tolerate or accept polyamorous relationships with Jake and Brett. With Mike's supportive penis, Jake's alternative masculinity and Brett's transcendent femininity could remain intact. As to the phallus, it can be shared among the three of them. More specifically, socially, they share the hegemonic phallus of being in the mainstream; for Jake, to remain a member of the mainstream socially he must also do so sexually. Brett and Mike, by virtue of their class and color, are already socially accepted, but romantically Brett is unfulfilled due to the impossibility of physical love with Jake. This can only be rectified by such a relationship. Moreover, Mike also needs Jake in order to complete

his relationship with Brett because he loves Brett, accepts her as she is and desires her happiness, but she cannot let go of Jake.

4.3 Brett

Regarding Brett's transcendence of Otherness, it is earned only by suffering through inappropriate relationships that cause her to recognize the impossibility of denying her true self. Throughout the story Brett has been using abandonment to achieve her desire to be desired by men, yet abandonment serves Brett in other ways as well. Romero's appearance offers an opportunity for Brett to abandon the "childish, drunken heroics" of Mike and Cohn and, on the other hand, to abandon herself in the role of a guilt catcher. After Mike has an altercation with Cohn in public and almost gets into a fight, Brett feels extremely bad about herself and asks Jake not to hurt her more: "Please don't make me feel any worse than I do" (*SAR* 185). She feels "awful" because she can feel Cohn's suffering as well: "I hate his damn suffering" (*SAR* 185). Brett feels guilty for causing Cohn to have an illusion: "you know I do know how he feels. He can't believe it didn't mean anything" (*SAR* 185). In order to run away from this sense of guilt, Brett chooses to fall for Romero.

In so doing, Brett hopes to become one with Romero, and indeed starting a new relationship with Romero makes herself happy even though Romero's Spanish friends are "angry" with her for degrading his integrity (*SAR* 211). Although Brett is "damned bad for a religious atmosphere" and claims that she has "the wrong type of face," she insists on "pray[ing] a little for [Romero] and something" (*SAR* 212). But when she exits the church, Brett claims, "religion never does me any good. I have never gotten anything I prayed for" (*SAR* 213). This implies that Brett has a sense that the relationship with Romero will not last long.

During the fiesta, Brett receives a dead bull's ear from Romero. The cut ear symbolizes the highest honor for the bullfighter, and giving it to Brett represents Romero's affection toward her. However, the present then is "wrapped in a handkerchief belonging to Jake" and left "in the drawer of her bedside table in the Hotel Montoya" (*SAR* 203). This incident shows Brett's dismissal of Romero's affection. Things that seem valuable to Romero do not hold the same value for Brett. In fact, the difference in value system has become a challenge in maintaining this relationship. Brett claims that Romero is "ashamed" of her because of her short hair, that Romero will only marry her when her looks are "more womanly" (*SAR* 246). This would suggest that Romero does not love Brett because love does not require the changing of the other's personal appearance. On the contrary, love encourages the acceptance of the beloved as he or she is, including his or her otherness. Romero does not understand that Brett's short hair represents her New Woman identity. One cannot talk of love without accepting the other's identity. This is why Brett feels "rather set up" and decides to end this relationship (*SAR* 247).

Apparently, Brett could have submitted to Romero's values or try to change Romero's values. However, she chooses to let go of Romero. When Jake comes to comfort her in Hotel Montana afterward, Brett exclaims, "it makes one feel rather good deciding not to be a bitch [that ruins children]" (*SAR* 249). Brett's decision to let go of Romero comes from her conscience, the Other voice of her self. Similarly to the Freudian superego, Ricoeur suggests that this "Other" is "the source of the injunction, is another person whom I can look in the face or who can stare at me, or my ancestors for whom there is no representation, […] or God—living God, absent God—or an empty place." (355). Brett calls this Other as "sort of what we have instead of God" (*SAR* 249). A modern word for it is conscience. By listening to

her conscience, Brett feels guiltless, which is why she feels "rather damned good" after leaving Romero (*SAR* 249). Also, through accepting her Other voice, Brett comes to understand her true self, which leads her to return to Mike: "he's so damned nice and he's so awful. He's my sort of thing" (*SAR* 247). With Mike, Brett is free to be the New Woman who can be a sexual subject; she can regard the male and the phallus as the object of her desire and enjoy the sexual pleasure. With Romero, this role of sexual subject cannot be satisfied because "in an ordinary romance, the object of phallus is the female herself" (Burguete and Lam 326). With Jake, Brett is also free to be whoever she wants to be and on top of that, Brett can engage in role-play and transgender sexuality with Jake. Furthermore, with Mike's support, they can develop polyamorous relationships, opening up the possibility for a more suitable romance with every party.

5. Conclusion

When we perceive something as Other, we stop understanding it and we become afraid of it, resulting in an urge to escape from it. But it turns out that what we are running from is what we are running to, because we can never transcend the Other until we truly understand it, and we cannot understand it until we embrace it. Through Pedro Romero's exhibition of his Spanish masculinity, Robert Cohn comes to realize that there should be no shame in being open to one's own inherent identity—there will be shame only if one attempts to hide it. Cohn then carries out the process of begging forgiveness from Jake, Brett and Romero in order to make him accept the fact that he is imperfect, that he is no one but Robert Cohn, a Jewish American. Jake Barnes's mastery of self is accomplished through his mastery of submission to the triadic Otherness and his resultant transcendence of it. Through swimming, diving and floating in the sea in San Sebastian, Jake's body and mind are cultivated into a more fluid level, which balances the masculine and feminine energies inside him. This urges Jake to move further in his longing: instead of taking the position of the female, Jake transcends this difference by becoming not woman and not man, but both. In his longing for pleasure, pain, and intimacy with the (m)other Brett, his desire is to overcome difference and to become one with her, hence upheaving sexual difference to *become-both.* As for Brett, it is through suffering from the inappropriate relationships with Romero that Brett comes to recognize the impossibility of denying her true self. By submitting to her conscience, Brett dissolves the otherness experienced with Romero and embraces herself as she is: an individual who is not restricted by anyone or anything except her own otherness. *The Sun Also Rises* is not simply a story about characters that are defined as sexual, gender and racial Others, but about how they visualize the heteronormative patriarchy and white masculine ideology as the Other through their performative sadomasochism and how they comprehend and embrace their own inherent identity in order to achieve self-mastery. In this sense, mastery of submission means losing the parts of the socially constructed self that no longer serve you and embracing the parts that do.

As Jacqueline Tavernier-Courbin suggests, "Hemingway's fiction contains numerous autobiographical elements, and his protagonists are often a conscious projection of himself" (Tavernier-Corbin 65). Growing up Hemingway stepped into the male provinces of hunting, fishing, hiking and boxing but his perception toward gender role and sexuality remains, as Mary Hemingway suggests, "androgynous" (Latham, 1983). Throughout his life, Hemingway projected his confusion, fear, interest, and desire on the fictional characters that he created and challenged socially constructed norms through his works. As it has been postulated that the belief system of modern Western civilization "depends upon the preservation of two

interlocking terms: the family and the phallus" (Silverman 98). It is suggested that the fictional character Jake Barnes was created in order to contradict these norms. Besides that, the hidden sexual acts—sodomy and romanticized eroticism—in the novel "remain a polymorphous practice that transcends categories of gender and sexual preference" (Fantina 98). This, in turn, as hypothesized in chapter three leads to the possibility of developing polyamorous relationships. When confronted with the prospect of neither Jake, nor Brett nor Mike being satisfied, polyamory seems well justified. Could it be that Hemingway paves the way for this kind of twenty-first century relationship in *The Sun Also Rises*?

While polyamory is usually defined as the practice of having more than one intimate relationship at a time, Deborah Anapol, the author of *Polyamory in 21st century*, claims that "polyamory is a philosophy of loving that asks us to [submit] to love" (*Psychology Today* 2010). It is about "creating meaningful relationships with more than one person" that polyamory focuses on, which implies that "non-sexual relationships, too, can be polyamorous" (Schereer, 2010). Even though most people would rather submit to the social norm, cultural conditioning, religious pressure or convenience, still, some would like to uphold what they view as the truth about what would bring the most benefit to everyone involved. Lady Brett Ashley, Jake Barnes and Mike Campbell, for instance, are considered as belonging to the latter group. At last, drawing on Anapol's statement that "Love is a force of nature, and sooner or later, nature will have her way with us. Fighting, rather than [submitting] to love, is ultimately a losing battle," Cohn, Brett and Jake can be regarded as the winners of their own battle because they ultimately submit to love (Anapol, 2010).

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Colonial Violence and Anticolonial Primary Resistance in Selected Novels of Le Clézio

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Abstract

Postcolonial writers – from the formerly colonised countries – usually feel more entitled to offer narratives of local resistance against the domination and exploitation of Western imperialism. Existing literatures have revealed that classical French writers with obvious anti-colonial agenda were not exempt from Eurocentric hegemonic penchant. However, much more need to be said about contemporary French writers who wrote about their colonial experiences as victims. This paper focuses on the experiences of violence and anticolonial resistance, mainly in the colonised territories around Onitsha, South-East Nigeria. The study applies Fanon's principles of violence and resistance which preconise defiance within the anticolonial struggle with a view to establishing the anti-colonial reactions permeating Le Clézio's novels, namely Chercheur d'or, Onitsha and L'Africain. The novels present the sympathy of European narrators towards various forms of defiance by the oppressed natives, both individual and collective resistance, through strikes, boycotts and murder. They demonise the colonisers who used excessive force to quash local revolts. Narratives of exploitation and fraud slur the colonisers, who could be qualified as mere capitalists. The texts incriminate capitalists, in the guise of colonial powers, with the post-independence woes of African countries and reveal the conspiracy of Western powers to infantilise and vilify newly independent countries. These contemporary narratives of anticolonial resistance foreground Le Clézio as an enforcer of social justice in a globalized world.

Keywords: Colonial violence, anti-colonial resistance, Fanon's principles, Contemporary French novel, Le Clézio.

"The Polynesians retorted: 'You came with the Bible in your hand; we had the land; today you have the land and we are left with the Bible."
Ferro, colonisation

Introduction

The debacle of African countries was sometimes linked to the burden of new imperialism or neo-colonialism, which, in turn, made the discourses of the old colonialism, very relevant, both to the formerly colonised world or the former colonial powers. The Slave Trade, colonialism and neocolonialism are tantamount to a constant interplay of power and freedom, and in criticism, between colonial and anticolonial discourses. In the postcolonial literary space, there is a plethora of works condemning the atrocities of the colonial administration, which emanate from both writers who belonged to the societies that were victimised in the former colonies and those from among the colonising societies who have either witnessed or been influenced by colonialism.

In this regard, the French literary history strives with a rich anti-colonial literature which started with Montaigne in the 16th century, and was sustained with the likes of Diderot in the 17th, Condorcet in the 19th and Sartre in the 20th (Andersson, 2008: 217). However, can being anti-colonial qualify a writer as postcolonial, considering the problematic of defining who should or could serve as the voice of the oppressed and marginalised societies?

This paper examines the novels of a contemporary French writer, Le Clézio, who chose to be a staunch critic of colonialism in particular and modernity in general. Some of his novels, namely *Le Chercheur d'or, Onitsha* and *L'Africain,* strongly condemn colonial exploitation, the use of excessive force against legitimate local revolts and the continuous greed of imperialist powers that led to the debacle of newly independent Africa countries.

Anticolonial narratives

Both in their 'literarity' and socio-historical context from which they emerged, postcolonial texts narrate anti-colonial movements conducted by indigenous, cosmopolitan and diasporic people. Focusing on the colonial expansion in the nineteenth and twentieth centuries, many postcolonial critics have considered imperialism as a stage in the development of capitalism" (Harrison, 2003: 7), whereby "force and fraud" were used for markets acquisition in the colonised world (Harrison: 13). As a result, many critics, like Fanon believed that the anticolonial war should be fought in the name of universal human values.

A study of Hampâté Bâ's *L'Etrange Histoire de Wangrin ou les roueries d'un interprète africain*, written in 1973, showed the author's insistence on the violent colonial conquest of West Africa between 1900 and 1930 and the machinery of exploitation set up by the colonial administration (Blanchard, 2008: 189). A critique of Césaire's *Discours sur le colonialisme* by Jouanny established that colonialism was dangerous for both the coloniser and the colonised. Under the guise of the Civilising Mission which equated Christianity with civilisation, and paganism with barbarism (Césaire, 10), Africa was plundered economically: "il dénonce

l'hypocrisie qui veut masquer, sous un faux humanisme chrétien" (Césaire, 8), "ce qui n'est que satisfaction de besoins économiques" (Césaire, 9).

Ferro (1997: 15) captures this hypocrisy of imperialism rightly in the following statement: "Imperialism had its root in ideologies, but the ideologies were supported and sustained by more materialistic goals." This Marxist opinion about economic interest as one of the mainsprings of imperialism, including colonialism, was propounded by Lenin in his work *Imperialism, the Last Stage of Capitalism* (1916). Therefore, anti-colonial struggles were really part of global fight against capitalist exploitation. Ferro (1997: 19) states that:

> But if colonization, understood in its narrow definition, did indeed come to an end with the defeat of the French in Vietnam or Algeria, of the British in India, of the Dutch in Indonesia, it is none the less true that Western domination has survived, in one form or other, either as neo-colonialism or as imperialism without colonists.

Therefore, France's resistance to independence in its former colonies and the establishment of special ties with them in the post-independence era testified of an economic strategy of survival and aggrandisement in the new system of neo-colonialist relationships. France was actively involved in the affairs of its ex-colonies with its intervention during armed conflicts and its imposition of political decisions by installing dictators on the people, scuttling electoral processes and even tolerating genocide.

French critics like Catherine Coquio ("Retours du colonial?", 2008: 25) accuses France of derailing the electoral process in Algeria in 1992, and being involved in the Rwandan genocide. Increasingly, literature produced by white settlers, such as Le Clézio, sustained the critique of the Centre culture, from the centre itself. They considered the violence with which colonialism enforced its mission to justify and support the signs of resistance among the colonised and marginalised people. This postcolonial reading of the selected novels of Le Clézio, the 2008 Nobel laureate, focuses on the narrations of both oppression and primary resistance which informs the historical contexts of the colonial period and its aftermath.

The Context of Primary Resistance in Le Clézio's Anti-colonial Novels

Primary resistance, according to Norman (2012), is associated with the concepts of violence, independence and liberation as propounded by Fanon. In Fanonian criticism, resistance is determined by` defiance within the anticolonial struggle through methods such as strikes, boycotts or sabotage. The novels conveyed instances of social and political resistance to colonial power as they treated the struggles against colonial and class exploitation during decolonisation by a class of marginal characters, both from among the colonisers and the colonised, who did not belong to the elite class, during the colonial period, as well as in the face of new imperialism.

Le Clézio's forefathers were from Brittany in France who later migrated to Mauritius. His father was a British citizen. But at the independence of Mauritius, he tied himself to Africa by choosing the Mauritian citizenship, which saw his British passport withdrawn from him. Born in Nice, France, Le Clézio grew up in Africa (Mauritius and Nigeria) and married an African. His

novels, *Onitsha* and *L'Africain,* confirmed that Le Clézio moved from Nice to Nigeria along with his mother and brother when he was eight years old to join his father who was serving as s surgeon of the British army in Nigeria.

Le Clézio's stories lean on the remote journeys he made and the places he visited. His studies, service and work took him back to France, the United States, Thailand and Mexico. He lives between New Mexico, Mauritius and Nice. *Le Chercheur d'or* (1985*)* is set in Mauritius and was inspired by the life of Le Clézio's grandfather. *Onitsha* (1993) reveales a French mother's disillusion with the battered continent of Africa she discovered, the hatred, meanness and failures of the settlers' community, and preparation of the people of Onitsha to revolt against the British colonial power.

Le Clézio's works help to disentangle that generalising tendency of the Centre and the Periphery. *L'Africain* (2004) is an attempt to portray a father that was not well known to the narrator but who was able to share his vision of a wild world, peculiar to Le Clézio's works. The father died in the early 1980s when he had already noticed how the powerful nations had tactically forgotten the continent they had exploited.

The analysis in this study interrogates the anti-colonialist perspectives of the writer through the depiction of the colonisers' misdeeds, the suffering of the colonised people, along with the negative effects of colonialism on the colonised.

Sympathy for Local Revolts

Anticolonial resistance in postcolonialism consists also in the (re)presentations of resistance through confrontations between the marginalised colonised subjects and the dominant European settlers. From one novel to the other, Le Clézio's narrative tone explicitly justifies local revolts by indigenes whose weapons were no match for the Europeans'. In *Le Chercheur d'or* (64), workers who had no food to eat, even after the last harvests, vented their anger by burning some colonial plantations.

The oppressed were pitted against the oppressors, with the former gaining the upper hand. Le Clézio's narrators are identified with the oppressed in the narration of the deserved tragic and excruciating end on a white field manager during the peasants' rebellions. Direct comments from Alexis, the white narrator, portray Dumont as a sadist who is used to beating workers and stealing their pays. Deservedly, he is beaten and thrown into a furnace by the oppressed Indian workers (*Le Chercheur d'or*, 67).

The narrator's silence about the anticipated reaction (*Le Chercheur d'or*, 351) from the police and the army, which, according to Fanon (*The Wretched of the Earth*, 29), were "agents of the colonial government (who) speak the language of pure force" was evident of his engagement to the cause of the oppressed. The novel *Chercheur d'or* focuses on the punishment of the oppressor rather than the repression of the oppressed. Revolts are targeted not at the colonial society in general, but at the exploitative capitalist colonialists within it who perpetrated atrocities. However, when a repression is mentioned in subsequent lines of the novel, it takes the reader far back to the past of slavery, which is rather meant to sanction the colonial wickedness and the brutality: "Mon grand-père était marron, avec tous les Noirs marrons du Morne. Il est

mort quand on a écrasé ses jambes dans le moulin à cannes, parce qu'il avait rejoint les gens de Sacalavou dans la forêt." (*Le Chercheur d'or*, 257).

The strategies deployed by the lumpen bourgoisie of peasants were insignificant as their violent reactions were spontaneous and unplanned. However, their struggles were not futile. Even if such rebellions could not secure freedom, let alone independence, they successfully inspired fear within the colonial class that felt insecure in spite of the presence of the colonial security system, of the army and the police. Le Clézio aligns with Fanon's recipe of violent struggle that aims to terminate any sort of enslavement of a group by another group.

Other threats of violent anti-colonialist protests are reported in *Le Chercheur d'or*. Alexis, the narrator and main character of the novel, learnt from his sister Laure's narration that, when he was away in 1913, a group of Indians and Blacks assembled in front of the railway station, ready to protest against the Whites. Intelligence reports made the 'white' colonial administrator not to show up that day (*Le Chercheur d'or,* 314). Thus, colonial oppressors were living in fear and dreaded local manifestation of violence.

An industrial reaction by the colonised workers brought to the fore the wickedness and insensitivity of the white employers, whose factories were responsible for numerous casualties among the indigenous workers. After a storm in the Boucan – at Phoenix precisely – the roof of a sugar factory fell and killed hundreds of local workers (*Chercheur d'or*, 92). The survivors became homeless for whom refugee camps were built by the British administration. However, the 'wicked' system ordered its army to chase away people who were not officially covered by the British government:

> Les soldats anglais ont encerclé le camp des réfugiés, à la Rivière Noire. (…) Ceux dont les papiers ne sont pas en règle devront retourner chez eux, dans leurs îles. (369).
>
> The English soldiers have surrounded the refugee camp, at Riviere Noire (…). Those whose papers are not in order shall go back to their places, their islands.

While the novels fail to show systematic and well-organised local resistance, their obvious accomplishment lies in the realistic and incriminating portrayal of the brutality exerted on the indigenes by the colonial administration.

Brutality of the colonial system and violent

Like Fanon whose subversion was meant to reveal to humanity the brutality of colonialists over innocent people, Le Clézio urges the reader to see Africa as a new land, maltreated by the modern world, which is, actually, the barbaric continent. As cited by Ferro (1997), Diderot stated that the European colonists' aggression made the colonisers more barbaric than the people whom they wanted to civilise. Colonial brutality is revealed through the thoughts of the narrator's French mother, whose opinion about Africa was greatly improved and influenced by her husband working as a tropical medical doctor in Africa:

> Je sais seulement que, lorsque ma mère a décidé de se marier avec mon père, et d'aller vivre au Cameroun, ses amies parisiennes lui ont dit : "Quoi, chez les sauvages ?" et qu'elle, après tout ce que mon père lui avait raconté, n'a pu que

répondre : "**ils ne sont pas plus sauvages que les gens à Paris** !" (*L'Africain*. 60)

I only know that, when my mother decided to get married to my father, and to settle down in Cameroon, her Parisian friends told her: "What, with those uncivilised?" and having listened to what my father told her, she could only answer: "**they are not more uncivilised and wilder than people in Paris**!")

Repression and oppression characterise the colonial system. In North Africa, the colonial army was merciless against their opponents. They killed people and destroyed lands in a bid to assert their authority, and thereafter colonised them and exploited their land. With the fight and gallant death of the Desert Arabs in the novel *Desert*, Le Clézio aligns with Fanon on the necessity to fight colonial domination and for the colonised to liberate themselves (Souleymane, 2015).

Onitsha exposes historical references, tales of repression, which epitomised the intolerant and brutal attitude of the colonial system towards the local Nigerian population of Aro and Onitsha. In 1901, British forces, supported by local soldiers and porters, reportedly attacked Aro Chukwu and crushed the Aro defenders mercilessly, whose spears and swords were no match for the canons and the burst of the Maxim machine-gun fire (*Onitsha*, 244).

Another revolt was also mercilessly quashed in Onitsha. The victims were convicts who were mobilised to dig a swimming pool for the District Officer, Mr. Gerald Simpson, without payment. Having worked under the harshest conditions, under the sun and without food nor drink, the convicts, who were chained like slaves, decided to revolt after a wall of the pool fell on them (O. 234). The enchained convicts could not escape the falling wall. Rather than being prevailed upon as opined by the European mother of the narrator, the convicts were simply shot by Lieutenant Fry's regimen (*Onitsha*, 235, 237). The narration shows that the killing is unnecessary; it is a sheer display of wickedness and racism.

Moreover, the presentations of rebellion against the oppressive and violent colonial system in smaller communal units sharing the same issues are a far cry from Fanon's appeal for an organised reaction. The revolts are always spontaneous, weak and easily suppressed. Although this military weakness highlights the inferiority of the colonised, it mainly foregrounds the wickedness of the colonial system.

Like Fanon, the narrator's father dreamt of the rebirth of Africa, free from the colonial shackles and pandemics (*L'Africain,* 96). This explains why the father is excited about the liberation struggles in Africa: the Kikuyus for the independence of Kenya and the Zulus against racial segregation in South Africa. Every insurrection is a source of hope. When the Algerian war broke out, he was scared that his children could be mobilised to the French Army to support a system he loathed. By the time he died, most African countries were independent. He, however, noticed how the former colonial powers abandoned the continent which they had exploited. Colonial abandonment after exploitation is an important theme in postcolonial literature.

Economic Exploitation and the Fallacy of the Civilising Mission

On the merits of colonialism, according to Rodney, anti-colonialists argued that colonialism was characterised by exploitation and oppression, while colonialists saw that colonial

governments did much for the development of Africa and the benefit of its people. While bourgeois (colonialist) intellectuals argued that the benefits of colonialism outweighed the pains, postcolonial writers responded that the supposed benefits of colonialism to Africa were not only amazingly small, but also that European innovations in Africa, such as modern medicine, clinical surgery and immunisation, as well as social services such railroads, schools and hospitals, targeted the needs of its own society, particularly those of the bourgeoisie and the middle-class settlers.

Likewise Le Clézio, like many Marxist theorists, denounced the criminal nature of colonialism and imperial expansion. For him, colonialism was a mere avenue for economic exploitation in all the colonies. For instance, Gerald Simpson, as a District Officer in Onitsha, engaged black prisoners as free labour to dig a swimming pool in his garden for other members of his colonial club (*Onitsha*, 83).

Sabine Rhodes was the archetype of individual European entrepreneurs who believed that colonisation should be enjoyed while it lasted. He therefore opposed the narrator's parents who openly voiced their opposition to the colonial system. Geoffroy, the father, was eventually relieved of his colonial job because he failed to understand what Sabine called colonial reality, how things were and not how they should be seen:

> Je ne dis pas qu'il (Geoffroy) a tort, ni vous (Maou) non plus, mais il faut être réaliste, il faut voir les choses comme elles sont et non comme on voudrait qu'elles soient. Nous sommes des colonisateurs, pas des bienfaiteurs de l'humanité. (O. 196-7)
>
> I'm not saying that he was wrong, you neither, but we should face the reality and see things as they are, and not as we wish they should be. We are colonisers, not benefactors of humanity.

Moreover, as revealed by Fanon (1952: 87), many Europeans, either on official mission or for private reasons, saw Africa as a land of opportunities:

> If one adds that many Europeans go to the colonies because it is possible for them to grow rich quickly there, that with rare exceptions the colonial is a merchant, or rather a trafficker, one will have grasped the psychology of the man who arouses in the autochthonous population 'the feeling of inferiority.' BSWM 108

Likewise, the narrator's father in *L'Africain* (58) lampooned colonial settlers whose sole aim was to do business and get rich swiftly, as the colonial machinery was put in place for economic exploitation. Authoritarian and inflexible with his children who embodied European values though, the introvert father had a warm relationship with his African 'brothers', who worked with him, at the hospital and at home (*L'Africain,* 89-90). His new African identity contributed to his profound hatred for colonialism in all its ramifications. In 1954, as he was in Morocco where an uncle was the administrator of an agricultural propriety, the father got enraged by a French bus driver who insulted an old peasant. Since the farmer could not afford his fares,

the driver asked him to get down. The father's *displacement,* commonly regarded in psychoanalysis as transferred aggression (Tyson, 1999: 13), was a case individual resistance through cultural displacement. The father transferred his fear, hurt, frustration and anger against the colonial system onto the bus driver, who is a less threatening symbol:

> Son commentaire s'étendait à toute l'occupation française dans ce pays, qui empêchait les autochtones d'exercer le moindre travail, fût-ce celui de chauffeur de car, et qui maltraitait les pauvres. (*L'Africain,* 95)
>
> His comment stretched to the whole French occupation in that country, which prevented the natives to get any job, including that of a bus driver, and that was maltreating the poor. [Our translation]

The narrator used the father as a foil to the typical exploiting whites, all in a bid to exonerate his own family from the evil of colonialism. While in Guyana, the father noticed that the native Indians did not benefit from the sugar industry. He became obsessed and traumatised by the image of two children suffering from parasitosis, which transposed the image of an Amerindian world disappearing under the effects of sicknesses, fear and violence (*L'Africain,* 52).

In *Le Chercheur d'or,* the exploitation of the local population came in the form of making the natives to work in the sugar cane plantations: ''Ils sont presque nus, pareils à des géants, la sueur coule sur leur dos noir, sur leurs visages crispés par la douleur du feu. Ils ne disent rien." (20). In this passage, although the plantation constitutes a private venture owned by Ludovic's family, it epitomises colonial exploitation and oppression.

Like in *Desert* (377), where it is observed that the whole colonial adventure was masterminded by the capitalist business world, in *Onitsha,* Le Clézio unmasks the big petroleum companies, namely Gulf and British Petroleum, as the perpetrators of the economic exploitation in Bonny Island (242) and active participants in the Nigerian civil war, the aftermath of which was the pictures of famished children, dying of kwashiorkor: "Les photos des enfants foudroyés par la faim, leurs visages enflés, leurs yeux agrandis. La mort a un nom sonore et terrifiant, *Kwashiorkor.*" (279). The focus being on the control of the oil wells, little attention is paid to the gloomy pictures of distressed and dying Biafra population: "Pour la mainmise sur quelques puits de pétrole, les portes du monde se sont fermées sur eux." (279).

As the Civilising Mission was deployed in such institutions as colonial administration, the educative projects of assimilation and missionary Christianity were tagged as a farce imbued with colonial hypocrisy. For instance, religion was the argument brandished by France to support the Igbo during the Biafra War (*L'Africain*, 85)

The narration of the Nigerian Civil War was an indictment to the Christian Mission. Le Clézio shows that although France was well aware that the Igbo were rebellious against the colonial government, this imperialist nation supported them against the Federal Government of Nigeria during the secession war. France claimed that they had to defend a band of Christians against Muslim invaders. Christianity was only used as a smokescreen knowing that Igbos were earlier judged by the same Europeans as animists and fetishists. The main objective was to help secure and later exploit the oil wells that would fall under Biafra territories.

The lack of care and consideration for the welfare of the local populations explained the variety of post-independence crises witnessed in the former colonies. For instance, the national boundaries carved out did not follow ethnic and tribal lines, but were made according to colonial economic and administrative convenience. Le Clézio supports Rodney who argued that it was wrong to believe that colonialism modernised Africa politically through nation states:

> What came to be called tribalism at the beginning of the new epoch of political independence in Nigeria was itself a product of the way that people were brought together under colonialism so as to be exploited. It was a product of administrative devices, of entrenched regional separations, of differential access by particular ethnic groups into the colonial economy and culture. (287)

Le Clézio explicitly presents situations and events that prove that the Civilising Mission was unjustified. In a Marxist spirit, he agrees with Rodney (290) that capitalism and colonialism create the suffering and instability of the post-independence nations. The Civilising Mission was rebranded after the independences into multinational imperialism.

Post-independence Africa and Neo-colonialism in *L'Africain*

Post-independence and neo-colonialism are Le Clézio's major preoccupations in the novel *L'Africain*. After gaining their political independence from the colonial powers, the formerly colonised nations were confronted with a new set of issues which were somehow corollaries to the colonial relationships between the Centre and the Periphery: migrations, neo-colonialism and other traumatic experiences. The term neo-colonialism applies to the survival of Western domination, seen in the interference in the politics of the newly weak nations or economic exploitation. Fanon warned about the danger of the indigenous middle class of 'native intellectuals' stepping into the shoes of the colonial masters.

Like Fanon, Le Clézio sees the need of the construction of national consciousness to counter neo-colonialism and fight imperialism. In a single paragraph, the narrator of *L'Africain* unveils three issues. First, he accuses Western governments – especially France and Britain – of supporting and installing 'native intellectuals' as tyrants in control of African nations with the likes of Bokassa in Central African Republic and Idi Amin Dada in Uganda. Secondly, the West intentionally encouraged emigration in order to flood Europe with cheap labour. Finally, Africa was abandoned to itself to face pandemics, including the dreaded Acquired Immuno-deficiency Syndrom, after the continent was weakened by centuries of European domination and exploitation with the *Slave Trade* and *Colonialism* [emphasis mine] (*L'Africain*, 96-97).

For the father of *L'Africain*, modernity, which was brought to the colonies and dangled as the gain of colonialism in Africa and other colonised territories, did not live up to its expectations. It brought about vices such as corruption, greed and violence. It also caused the destruction of the African flora (*L'Africain*, 97).

In the novel, neo-colonialism also accounted for one of the greatest genocides of the century, namely the war of Biafra, which resulted from the attempts by various groups to control the oil wells in the delta region of Nigeria. The narrator indicted a European oil company which financed the war to secure its economic interests. He echoed that France interfered beside the

Biafra insurgents, while the Soviet Union, Britain and the Unites States supported the Federal Government. Several interpretations were given: it was a conflict between Christians and Muslims or between nationalists and capitalists. It constituted an opportunity for the developed nations to sell ammunitions to both warring factions. They sent mercenaries to the rebels. Millions of people became stranded, without provisions or drugs as the fallout of this post-independence conflict, neo-colonial interventions of multinationals and imperialistic Western powers (*L'Africain*, 97-99), which was expatiated by the intertextual reference to Achebe's poem *Noël au Biafra*.

The narrator frowns at the hegemonic Western media's attempt of vilification and infantilisation of a newly independent African country. The narrator laments that Nigeria was being shown to the world for the first time, not for any good reason, but as a post-independence country in limbos and dying. Accusing fingers are pointed at the West for attempting to prove the relevance of the 'Civilising Mission' and the need for Africa to partner with the civilised world to avoid such inter-tribal bloodshed:

> J'ai vu ces images terribles dans tous les journaux, les magazines. Pour la première fois, le pays où j'avais passé la partie la plus mémorable de mon enfance était montré au reste du monde, mais c'était parce qu'il mourait. (*L'Africain*, 99)
>
> I saw these terrible images in all the newspapers, magazines. For the first time, the country where I spent the most memorable part of my childhood was shown to the rest of the world, but it was because it was dying. [Our translation]

Another way for the Western countries to retaliate or punish former colonies is to deny citizenship to Africans. It is even applied to Whites who affirmed their affiliation to some African countries. The narrator's father is victimised as he sees his citizenship withdrawn when Mauritius gained independence, regardless of his white British and French affiliations, in spite of all the decades spent in Africa, serving the British colonial system (*L'Africain*, 100). His resistance, which was personalised and individualised, was destined for failure vis-à-vis the repressive apparatus of the colonial system.

The father and his son (the narrator of *L'Africain*) manifest Fanonian anti-colonial nationalism in view of their reactions against neo-colonialism. However, that anti-colonialism does not translate to violent responses as advocated by Fanon. They wage a psychological war. Both show resentment for the colonial system, as well as the neo-colonial attitude of the Western powers. The post-independence events are very disappointing and unbearable to the father. He is all the more traumatised that he longs for a new world, an island, devoid of colonial experiences and its sequels. But he is all the more shocked that he lost the desire to speak till his death. He also repells all his past colonial experiences deep down his personal unconscious so much so that he even forgets that he had ever been a medical doctor:

> Il cherchait un autre endroit, non pas ceux qu'il avait connus et où il avait souffert, mais un monde nouveau, où il pourrait recommencer, comme dans une île. Après le massacre du Biafra, il ne rêve plus. Il entre dans une sorte de

> mutisme entêté, qui l'accompagnera jusqu'à sa mort. Il oublie même qu'il a été médecin… (*L'Africain*, 100)

Conclusion

The selected novels explore the truth about the West and their own complex experiences in Africa. The Civilising Mission was a sham because the key motive for colonialism was the thirst for wealth by capitalists, not a clash of civilisation. From a beautiful continent of happy, simple and sincere people, Africa had become a land of hardship, death, dislocation and displacement for most Africans due to an unscrupulous and continual exploitation.

The presentation of marginal characters imbued with hybridity, 'subalternity' and cosmopolitanism has enabled the study to investigate various representations of liberation and challenges to existing dominant orders (mentality, class, and the like), which affirms the writer's strong disapproval of colonialism in Africa. Although Africans could not match European capitalists' power, they should not stop resisting any form of oppression and exploitation. Notwithstanding the lack of an overall commitment to the dismantling of all effects of colonialism by the narrators, the remaining works of Le Clézio still need to be examined for further understanding of his postcolonial project.

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