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From The Editor

The International Journal Of Media, Culture and Literature, published biannually by the School of Foeign Languages at Istanbul Aydın University, Istanbul, Turkey, is an international scholarly journal in English devoted in its entirety to media, culture and literature.

The International Journal Of Media, Culture and Literature is committed to the principles of objective scholarship and critical analysis. Submissions and solicited articles are evaluated by international peer referees through a blind review process.

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Nur Emine KOÇ, Phd
Necmiye Karataş, Ph.D.

"Faded into Mist": George Orwell's 1984

Karwan Mohammed Salih MRashid

"Everything faded into mist. The past was erased, the erasure was forgotten, the lie became truth", (Orwell, 95).

Abstract

In the light of Pierre Nora's contribution on memory studies and Hanna Arendt on totalitarianism, this article explore the function of memory in 1984. Arendt believes that memory is dangerous for the totalitarian powers, that is why they deliberately tackle memory for the sake of their present interests. Nora states that some issues have energetic power and those subjects are capable of retrieving the past memories. In Orwell 's 1984 past memories are (ink, book, diary, and pen) are prohibited. I argue that the past memory of Oceania is dangerous for the party that is why the party in 1984 in a minute by minute manner distorts and falsifies past memories of the individuals who live in Oceania. The reason is that controlling memories are connected with the identity and unity of the Oceanian community and it is the source of social staibility. The memory is not what the party desires for that is why it is melted into mist by the party. Instead, the BigBrother invents a new type of memory that fulfills the party's ideological aims. For the implementation of the new memory, media is used.

Keywords: *Memory, Past, Totalitarianism, Media*

Over the past decades, there has been a concern about memory in the field of humanities. Studies of memory have resulted in an incredible extent of remarkable works, which pave the way to establish new areas of study (Vinson 2010), (Grainge, 2003), (Hoffman, 2000), (Huyssen, 2000), (Möckel-Rieke1998). Memory is a broad field of study; it concerns widespread sorts of writing such as autobiography and individual memoirs that most writers of fiction have tried. Pierri Nora, a French historian, in his seminal work, Lieux de mémoire, claims that in a particular period

of history, memory shapes the social and cultural climate. Nora calls this as a turning point that the awareness of a cut-out with past involves the realization that memory and the past have been ruptured, ruptured in a way to form the issue of memory. For Nora, in the modern period the memory is absent; instead, there are memory sites because the real atmosphere of memory no longer exists, his intention is to show that the only forms of the past that exist as the memory sites are historic buildings, archives, monuments and museums that have supplanted the real memories. He calls this as the living memory of the societies of pre-modernity. Nora suspects that the reason behind constructing modern memory sites is to compensate a deficiency of consensus and unity among the modern societies. Nora also believes that memory as identity and as a way of self-discovery fades away. As a result of the massive influence of new memories, people do not see memory as identity and neglect or forget their past. Nora gives the disappearance of the peasant culture as an example of the memory-collapse during the wake of modernity, (Nora, 1989).

The importance of memory continues to be crucial in the postmodern period. Eva Hoffman, scholar, and writer, calls our period as the era of memory, this does not mean that memory becomes influential only in this period; in fact, memory has been with humanity for a long time. What makes this age as the era of memory or in which way this era different from previous ones? The answer may be that memory has both a cultural and a natural life. Memory arises as a problem with the period of modernity and there is a relationship between memory and modernity, as the period has been claimed for its momentous and revolutionary changes, memory has become a significant issue. Memory basically entails a questioning of the past. The past establishes the human existence and deals with the basic facts of human understanding that leads to perceiving the world. In other words, memory and history are crucial for human beings. Memories of the past have a great impact on the contemporary issues. Richard Terdiman, who calls memory as the "present past," indicates that when people talk about memory, the immediate meaning of memory is the past experiences. Terdiman regards our period as the period of "memory crisis"; memory has become a complication. The connections of the societies with their pasts are problematic and doubtful particularly in Europe. In the modern Age, memory has become a complicated issue because the old forms of tradition --how people made meaning and how they connected with the past, present, and future-- were disrupted in a massive way as a result of urbanization and industrialization (Terdiman, 1993). In the light of these contemporary theories about memory, I want to discuss how the totalitarian state in George Orwell's 1984 deals with personal and collective memory and why memory matters for the Party. I focus on the question what makes memory so powerful that the totalitarian rulers try to destroy or reconstruct all the traces of past.

The past has a pivotal role in establishing individual identity and in a larger scale collective identity. Peter J. Verovšek, scholar and writer, expresses that in each country collective memory is an essential factor for stabilization of the society. It is a source of social and political integration and also, it establishes a common identity among communities. (Verovšek, 2014). The central factor for the formation of identity is the past. Linking the past memories of a group with its identity has been studied by scholars. In his theory of "collective memory", Maurice Halbwachs claims that memory works as a mechanism to unite people and cement identity. Nietzsche and Locke believe that the collective identity of a society is rooted in its collective memory. Many other scholars confirm the role of the past memory in forming the present identity; for example, Marya Schechtman, scholar and writer, claims that the past memories are linked with individual's identity, (Schechtman, 2010). Memory is a crucial element for controlling a society; as Hannah Arendt states "Memory is so dangerous for totalitarian rulers." So, controlling memory of people is the number one priority of the totalitarian regime of BigBrother. Past erasure is one of the issues that Orwell focused on in 1984. The theme of erasing the past and constructing a new memory can also be noticed in reality. Totalitarian rulers have tried to bring out a new kind of memory of the past so as to form a new type of identity. Hannah Arendt states that the totalitarian regimes of the twentieth century took the issue of the past into much consideration. For Arendt one of the methods of securing hegemonic power is to control the past of a nation. Stalin's attempts to falsify the history of the Soviet Union is the best example. In 1938, Stalin rewrote the history of Russian Revolution and it was not just a simple rewriting but it was erasing and wiping out any undesirable events and figures. Any official documents, books, authors, and readers were not a coincidence with the interests of the Stalin's regime came to an end by the regime, (Arendt, 1976, 411-13). Erasing and denying the past memories can be noticed, as

Uhl and Golsan show, in different countries of the Western Europe such as Italy, France, and Austria, such countries deleted or denied their past when they were in cooperation with the Nazi regime. These countries erased the dark sides of their history of violence and repression after World War II. The same thing happens in Orwell's 1984. When the party finds that there is no correspondence between the party lines in the present with the past, they start to change or erase the past documents in order to fit the situation of the present. For example, Oceania and Eastasia are neighbor states and they live in peace together, but they were enemies several years ago. In the official documents, being an enemy with Eastasia is denied by the BigBrother's regime. The totalitarian regime of 1984 wipes out the events of the past on account of the fact that the past does not meet its interests of the present.

In the ideological project of the party, erasing of past is taken into consideration in an extensive manner. Erasing past of Oceania and its mutability are regarded as one of the sacred principles of INGSOC-- the ideological principles of the party (Orwell, 31). What makes the memory so crucial that totalitarian powers erase it altogether? The party erases and alters the past of Oceania for two apparent reasons. First, depending on John Locke's ideas on memory; there is a marginal relevance between memory and identity. Memory portrays the deep-roots of humankind, lack of memory in individuals makes them lose identity and the meaning of the life. The party's deliberate intention of melting the past into mist is that the party wants people to lose their individual identity. Instead, the party effectively imposes its own favored meaning and principles on the people of Oceania. The second reason, the party's purpose behind constant changing and erasing of Oceanian collective memory is to receive and secure its complete support of the "proles" (ordinary people of Oceania). Past erasure is one of the most influential means to take over individuals to show their willingness to the party. In 1984 the past is not only changed but it is destroyed as well. Memory (collective, individual) and the past embody the essence of a nation. Both memory and the past have a starring role in preserving unity and identity of the community, so they become the prime target of the BigBrother. Through controlling the collective memory of Oceania, it becomes effortless to capture the individual memory of Oceanian citizen. People's memory in 1984 is dominated by the party's ideological project and everything becomes in favor of the party. What the

party desires for gradually becomes the reality for the people. For example, the party says that Oceania has never been an ally of Eurasea (neighbor state of Oceania), but this is an obvious lie, because Winston knows that Oceanian and Eurasia were allies four years ago. This reality exists nowhere except in Winston's memory, then this complete lie becomes true forever and it is inscribed in the history of Oceania. That is what the party's ideological project is about, it is called "Reality control" (Orwell 41). This is the absolute reinvention of the past. That is why the party permanently distorts every trace of the past for the sake of constructing a new past that fulfills the interests of the party.

"Memory hole" is one of the mechanisms that the party uses to wipe out the past memories of Oceania. It refers several holes in the Records Department in the Ministry of Truth in the Big Brother's government in 1984. It works as a mechanism for destroying any historical documents that do not fit in the party's ideology. It is a place where records, photographs, and transcripts of the past are "devoured by the flames", "vanish in a flash of flame" (Orwell, 47, 283). It is a place wherein a single minute, the undesirable traces of past of Oceania "crumbled into ashes" (Orwell, 90). The memory hole is a systematic method to erase and abolish memory and historical documents of Oceania. The same mechanism is used in our age; Thomson a CEO from John Brich Society draws a comparison between the "Memory Hole" and the Internet, he states that the Internet functions as the memory hole. He gives an example of an American woman activist; Victoria Woodhull, she was the leader of woman's suffrage in America, and she was also the head of the American section the of Communist International. But if one looks up her name on the Internet (Wikipedia for example), one realizes that Wikipedia excludes the fact that she was the head of the communist section. Nowadays scholars and students use the Internet extensively for their academic research, so what Thomson argues is very important. Information and data are easily handled by those who own the Internet. The ultimate purpose of the memory hole by the party is that to erase any information in the old archive, books, and newspapers that contradict the "new truth" of the party. If the totalitarian regime changes its ideological line, people will not be able to find any clues in the past to oppose the "new truth". The Thomson's analogy of the "memory hole" with the Internet indicates that both work as a mechanism for hiding, distorting and erasing historical facts.

Keeping the past in dark by the party leads the majority of people not to realize the way of the life before. Consequently, this leads them to satisfy and appreciate their current life under the BigBrother's party. One of the party's key aims at continual rewriting and falsifying the past is to ensure its fascist regime's stability (Orwell 243). Alteration of the past allows the party to portray the picture of Oceania with the best possible color of the party. Most of the people in 1984 have no clues about the life before the party. If the mass people do not have any knowledge about their past and their life few decades before, it would be impossible for them to compare their current lives with the past. It is impossible to understand how the party has reshaped their lives. In this case, people are left with a blurred vision, so they will never capable of comprehending that the party oppresses them in a consequent manner. As a result, not only people never dare to rebel against the party but they keep on working according to the party's schedule. The party systematically works on dealing with the past; there is an organized body to alter historical documents. The Records Department in the Ministry of Truth is an independent part. The primary job of this department is to remodel and alter the past (Orwell 51), it is the place where the party not only monopolizes all the documents but destroys as well. The party attempts to ruin and rule the entire domain of the history. The Records Department has another substantial job to do; transferring the reconstructed past into community through its media channels and powerful propaganda. The party takes media into strong consideration; it is the path that all its falsification and alteration of history become an everlasting truth. Through the multifunctional "telescreen," it publicizes all the documents. Textbooks of schools, films, newspapers, plays, novels, music and entertainment shows, all these are unendingly spread to the citizens of Oceania as reconstructed documents. The media makes the mass population not only helpless and powerless but also enslaves them and deprives them of rationality, intellectual and cultural resources.

One of the important techniques of imposing new memory is through Propaganda. Propaganda is one of the methods that the party broadcasts its falsifications and fixing them in the mind of people of Oceania. In 1984, the party extensively utilizes the media to propagate for its interest. The party's political project to adopt propaganda not only for controlling behavior or attitudes of mass population but the way they think and believe as well. Beside the "minitrue" there is another department "Fiction Department", it

is a place where Julia, Winston's beloved works. Both of the departments broadcast propaganda in dissimilar ways. Yeo classifies two different kinds of propaganda that are distinctively adopted by the party. The first one is propaganda about real things, this type indicates making lies as facts; this includes the past records of history and news reports about the continuous war of the inner party with outer party and other states, then publishing them in the "Time" or on the telescreen to the mass population of Oceania. The disciplined mass population is driven to believe and regard those lies as real facts. The only purpose behind broadcasting propaganda may be that BigBrother wants to make his citizens appreciate their current state and leads them to consider their contemporary condition is better off than before the BigBrother comes to power. The Ministry of Truth where Winston works in, the only basic task of the ministry is to use all the means of press audio-visual, including books and telescreens programs to manipulate and control the mind of the "proles" of Oceania. The second type is propaganda of fiction; this type is mostly broadcasted by the Fiction Department, this department produces fictional stories with fictional characters to entertain the citizens of Oceania. For instance, Comrade Ogilvy is a fictional character who is made by the department to be a model in order to be followed by the ordinary people. Indeed entertainment is not the aim, but all the fictional characters serve BigBrother. The impact of mass propaganda leads the "proles" of Oceania to consider these fictional figures as real characters, (Yeo, 2010).

All the Party's official organizations partake in the process of updating the past in a continuous manner. Monopolizing past of Oceania is a marginal part of the Party's ideology because minute by minute and day by day (Orwell, 47) updating of the past warrants the party to legalize its domination. Winston, who works in the Records Department, admits that he knows how all the alterations are made and he knows how the party enjoys the potential advantages of altering the past, but he does not understand why the party fabricates the past, (Orwell, 91). The Records Department regularly and steadily modifies the past for the sake of the party's ideological ends. Whenever there is a discrepancy between reality and the ideological statements of the party, the department changes all traces of the statements. The reality itself is distorted by different techniques of brainwashing namely "doublethink". Doublethink means to believe the distortions and lies of the party and regard them as truth, it is a vast system

for cheating and tricking the mind of human, it means to believe two contradictory ideas at the same time; for example, the word blackwhite, as many words of Newspeak has two mutually contradictory indications, besides the actual fact of black is not white, but claim and believe that black is white. For the members of the party, black is white, to know this as a fact and to forget that anyone has believed the opposite. Even the names of the ministries in 1984 entail the idea of doublethink; Ministry of Peace concerns with war, Ministry of Love concerns with torturing people and Ministry of Truth deals with propaganda and lies, (Orwell, 240, 253).

Through persistent distortion of both the reality and the past, the party is able to stand firm that the party and its statements have never been incorrect. The party's hegemonic power over the past makes it beyond the bounds of possibility to challenge the BigBrother's party. When the memory of people is destroyed by the falsification techniques of the party, the party takes the center stage of the community to prove that the present condition is the ideal state that Oceania has ever been into, as Winston says while he speaks with Julia, his beloved, about the process of falsification. Winston says that without an endless present nothing exists (Orwell 178). The present is everything for the party. Winston's speech refers that the present is the most essential and influential weapon for the party to dominate its power over the people by destroying the past of Oceania, because the present is the most effective mean to destroy the past and guarantees the future. The party employs the ideas of memory and past to lay an absolute and irreducible gap between a horrible state of Oceania before the party came to power and bright utopian of the present with the BigBrother. The party invents its own history; the majority of people at Winston's age do not know about the life before the party. Majority of Oceanians only know from the invented lies in the history books of the party. In the history books, the party is everything, every improvement, invention, and victories are ascribed to the party. The party claims that the aeroplane is one of its inventions (Orwell 104). But Winston is sure that this is a complete lie because he saw aeroplane in his childhood before the party came to power. Winston reads the school's history textbook that he lends from his friend's child. In a paragraph about London, it describes London in this way; before the party's revolution London was dirty, miserable, dark, no enough food for people to eat and everything from land, money, power were controlled by capitalists (Orwell 102). The telescreen continually releases statistics

to convince people of Oceania that their current situation regarding food, house, clothes, health, education, and happiness is better than before the revolution of the party. It can be figured out from the conversation between Winston and an old man at a bar, that life before the revolution of the party was better than current state under the party's reign. Winston starts to refer to what being said in the history books about life between the current situation and before. Life, as it described in the invented history books of the party before revolution life was terrible, people experienced social injustice, lack of food, and oppression. But in fact, people's life was better than the present. The old man remembers everything about life before the party came to the power he says: even "The beer was better and cheaper" (Orwell 114). The present is the priority of the party, it is the point where the BigBrother shapes the whole history. The history of Oceania starts with the upcoming of the party to the power. The original past does not exist anymore, and it is called the abolishment of past. The party rubs out and insists on erasing the prior memory of Oceania. Winston is fully aware of how the party rewrites the past, repainted all the pictures, streets and buildings are renamed by BigBrother. The biggest concern of the party is the present where controls all the past through reshaping history and destroying individuals' memories.

Another advantage of destroying the memory is that the changeable temporal principle leads people to readily susceptible to brainwashing. Memory and identity closely link to each, the party deliberately exploit the memory of Oceania, the more exploited memory and history of people the fewer people fell certainty in terms their identity. Memory is regarded as a source of self-assurance. Since violating and destroying the memory of people becomes daily routine by the party, the life of people becomes unstable in term of identity. As in the case of Winston, he finds doubly difficult to remember his childhood. After the late fifties in 1984 all the historical records and official documents are disappeared, so Winston remains without any memory of his childhood and family memory. This makes him lose the sharpness of his life (Orwell, 37). Memory is the core of the human being; it helps to give a meaning of the life. Lack of self-knowledge about his past memories influences Winston's life to be vague and amorphous. Adapting the same strategy, the party is capable of transforming citizens of Oceania into general amorphousness, and this is the favored situation that the party desires for. "Vaporized " is the destiny

of those people who stand against the party's principles and interests. Anyone who becomes a threat to the party, he or she will be vaporized. It means the party erases that person as if he or she has never existed in the life. Winston's parents seem likely vaporized or arrested secretly by the party. Winston lives in a situation with no parents, and he has to consider them as they have never existed in his life. According to the principles of the party, Winston came to existence from nobody, because his parents are "unperson". Being a parentless child makes Winston to suffer much and find no clues of his origin. He is agonized with this case that is why he always tries to fill this scarcity by reversing his childhood's memory.

Winston does not know why the totalitarian regime of BigBrother continually erases documents and controls every aspect of life in Oceania. What distresses Winston is that he never figures out the reason behind the party's deliberate erasing of history. Winston knows the benefits of the falsifications, but he does not know "WHY" (Orwell, 91). Toward the end of 1984 the question appears again, this time by O'Brien in room 101, he reminds Winston of the question that he records in his diary. O'Brien says to Winston: "You comprehend very well how the party keeps its power on the majority of people, but you don't know why maintain our dominant power? What motivates us? Why we want power?" (Orwell,300). Winston replies in a very simple way; for the good of people. Winston's answer disturbs O'Brien so he starts to torture Winston again but severely this time, after that, O'Brien pulls back the lever (torturing machine in room 101) and begins to answer his question instead of Winston. "We as the party are not keen on what is good for people. We want power for our own sake only. Being solely in power is our ultimate end. For us power is not a mean, O'Brien goes on, we are not looking for happiness, long life, having a luxurious life, and being wealthy, all we want is an absolute power. We made the revolution to create a dictatorship. The purpose of power is the power only" (Orwell 301). Regarding O'Brien's answer, it is clear that erasing all undesirable documents is one of the substantial strategies of the party to maintain its power over the people of Oceania. Since Orwell refers, denying and wiping out the history of people are the most powerful factors to control and destroy people. We can answer WHY that Winston does not understand it. Tthe party erases the past of Oceania to deprive people from the realization of life in once upon a time before the party came to power.

"To forget the act of forgetting" (Orwell, 326) is a mechanism to wipe out any unfavorable or unwanted truth. When the party rewrites information or erases someone from existence, the party members and the Inners especially not only have to forget it, but they have to forget the act of forgetting. In the room 101, O'Brien holds a photograph in his hand to show Winston how they are capable of wiping out people from existence. O'Brien puts the photo into the memory hole. After a while the photo becomes ashes. Winston shouts it exists, but O'Brien denies the existence of the figures in the photo. O'Brien says ashes are not identifiable, so they do not exist ever. Winston confirms that he remembers them and confirms their existence by saying "But it did exist! It does exist! It exists in memory. I remember it" (Orwell, 283). Winston asks O'Brien whether he remembers it or not, without any doubt O'Brien replies No. Winston feels helpless and his heart sinks because he is certain that O'Brien does not lie. Winston is sure that O'Brien totally forgets the photograph. "It was perfectly possible that O'Brien had really forgotten the photograph. And if so, then already he would have forgotten his denial of remembering it, and forgotten the act of forgetting."(Orwell, 283). To survive under any totalitarian regime, one has to unquestionably give his/her absolute commitment to the orders of the regime, regardless whether the orders are rational or reasonable. O'Brien is as blind as a bat for the orders of the party. Whatever the party commands are the total truth. The more blindly one obeys the party the safer life one has.

Another important question O'Brien raises about the history of Oceania is that history of Oceania exists in two different forms; the first one exists in the form of documents and records and the second one exists in the memory and minds of people. Both forms are under the control of the party. In the "room101," O'Brien asks Winston "where does the past exist, if at all?" Winston answers "In records. It is written down". O'Brien asks further "In records. And——?" then Winston replies "In the mind. In human memories" and O'Brien says "In memory. Very well, then. We, the Party, control all records, and we control all memories. Then we control the past, do we not?" (Orwell 313). O'Brien proudly says we as the Inner Party of Oceania take over all the records, the mind and the memory of every single person. The Ministry of Truth gives a new shape to the past records as the way the party desires. The Ministry rectifies history, updates the past and makes a copy of the origin history records on the base that

every historical record must meet the interests of the party. Whatever is against their will, they throw it away to the "Memory Hole".

After updating and rewriting the past, the party invents a new or favorable history for the people of Oceania. The rectified historical documents are reprinted by the Ministry of Truth, and then publish to the mass population of Oceania. Some 'Thoughtcrime' people who actually existed in the past history of Oceania, but they will not exist anymore in the new history because they do not adapt themselves with the principles of the BigBrother's party. Consequently, those thoughtcrime people are vaporized and abolished by the Ministry of Love in 'room 101'. If the party finds any rebellion among the proles, the consequence of the rebellions will be disappearance and torture to death, without anyone knows about their aftermath. Every single trace of them will be destroyed as if they never existed in the history of Oceania. On the other hand, there are some other figures with no historical precedent in Oceania, but they become an actual and real hero of the present history of Oceania as in the case of Comrade Ogilvy. Winston at the Ministry of Truth, thinks about Comrade Ogilvy and says to himself "Today he should commemorate Comrade Ogilvy. Winston is sure that there is no such person as Comrade Ogilvy, but a few lines of print and a couple of faked photographs will soon bring him into existence" (Orwell 59). Comrade Ogilvy has no reference in the past history of Oceania, but now he exists in the new history of Oceania, because he is the most perfect and loyal member to the party. Winston makes up and designs the character of Comrade Ogilvy. For the party, Ogilvy is the best citizen of Oceania because from his childhood he dedicates his life to support the party, he never "drinked" and never smoked, he dies at the front line in fighting against the enemies of Oceania. That is the way the slogan of the party in 1984 can be perceived readily. The party has ultimate power in the present state of Oceania, how the party safeguards its future? By controlling the past. "Who controls the past controls the future: who controls the present controls the past"

To sum up the issues of memory in Orwell's 1984, it can be clearly seen that the party in a systematic way erases and reconstructs the past of Oceania. The totalitarian regime of Bigbrother in a minute by minute manner updates and destroys the undesired parts of the past heritage of the community. Memories are linked with the identity and unity of the nation. The past is not what the totalitarian regime desires for that is why the past

is rubbed out. Instead, the totalitarian state of BigBrother invents a new type of memory that fulfills their ideological ends. The Media "telescreen" in 1984 has a pivotal effect in imposing the new or reconstructed memory of the party. The "telescreen" is a powerful mean to make all the lies and falsifications to look like true. The telescreen continually releases statistics to deceive the people of Oceania that their current situation regarding food, housing, clothing, health, education and happiness is better than before thanks to the party.

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An Analysis of the Concept of Surveillance in terms of Minority Report Movie

Erdem KOÇ

Abstract

Contemporary modern surveillance, its power, effects and dicipline concepts are determined by Michel Foucault's Panopticon theory. Panopticon is a kind of jail architecture which was designed by Jeremy Bentham in late 18th century. This jail has a special strucure which enables watching the prisoner's cells from one point. While the guard's centre can see the all sides, prisoner's can't see the inside of guard point thus the prisoners all the time have the feeling of being watched. This situation causes prisoners to internalize the sovereign power and supplies the autocontrol system with minimum human power. Modern surveillance units of our age are revealed in Minority Report.

Key Words: *Surveillance, Panopticon, Prison, Power, Movie, Society*

Özet

Günümüzün modern gözetleme, gücün yapısı ve disiplin kavramları Michel Foucault'un Panoptikon analizinde ortaya konmuştur. Panoptikon 18.yy'ın sonlarında Jeremy Bentham tarafından dizayn edilmiş bir hapishane mimarisidir. Bu hapishane, bütün mahkûm hücrelerinin tek bir noktadan izlenebilmesi olanağı veren bir yapıdadır. Gardiyanın bulunduğu merkezi bölüm her noktayı görürken, mahkûmlar gözetleme noktasının içini görememektedirler ve bu yüzden her an gardiyanlar tarafından izlendikleri hissi taşımaktadırlar. Bu durum hapishane içerisinde güç yapısının mahkûmlarca içselleştirilmesini ve herhangi bir fazladan insan gücü sağlamadan mahkûmlar arasında otokontrol sistemi sağlamaktadır. Çağımızın modern gözetleme üniteleri ise Minority Report filminde gözler önüne serilmektedir.

Anahtar Kelimeler:
Gözetleme, Panoptikon, Hapishane, İktidar, Film, Toplum

Introduction

In the information society, the whole society has become the subject of control and its inseparable partner, surveillance. "The power of technical control over nature is extended today directly to society" (Habermas, 1971: 56). What happens in the information society different from the past is the increase of control and surveillance via new technologies. Surveillance and control are not limited within the boundaries of the labor process but diffuse to all aspects of life. Therefore, Lyon (2001) sees information societies as also surveillance societies. Here, all people in the society are potentially subject to surveillance. While there were discipline and correction through confinement in Foucault and in Fordism, surveillance societies in the post-Fordist period deals with continuous control without confinement through tracking people in all fields of life.

This process is not performed by a single entity as the nation-state or the managers unlike the case of Fordist mode of production, but by several entities, such as states, small or large corporations, transnational firms, professional associations and even private households. In the current society, "rather than being concentrated in the hands of a few, disciplinary power appears nearly everywhere, dispersed, and fragmented" (Staples, 2000: 26). The dispersion of surveillance and control to every individual and to every field of life is achieved by means of information and communication technologies as computers, mobile phones, closed-circuit TV (CCTV) cameras, smart cards, satellites, GPS-based locational technologies, and the Internet.

Thus, Marcuse (2002) has right in considering technology as a form of social control and domination. In order to strengthen their hegemony over the society and to maintain rationality in which everything/everyone is visible and controllable, power holders need to track individuals under the names of crime/risk prevention and efficiency.

The reason of taking precaution helps power to maintain rationality which is based on safety, serenity and welfare. Actually, power aims to ensure both domination over the society and strengthen its authority on society. Weber defines this situation as "iron cage" of bureaucracy, the principal elements of rationalization. He says "..regarded surveillance as a necessary accompaniment to the increased rationalization of the world" (Ball and Webster, 2003: 11) where people are in the "iron cage" of laws, rules, and regulations.

The leading tool of rationalization, that is, of achieving predictability and control, is the tracking of such as workers and employees in the workplace, students in schools, consumers in shopping, users of the Internet and, comprehensively, all individuals in the society. Feenberg (1995: 11) states that "rationalization is our modern horizon, and technological design is the key to its effectiveness as the basis of modern hegemonies". The authority still intends to keep people under control not merely through bureaucratization and rules and laws accompanying it, but through technological tools. Although means have changed, rationalization is still the main character of contemporary life. Thus, surveillance practices have been given much importance in order to reach a predictable and controllable environment.

In today"s world, state agencies and private corporations have the capacity to track individuals and to record their personal data through ICTs, more concretely, through surveillance and control technologies, such as CCTV monitoring, biometrics, chip-embedded smart cards, and also the Internet. The monitoring of individuals is not a new phenomenon although it is considered together with the development information and communication technologies in the late twentieth and in the twenty-first centuries.

One of the earliest forms of watching was the neighborhood gaze in order to be sure whether neighbors are good people or they are harmful to the environment and to the common life. It was, and also is, necessary for the security of the community. In addition to such attempts for the safety of the social life, there was also the gaze of people in order to maintain and strengthen social order. In this case, people watched and controlled -as also seen in the current society- themselves and others in order to make everyone obey the rules, traditions, and customs.

Previously, the state agencies kept several records of individuals, and also the private companies did. For example, in addition to surveillance and control over workers, the voting lists, the tax files, and medical records of citizens were written down by related state officials. Besides, the employee numbers and their information were also recorded by both state agencies and private companies.

The turning point of keeping records of individuals was the computerization in the late twentieth century. The computerization of surveillance has given more capacity and power to monitor people. Before the computerization and digitization of surveillance and control, the monitoring and control

activity were realized through face-to-face control. Besides, wiretapping, eavesdropping devices and other techniques of monitoring were used by espionage agents of the states throughout the history. Whether declared or not, the main aim was to prevent risks and to provide social order.

Although keeping records of citizens was largely witnessed in the nation states in the nineteenth and twentieth centuries, it is not peculiar to that period. For example, "recorded counts of population for conscription or for taxation occurred in ancient societies such as the Roman Empire" (Lyon, 2007: 30) in order to get and store information about people. By this way, people were categorized according to their wealth, education, social status, and other dimensions.

As for nation states, in addition to such measures of sorting of people, the census, registration of births and deaths, taxation records, voting lists, and data of criminals have been the forms of systematic surveillance over the society. As for the working life, monitoring for capitalist endeavors was such as recording workers and employees, and their wages and performances. Surveillance as we understand it today emerged with the nation states, modern bureaucracies, and the capitalist enterprises. On the other hand, the measures of surveillance and control in today"s world have become technological and computerized, and their use has gone beyond the abovementioned means.

What is different today from the surveillance in the previous times is the widespread use of technologies and the systematic and institutional structure and functioning of surveillance. Not only in the past but also in today"s world, security and social order are the initial goals of the states. Power always needs to know every event and to get information about every potential threat in the society. Otherwise, it is thought that struggle against risks and uncertainties would be impossible. In order to eliminate uncertainty and spontaneity and to be ready against potential threats, power needs an all-seeing and all knowing eye. This role is performed by surveillance and control technologies through providing a rationality which forms a visible, predictable, and controllable environment.

While a broad definition of surveillance is the close observation of a person or a group of persons, it does not meet the structure and features of surveillance in today"s world. Lyon (2001: 2) defines surveillance as "… any collection and processing of personal data, whether identifiable or not, for the purposes of influencing or managing those whose data have been

garnered". Surveillance, in this wise, involves the systematic monitoring of people in every field of life and the collection of data about all their actions and communications for the purpose of controlling and managing them by whether governmental agencies or private corporations in accordance with specified goals. These goals are the goals of capitalism, more broadly, of power, which work to cement people to the status quo and to enforce the domination of power over individuals and over the society.

 The state has been the most influential figure and has had a considerable role in the practice of surveillance. States have used several measures to keep their citizens under gaze and control in order to strengthen its power and to maintain social order in the society. Other than ideological means as the media which are very influential in today"s world, states, previously, mostly benefitted from the coercive functioning of state apparatuses as bureaucracy and/or army. These apparatuses of the state have surveilled and controlled the citizens according to the will of the state, of power, to ensure the hegemony and to augment domination of power over the society.

Such a case was taken into account by Orwell (1987) as a dystopia. In this regard, he portrayed, in his novel 1984, the most conspicuous picture in which total surveillance-and-

control society was described. He narrated the state, the society, the individuals, and their relations in Oceania, one of three countries in the world. The State uses several watching and

listening devices in order to keep people under its gaze and control. For example, there are eavesdropping devices hidden behind the pictures on the walls of people's houses and hidden

inside tree branches. There is also telescreen, a kind of a television, through which not only people watch and listen declarations of the State, of the so-called Big Brother, but also Big Brother watches every action of the person inside the house even if the telescreen is not open.

 In Orwell"s dystopia, a totalitarian state was described, in which all people are subject to coercive means of surveillance by Big Brother whether inside or outside their houses and have no chance to question and challenge the structure and functioning of power and of these measures. While considering the practice of surveillance described by Orwell, it can be claimed that today"s society surrounded by new technologies goes beyond Orwell"s dystopia in that current power holders have more opportunities

and a lot of technologies, such as cameras, biometrics, smart cards, mobile phones, and satellites, to monitor people in all spheres of life.

While Foucault presented a social reality, Orwell narrated a dystopia in which a totalitarian state, the Big Brother, monitored, controlled, and manipulated actions and even thoughts of people. Thus, "whereas Orwell"s vision could be viewed as a „possible but preventable future" … Foucault"s Panopticon often appears as imminent and inevitable" (Lyon, 1994: 204). This is because the institutions discussed by Foucault in the case of the Panopticon do not function in the same manner as in the case of the Big Brother in Orwell. While there is no chance of challenge in Orwell"s dystopia due to coercive institutions as army and police, there is the chance of objection but also paranoia due to the comprehensive existence and functioning of surveillance practices in all fields of life.

On the other hand, disciplinary societies and the sites of confinement of Foucault were no longer the case of the twentieth century. The most influential criticism to disciplinary societies came from Deleuze (1992), according to whom, control societies are taking over from disciplinary societies. He asserts that "we are definitely moving toward control societies that are no longer exactly disciplinary …. no longer operate by confining people but through continuous control and instant communication" (Deleuze, 1990: 174). Paranoia of being constantly monitored has much been instilled into the conscious of people because there is no longer confinement to train individuals, but allseeing eyes everywhere to surveil and control them continuously.

Confinement has no longer been the leading means of the institutions since late the twentieth century, since the development and extensive use of information and communication technologies. Rather than centralized disciplinary mechanisms which train individuals in order to create good -that is, good for the will of power- students, workers, and, finally, loyal and docile citizens, control societies have performed several forms of "free-floating control" (Deleuze, 1992) in all aspects of life in accordance with the same goal. For example, the education is not limited with the school-term period of children but expands to every level of human life; the media, for instance, are the area in which people are continuously being educated or, say, influenced and even manipulated through presenting standardized opinions and standardized forms of lifestyles.

Panopticon and Surveillance

The Panopticon was a metaphor that allowed Foucault to explore the relationship between; 1.) systems of social control and people in a disciplinary situation and, 2.) the power-knowledge concept. In his view, power and knowledge comes from observing others. It marked the transition to a disciplinary power, with every movement supervised and all events recorded. The result of this surveillance is acceptance of regulations and docility - a normalization of sorts, stemming from the threat of discipline. Suitable behaviour is achieved not through total surveillance, but by panoptic discipline and inducing a population to conform by the internalization of this reality. The actions of the observer are based upon this monitoring and the behaviours he sees exhibited; the more one observes, the more powerful one becomes. The power comes from the knowledge the observer has accumulated from his observations of actions in a circular fashion, with knowledge and power reinforcing each other. Foucault says that "by being combined and generalized, they attained a level at which the formation of knowledge and the increase in power regularly reinforce one another in a circular process" (Foucault 1977).

For Foucault, the real danger was not necessarily that individuals are repressed by the social order but that they are "carefully fabricated in it" (Foucault, 1977), and because there is a penetration of power into the behaviour of individuals. Power becomes more efficient through the mechanisms of observation, with knowledge following suit, always in search of "new objects of knowledge over all the surfaces on which power is exercised" (Foucault, 1977).

Minority Report Movie

Minority Report is a film directed by Steven Spielberg and scripted after a short story by science-fiction author Phillip K. Dick. It tells the well-known tale of one who believes in the perfection and legitimacy of the system, until inevitably he himself becomes its victim. Tom Cruise plays John Anderton, chief of a special police unit, that in the Washington of a near future is conducting a field experiment, in the center of which are the so called 'Pre-Cogs' – humans, who are capable of telling future crimes, which, as the film rightly suggests, for them is rather a curse than a gift. But with their help, crime rate has dropped to zero, because Tom Cruise and his high-tech special 'Pre-Crime' unit can prevent crimes before they

are de facto committed. On its surface the film reflects the philosophical question about whether a person can be punished for a crime he or she has not yet committed. But philosophical speculations on moral antinomies are quickly put aside, when Anderton himself suddenly turns up on the list of future criminals. The film then follows the conventional topoi of pursued innocence, of the hunters and the hunted, who is willing to risk all in order to proof not only that he is innocent, but also to reveal who is behind all this, who has set him up. Anderton is convinced he is not guilty, because he does not even know the person he is supposed to kill within the next 48 hours. The audience is led to believe that he was framed. While the Ex-Cop on the run is hunted ruthlessly by his former colleagues, the film sketches out the portrait of a society under total surveillance. The police deploy a huge array of surveillance technology, including cameras, heat sensors, extensive electronic databases, biometrical access control and even little robot spiders that can spy into the most remote corners of a building. However, the movie Minority Report doesn't stop at this Orwellian picture of the all-seeing, all-knowing state. It goes further than this. Private corporate enterprises seem to have even more power of controlling every citizen's movements or consumer habits. When Anderton, still on the run, walks past a 'smart' billboard, the irises in his eyes are automatically scanned and so his identity is biometrically verified. "John Anderton, you look like you could use a Guinness!" the talking billboard calls out to him. The hunted one has no choice but to take the path of Oedipus, the blind visionary of Greek mythology. He has his eyeballs surgically removed and replaced by the pair of a different person. Since he knows the surveillance system and its technologies and has worked for the police, Anderton for a while manages to stay one step ahead of his pursuers. But he doesn't manage to escape from fate: He really kills the person, and in exactly the same way as the 'pre-cogs' have predicted. He knows technology, but he doesn't know himself. The message of the movie: Technology doesn't fail. It is humans that fail. That is precisely Anderton's dilemma. He trusts a system, which threatens his life and has put him into an inescapable situation. In the end, he finally escapes and uncovers the plot that had been laid against him, because he stills believes the predictions the pre-cogs make. He succeeds, as soon as he starts using the surveillance system against his enemies. He never attacks it directly – rather, he implodes the Kammerer: Video Surveillance in Hollywood Movies Surveillance & Society 2(2/3) 470

system by uncovering the inherent antinomies and contradictions, that have always been at once the conditions of the working of the system and, finally, it's undoing. The 'System' itself does not make any mistakes, only the human interpreters, who have not learned to read the images properly. In the interpretation of the images, they used a narrative logic, where a 'logic of the image' should have been applied.

Concept Of Surveillance in Minority Report Movie

While the concept of surveillance is detemined as permeating the private life, this concept is moved one step forward in Minority Report movie and the mechanism of surveillance is at the level of analysing someones possible future attidutes and punishing in advance. In this dream world, talented people can see the future crimes and thus prevent the possible negative facts which may harm the society. Minority Report movie emphasises the phenomenon of surveillance which restricts the individual freedom and social pressure. The movie tries to show that a semi-utopic world can be established with the help of preliminary detection of crimes in terms of surveillance. But the system which is based on colonization of the subconscious, collapses again due to the human fault.

Surveillance and justice elements are the basics of Minority Report movie. Due to overdose surveillance, there is almost no privacy in human life. Another determining element of the movie is surveillance is not only practiced by the official authority but also civilian authorities. (Kammerer, 2004: 468). This case is obviously seen in two scenes of the movie; in the first scene, while Anderton (Tom Cruise) is trying to escape from his followers the picture is shown in different angels; side profil and overhead shot. These scenes are trying to prove that it is impossible to escape while living in the World of surveillance. In the second scene, while Anderton is being an eye surgery in order to escape from surveillance. This scene shows how the civilian surveillance in shopping centres are in advance.

According to Benjamin Muller, " It is possible to evaluate the politic institutions in Minority Report movie.Industry's elements and policies are taken into considerartion in Hollywood Films within the subject of biometrical technologies and it is praised. "(Muller 2004:286) Michael Shapiro handles this issue from different point of view. According to his definition, the protagonist's (John Anderton) having a painful eye surgery

to avoid retinal-based identification symbolizes a person who tries to avoid from being a destructive character;"Anderton wants to change his body into surveillance system… Thus he has a self-evasive charecter. When the police's first attempt to catch him, he says everyone escapes and then he runs. This indicates the escaping from coding system and its elements." (2005:30)

According to Shapiro, Anderton's body scene at the beginnig of the film, symbolizes the surveillance mechanism of the power.

"Minority Report" movie describes a total surveillance society in which all people are under constant surveillance and control. And authorities want to control the future in addition to the current time. While potential crimes are foreseen by three psychics called as precogs, every current action of individuals is seen by authorities through, for example, iris-scanning devices. These devices, located everywhere such as on the subway, have the capacity to identify all individuals. Iris, thus, has become the ID of the individual, which means that one"s escape from tracking is only possible through removing his/her eyes, as witnessed in the movie. In addition, as presented in the movie, people continue their daily lives with iris trackers all around the city as if these devices are natural parts of their lives; for example, they are iris-scanned for identification not merely in workplaces, public transportations, or official buildings by biometrics-equipped cameras, but also in their own houses by spider robots at any time. The issues handled in this movie can be regarded as the signs of an Orwellian State, in which the Big Brother has a considerable and effective technology and power to spy on their citizens everywhere and every time, and to control them constantly. Here, it is implied that people feel themselves weak and desperate against the surveillance and against the power behind the surveillance structure. In the movie, surveillance system which has an all-seeing and all-knowing power is not only the fact of the science-fiction, but is also presented as the realities of our daily lives. The movie implies that surveillance exists in the current society for public safety and for the benefit of all people. Live safety through surrounded by cameras and live safety under the constant surveillance of power, in short, live "safety in prison" (Goldsmith, 2006). Besides, Minority Reort movie implies that living with surveillance devices around us is not an exceptional case of the human nature, but is a usual condition of the current society.

Function of the Surveillance

In today's world, the surveillance mechanism is serving a lot of positive aims; like, creation of secure areas, protecting of valuable things and our loved ones. Wherever people may go, they are always under surveillance. At first glance, this situation seems bona fide and useful for society, but due to the extreme surveillance mechanism it started to have negative consequences on society.

The basic aim of the surveillance is to prevent possible crimes in advance. But later on, it causes disappearance of private life which is guaranteed by the law and society start to have a worried and anxious type of mood. Because they start to have a feeling that any act or any word may turn them as a threat. Thus, people start to develope an autocontrol mechanism in order to avoid from it.

Surveillance is started with Panopticon and developed with Minority Report. Baudrillard describes this situation like this;

" Masses change directions of all the things in blocks and transforms it into display which are sent to them. No other code is required fort his. They don't have a problem like meaning. They do not resist. They prefer to shift everything into a formless lump of meaningless and into a circle of stimuli that spans all directions" .(Baudrillard,2006).

Surveillance concept has reached to the peak with the Minority Report movie. Today, with the help of the growing technology, people are under surveillance at buildings, offices, airports, schools, shopping centres and almost everywhere through security cameras and electronic identity cards. At first glance, it seems that these surveillance are practiced due to security reasons but dramatically these performances eliminates the privacy in personal life and reveal people's choices. For example, Migros markets customer cards seems that they supply discounts and special advantages to their loyal customers, but with the help of this magnetic card, Migros company can observe their customers shopping frequency and shopping trends. So, Migros company has create a type of surveillance and supervise centre in itself.

This type of surveillance is considered as "usual" by the majority of the society, on the other hand some group of people think that this is a problamatic situation in terms of privacy and even they prefer to move to rural areas in order to live a pastoral type of life. According to George Simmel, "The deepest problems of modern life arise from the effort

of the individual to protect his or her own existence independence and individuality, against the dominant forces of society, against the weight of historical heritage, external cultures and life techniques."(Simmel, 2003).

Surveillance in Popular Culture

Popular culture, through movies, TV shows, series, and even games, leads to the emergence of individuals who are subject to the indoctrinations of dominant ideology, of power; this is because popular culture introduces standardization and pseudo-individuation to human life (Horkheimer and Adorno, 1996). To clarify, products of popular culture present us standardized forms of opinions and lifestyles which are imposed according to the will of power. As also pointed out by Marcuse (2002: 52-53), "a rising standard of living is the almost unavoidable by-product of the politically manipulated industrial [or, say, information] society". Power wants individuals and the masses think, decide, and live in accordance with these standard forms. To concretize, in almost all TV series, for example, in Turkey, the existing social relations, the existing relations of production, the specified function of woman in the society, the superiority of social order over liberties and over challenges are broadcasted and presented in the same manner, in the viewpoint of dominant ideology. Furthermore, such indoctrinations of popular culture "…impede the development of autonomous, independent individuals who judge and decide consciously for themselves" (Held, 2007: 106). This case is the cause of pseudo-individuation which means that the individual is open to the manipulation of the popular culture, thus, of power. Besides, this is the individual who does not criticize, challenge, and/or question these manifestations of power which function to create obedient people.

In addition to such outcomes of popular culture, it also has an effect and function in the "production of consent" (Hall et al, 1978). In order to get the consent of the masses, fields of popular culture function ideologically in the legitimization of surveillance technologies. In movies, TV shows, and series, several surveillance techniques are used in order to present that these techniques are usual issues in the current society and that people can potentially be tracked at anytime and anywhere. Mathiesen (2006), in this issue, points out another notion in the discussion of panopticism concerning the media: synopticism. While panoptical surveillance means that the few watch the many, synopticism means that the many watch the few.

He mentions that the media have this synoptical structure through which manifestations of the few, of power, are reached to the many. In this context, reality TV shows are one example where synopticism is witnessed. The masses watch behaviors and even personalities of one or more individuals. Thus, as declared by Mathiesen, we live in "the viewer society" where the many see the few. Mathiesen takes into account the complementary relation between the media and the surveillance technologies; he sees the functioning of the synoptical surveillance, of the programs via the media as "means or potential means of power in society" (Mathiesen, 2006: 48). There are reality shows on the TV, the examples of the viewer society, which are designed on the basis of the practice of surveillance. Various formats of Big Brother in various countries are one of the basic examples concerning reality shows in which viewers watch all actions, behaviors, speeches, and, thus, personalities presented to them. For instance, TV shows as various Big Brother programs in different countries, such as "Biri Bizi Gözetliyor" in Turkey, portray, in a way, the relation between the mass media and the concept of surveillance. They all imply us that surveillance is a natural and usual phenomenon in the human life and in the social life, that it does not erode privacy as seen on the screen, and that there is no reason to question the existence and functioning of the surveillance practices in our actual lives.

Similar case is also seen on TV programs, the so-called reality programs broadcasted during the daytime, which present private lives and personal problems of individuals and families. Such programs and viewers" excessive interest on them introduce that this form of surveillance is similar to neighbor surveillance witnessed in all societies. People, interested in the lives of their neighbors, accordingly, show great attention to these programs. In this respect, there occurs the notion of "scopophilia" (Lyon, 2006a), or, in particular, the voyeur gaze, which means the love of looking. What is the difference of today"s scopophilia in the case of synopticism from that in previous times is its technology-intensive feature; the boundaries of neighborhood gaze have extended so much that people can witness private lives of other ordinary people via the mass media.

The status quo is reinforced, potential objections and challenges are minimized, and self-control of people due to the fear of the all-seeing and all-knowing eye is maintained through the effective functioning of the products of popular culture. They "…serve to enhance political control

and to cement mass audience to the status quo" (Held, 2007: 88) through "controlling individual consciousness". Through the effective functioning of not only popular culture but also other institutions in the social life, surveillance and control have introduced as usual, natural, and routine elements of human life and of contemporary society; thus, it has become a culture in living.

Conclusion
It is the fact that several technologies have been employed, in the last decades, not merely to improve economic and social development, but also and more notably to increase surveillance and control over individuals and over the society. While, previously, the criminals and suspects were subject to being tracked, today, whole society has become the subject of surveillance and control practices. Being innocent and harmless does not necessarily lead to the escape from being surveilled.
Surveillance and control and their technologies and practices are regarded by most people as a necessity and precondition of today"s so-called risk societies due to the increasing demand of security. Together with the introduction of these technologies into our lives, we have faced with several technologies surveilling us and all our actions. Children grow up with cameras around them, students are always under the control of their parents and school authorities, employees work with several monitoring measures used as a managerial control and, overall, all individuals live surrounded by cameras and other forms of surveillance every day and every time. In addition to being monitored by the cameras, their personal data are gathered and stored by others while they are using credit cards, mobile phones or loyalty cards of supermarkets, or while surfing in the Internet. Personal data of individuals mayeasily be reached by anyone; we do not know who use these data how and for what purposes.
As a result, the surveillance element has begun with a sense of curiosity in human nature and has become an inseparable whole with life in the modern age together with social changes and developing technology. The powers that hold power in the social system are constantly scarce of the oversight mechanisms in order to sustain their own hegemony,and they perceived people as the potentials that could put their power in danger and almost overlooked the people by ignoring the boundaries of individual freedoms. This concept, which has become more prevalent in large metropolises

where industry and capitalism dominate, and draws people out of their will. Those who do not want to be included in this system within individual preferences and possibilities have moved or looking forward to move to rural areas where there is no great interest.

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Deceit, Family, and Justice in Ibsen's *Ghosts*

Ahmed Azeez Mohammed

Abstract

The aim of this article is to focus on Henrik Ibsen's famous play, *Ghosts*. I would say that Henrik Ibsen is one of the most powerful authors of the modern drama and his plays are the most interesting and incredible ones as far as the modern drama is concerned. But the important question is what the play can show us about contemporary individuals, morality, and social reality. This article has variety answers to this question and many other questions about the play. I try to consider the major themes which are related with the intrinsic elements of the play and tackle them through a discussion of the general aspects of the era. The major themes that the play deals with are Lies and deceit, family, and justice. I think it is plain and clear that we cannot dissociate any of the themes from the majority of the plays written throughout the history of drama.

Keywords: *Family, Deceit, Justice, Ghosts, Henrik Ibsen.*

Ghosts

Ghosts is full of living *Ghosts*. The events start with Engstrand. He wants to open a house for sailors. He needs his girl to serve the men who come to the house. For Engstrand it is very important to convince Manders to support him religiously. Although, Manders seems to be deceived by Engstrand, he may know that Engstrand does not have a good intention, because he intends to open a brothel, rather than a house for sailors. Moreover, he has to convince her to serve the sailors.

Manders inters the house of Mrs. Alving. Regina welcomes him warmly. It is clear that she needs him. She says that she would like Manders to find her a husband or a partner to leave with as the other ladies of the

town. He does agree on the idea. Suddenly, Manders notices some books on the table. He gets surprised and says why Mrs. Alving reads what he calls free thinking books. Manders is the priest of the town, he wants her to abide by religion and do not dead the books that may lead her think about the anti-religion movements of the time.

Mrs. Alving has sent her son abroad to go and see the new differences which came to being. She sends him for two years. Now he is back home. He comes and greets Manders. Manders disapproves his visit. He calls him the prodigal son. This word is a biblical allusion that Manders uses to describe Oswald. Prodigal son means the extravagant son. Manders means to criticize Oswald for his visit.

Oswald is in love with Regina. He admires her for her beauty and healthiness. He thinks that she is strong. While Mrs. Alving talks about the scandals of her husband, Manders gets upset. She says to Manders that her husband was used to have illegal sexual intercourse with his maid. She unveils this to purgate herself from the psychological pains she got from her husband. Manders is numb. He cannot say anything. During their discussion Oswald goes to the kitchen to help Regina. Suddenly, they hear a sound of a chair which is knocked over. She hears Regina saying to Oswald to let her go. Her sound appears as an echo of a similar sound. It is a parallel of Mr. Alving's maid. The maid, Johanna, is the mother of Regina. She was conceived by Mr. Alving. So, Regina's mother is Johanna and her father is Oswald's father. It means that Regina and Oswald and brother and sisters of each other.

When, Mrs. Alving hears Regina saying to let her go. She calls Oswald and Regina *Ghosts*. She thinks and recalls the same events in past. It reminds her the times that Johanna was saying to Mrs. Alving to let her go. She thinks that they are the *Ghosts* of their father and mother, because they are doing the same as their father and mothers. Engstrand comes in and says that the orphanage which was intended to be a charitable memorial for Mr. Alving is on fire. They do not know who the cause of the fire was. Manders argues with Engstrand each one of them blames the other. Then, Engstrand says that he saw Manders extinguishing a candle in the

orphanage. He doubts if Manders was able to extinguish the fire. After that, Manders is afraid of his witness, but Engstrand keeps it as a secret, because he wants Manders to officially let him open the brothel, what he calls a house for sailors. Also, Manders seems to be lenient enough to let him open the brothel.

After Manders and Mrs. Alving knew that Regina and Oswald are brothers and sisters, Manders disapproved their marriage and considered it as incestuous. But, still Mrs. Alving does not have a big problem with that, because she says that we are told in the bible that the sons and daughters of Adam and Eve were married to each other. The Past affects the present. Oswald gets an agonizing headache. He says that he visited the doctors and they say it is a disease called sexually transmitted diseases. Oswald says that he is not the reason of the disease, but he inherited it from his father. He calls for champagnes to alleviate her pain. Regina goes out, and Oswald cries and his mind loses balance.

Deceit

The theme of deceit is very important in *Ghosts*. It greases the wheel of the imaginary machine on which the social communication between the characters stand. That's what's happening in *Ghosts*. The heroine, Mrs. Alving, thinks she can cover her past mistakes so as to be hidden. She does not want to let anyone to know about her agonizing pains of her husband. If she plays nice, pretends to be an obedient believer, although sometimes she wants to stand against the regulation and duties of which Manders talk about so. She sets the orphanage up and runs it. It is because of the orphanage, she is able to conceal all the shames of her husband, the play's hypocritical character who pretends to speak on the behalf of God, Pastor Manders, incites her to keep everything to her grave. On the other side, another lair is Mr. Engstrand. He lies to convince Manders that he is going to establish a home for sailors, as if he is a good guy and wants to benefit the sailors. On the other side when Mrs. Alving's son comes home, she is unmasked. She is not able flee from her unwelcome past. Her past comes up as if it is a Ghost of her husband and

made. Mrs. Alving is not comfortable, because there is something which triggers her psychological state of mind. So, she has to tell the truth. There are uncountable cases of lies by the characters. Each one of them does it to get a benefit or to avoid a danger. For example, let us observe this following discussion between Mrs. Alving and Mr. Manders. Ibsen in

Ghosts says:

"MRS. ALVING. The girl left our service at once, and got a good sum of Money to hold her tongue for the time. The rest she managed for herself when she got to town. She renewed her old acquaintance with Engstrand, no doubt let him see that she had money in her purse, and told him some tale about a foreigner who put in here with a yacht that summer. So she and Engstrand got married in hot haste. Why, you married them yourself.
MANDERS. But then how to account for--? I recollect distinctly Engstrand coming to give notice of the marriage. He was quite overwhelmed with contrition, and bitterly reproached himself for the misbehaviour he and his sweetheart had been guilty of.
MRS. ALVING. Yes; of course he had to take the blame upon himself.
MANDERS. But such a piece of duplicity on his part! And towards me too! I never could have believed it of Jacob Engstrand. I shall not fail to take him seriously to task; he may be sure of that.--And then the immorality of such a connection! For money--! How much did the girl receive?" (Ibsen. Act Two, 1995. p34)

So, what is obvious in the quote is the deception and lie of Engstrand. He was able to deceive all the people of the town. The mastermind of the deception is Mr. Alving. He was a fallen man as they call him. He had an illegal relationship with Johanna. They made sexual intercourse which led to a child. They wanted to hide their socially not allowed relations. This reminds us of the theme of reality versus appearance. Hypocritically, Alving wants to conceal the reality. So as to do so they set up a marriage. Alving wants Engstrand to marry Johanna and show people that the baby is their baby not Alving's one. Alving gives a large amount of money to Johanna. She managed all the money to herself. She gets engaged with

Engstrand. So, he marries her as soon as possible. Nevertheless, Mrs. Alving responds to his accusations referring to something to attack Manders. She says why she married them? He answers he was not aware of the hidden part of the story. Actually, Engstrand went to him as a good Christian. He made his confession of his mistakes, to deceive Manders so as to never let him know about the reality of her marriage. But, now Manders agrees that he should have been aware of the bottom of the lake, because there was a kind of disagreement and discrepancy in his way of expressing himself.

Manders considers this as a very unforgivable crime. Their connection was illegal. It was made to hide reality and the facts about their disgusting sexual relationship. But in reality Engstrand did so for the sake of fifty pounds, given to him by Mr. Alving. On the other side Johanna received three hundred dollars for getting married to Engstrand and keeping Mr. Alving's reputations in the town.

Although one of the major reasons seem to be money which urged Engstrand to marry her, it is clear that he has a strong relationship with the house of captain Alving. Now, we can see that Alving is not alive, but still he has a strong social connection with his wife. Although, she does not like him, the relation is a kind of de facto. So, we could say one of the other reasons behind the marriage is a strong loyal relation between Alving and Engstrand. Engstrand did his job as a close friend to Mr. Alving. So, he married Johanna to hide the real face of his friend. The third possible reasons can be related to Engstrand's love relation with Johanna. Although it is difficult to prove the idea of having love with a fallen in to intercourse, it can be real in some cases.

The critics of Ibsen have said many things about the tragedy of Ibsen and his powerful language of conveying all of the tragic themes in English literature. One of the themes is deceit. The lie and the deceit is not necessarily a quick lie. It can be a long lie. It can be a lie which expands all of the aspects of the character's life. The lie affects their way of thinking and regretting about the past. This is very controversial argument in naturalism. Heredity affects present. Humans suffer from their everlasting

past. Oswald and Mrs. Alving are two examples who represent the theme of naturalism.

One of the critics is Anne-Marie Victoria Stanton-Ife. He refers to this idea of what he calls life-lie in his doctorate thesis named as *Ibsen and Tragedy: A Study in Lykke* He says; "This is not an anti-idealist gesture to rid Oswald of the very life-lie that she cultivated in him and for which Pastor Manders applauds her as the only positive thing she ever achieved in her dismal career as failed mother and wife. No, she is not on an anti-idealist mission. Rather she is in open combat with the truth, the truth of Regina's paternity, which she feels she has to disclose so that Oswald can choose whether he wants to pursue his happiness with Regina nevertheless."(Stanton-Ife. 2003. P. 172) As the matter of fact, Ife means that Mrs. Alving is on the crossroads of two contradictory ways. She does not want to satisfy Pastor Manders for he has considered hiding the real face of her husband as one and only positive thing she has ever done to her husband as a wife and as someone who is conscientious about her religious duties. Manders gratifies her for doing so, but actually she does not care about that. On the other side she is indifferent to correct the life lie of Oswald. The lie he has never been aware of it.

That is why Mrs. Alving does not carry the motto of an idealistic mission which Manders urge her to do. What she is obsessed by is the truth, the true side of the case which prevents Oswald to marry Regina. The fact that Regina is the daughter of Mr. Alving takes over her mind. As is obvious that Oswald is the son of Mr. Alving. This means that they are brother and sisters together. Mrs. Alving does not care whether Oswald marries her or not. What she cares about is to say what is real and purgate her mind from that agonizing secret. She wants to obtain a psychological relaxation through telling the truth.

Another critic discusses the theme of lies and deceit as far as the Ibsenian way of life and philosophy is concerned. John Howard Lawson mirrors this issue "Ibsen's social philosophy never went beyond the limits of early nineteenth-century romanticism; he searched for the right to happiness and for the triumph of the individual will; this led him to a devastating analysis of social

decay. But there is not a socially constructive idea in the vast range of his work. He attacked conventions and narrow moral standards; but as a substitute he offered time-worn generalities: we must be true to ourselves, we must expose lies, and we must fight hypocrisy and sentimentality and stupidity."(Lawson, 2014. P. 95)

Ibsen has strived for the idea of will power of the individuals. His social philosophy is to give the individuals a ways to express what they want subjectively and without any kind of shame of the eyes of the others. Actually, he abides by the rules of the romanticism. Ibsen is keen to pave the way to the individuals. Moreover, he shuffles this idea through the analysis of tragic fall of the social commination among the family members. His criticism of the society is to attack the conformity and passiveness of the social members of the society.

Ibsen wants to tell the people to be themselves, and do what they want to do, and neglect what others want them to be. For Ibsen lie and deceit do not have the traditional and dictionary meaning, but rather they have a far deeper meaning than that. So, when we have hypocritical humans who hide what is in their mind and heart for the sake of being like society, and not being rebuked; that is the root and the essence of deceiving ourselves.

Family in *Ghosts*

The theme of family is the most prominent theme in *Ghosts*. It deals with the problems that face the families. To be known, the theme of family is a verily discussed theme in world literature. It tackles all of the aspects of families. In *Ghosts* we have some disorganized families. For instance, Mr. Alving's family, and Engstrand's one. With his accurate portrayal of a dysfunctional family, Ibsen paves the way to understand the nature of families and family relations. He shows what is real, regardless of it is reality, and without coloring. He isn't afraid to display families as they are, because in reality, sometimes we have ugly and rude families. Ibsen does not support the hypocrite societies. He is not interested in hiding reality and wearing masks.

In *Ghosts* he encourages everyone that the addresses that we chose to the

humans is a just a reference as Mom, Dad, and Son or Daughter. There are some addresses to relate to each other as human beings. So, the most important reference that we all as family members carry is being human. This is an existentialistic and humanistic way of understanding the social connection in society.

In *Ghosts*, it appears the higher your social position is, the more depressed you are. You can only keep that position by appearing to be perfect and happy. But the question is whether we are able to be happy, in that case? No, because if we have hypocrisy somewhere then, there is no happiness. Even is the humans are able to show off that they are happy, if they don't have the inner happiness, they cannot reach that position. What is firstly important is the essence. For example, Mrs. Alving shows to the people that she lives in a zero-problem family, but actually, she does not.

In *Ghosts* we have a parallel of the character's behaviors. Mrs. Alving and Regina depend on men. Mrs. Alving depends on her husband. Later, she realizes that her husband is not satisfactory, due to his immoral acts towards his servant. She would to depend on Manders, but then she realizes that he is not interested in her and he does not have an emotional feeling towards her. When she is disappointed by the action of both of them, her last hope is her son Oswald. The other lady who is a servant of Mrs. Alving's house, depends on Manders to solve her problems with her father and also, to find a new family for her. Manders does not seem to be able to do so. That is why; Regina's final hope is Oswald to get married to him. But finally, we realize that the only hope of Regina is going to face a fatal disease.

Nevertheless, Ibsen mirrors many problems of the Norwegian society throughout the play. The first family is the one of Mr. Alving. The second one is Engstrand's one. The familial relationship between Mrs. Alving and Captain Alving is unhealthy. The basis of their marriage is corrupted, because it is based on money. Although at first Mrs. Alving was not obliged to get married to Captain Alving, but she got married to him for the sake of money. On the other hand, Engstrand's family was based on

money as well, when he was married to Johanna. The only difference between Captain Alving and Engstrand's marriage was that Mrs. Alving got married to Mr. Alving optionally, while Johanna obligatorily got married to Engstrand.

Regarding Manders, he is considered to be a religious man. For him there is a big religious and moral difference between Alving and Engstrand's marriage. Why? Because he thinks that is a huge mistake when Engstrand was ready to get married with a fallen lady like Johanna, although Engstrand knew that Johanna had illegal sexual intercourse with her. Manders does not regard another mistake which is when Mrs. Alving got married for the sake of money. Another issue is that for Manders disagrees with is that Oswald wants to get married to Regina. He thinks it is incestuous. So, they should not get married to each other, because now we come to know that they are brother and sisters to each other. But Mrs. Alving says that he does not have any problem with that, because we are told in the bible that the origin of the humans is that they come from Adam and Eve. So, their son and daughters have had been married to each other.

Justice in *Ghosts*

In *Ghosts* the theme of justice is not known for the characters. Each character thinks what they do is just and fair. Nevertheless, it is not clear for the readers as well, because it is very controversial and arguable matter. Ibsen does this intentionally. The aim of this is to have some codes or hidden ideas, so as to lead the reader think and have their own critical understanding of the conflicts of the society. Ibsen's tradition is to pave the way to the reader to have their own view points on the social, religious, political, and psychological phenomenon. So, he does not invade the readers' mind.

One more point which is necessary to be mentioned is that we the discussion about justice in Ibsen's play, *Ghosts* is very different in comparison to the argumentation of justice in Miller's play. For example in *Crucible* the injustice is the matter of killing many innocent man based on some

fraud evidences under the hand on the religious people who are allegorically portrayed to stand for American lawyers during the time of cold war between Russia and America, while in *Ghosts* the idea of justice is concerned about the social and religious injustice in a family through which Ibsen portrays the Norwegian society. Also, when it comes to the discussion of justice in *All My Sons*, it is all about the jurisdictional and social injustice linked with the betrayal of a man called Joe Keller.

In *Ghosts*, For instance, when Manders comes to Mrs. Alving's house, he comes in and faces Regina. Here is one of the cases in which Ibsen portrays the theme of justice as he states:

"REGINA. Shall I tell Mrs. Alving you are here?

MANDERS. Thanks, thanks, there is no hurry, my dear child.--By-the-bye, Regina, my good girl, tell me: how is your father getting on out here?

REGINA. Oh, thank you, sir, he's getting on well enough.

MANDERS. He called upon me last time he was in town.

REGINA. Did he, indeed? He's always so glad of a chance of talking to you, sir.

MANDERS. And you often look in upon him at his work, I dare say?

REGINA. I? Oh, of course, when I have time, I--

MANDERS. Your father is not a man of strong character, Miss Engstrand. He stands terribly in need of a guiding hand.

REGINA. Oh, yes; I daresay he does.

MANDERS. He requires some one near him whom he cares for, and whose judgment he respects. He frankly admitted as much when he last came to see me.

REGINA. Yes, he mentioned something of the sort to me." (Ibsen, Act One, Page, 12-13).

 As it is shown in the quote, when Manders comes to Mrs. Alving's house, Regina wants to call Mrs. Alving, but Manders has kind of passion for her, saying that Regina does not need to bother herself hurrying up to call Mrs. Alving. What is relevant to my discussion is that Manders wants to open a matter with her, about her so called father Engstrand, which is why he wants to talk to Regina, before Mrs. Alving's arrival.

Firstly, Manders asks after her. Then, Manders says that Engstrand called on him. Although Regina does not seem to agree, Manders starts judging her father. Manders' unjust judging is that he blames Engstrand for being a weak character. Manders states that Engstrand is extremely in need of a guiding hand. These words have a religious connotation. He says this, because he considers himself to be a religious man. The words "guiding hand" are the parallel a statement which Engstrand uses to advise Regina, saying that Regina needs a "guiding hand" to protect her.

The idea is that Ibsen criticizes the religious figures of his contemporary age. He shows their common mistakes. Manders thinks of himself as if he is a just man. But actually, does not know that he is proud of his knowledge of religion. He is judgmental, because of his little knowledge about religion. Manders' judgmentality leads him to taint everyone except for himself. So, when someone judges and looks down everyone, they will find themselves in the top of pride and they forget criticizing themselves. Moreover, it is a fact that the more somebody criticizes and reproaches themselves, the lesser they care vulnerable to be criticized by others. Thus Ibsen criticizes the religious people for unjustly criticizing others. He considers them to be unjust.

Amir refers to the idea of justice. He states that "Even though Captain Alving is condemned from the social and moral perspective, but I think, Mrs. Alving is no less responsible for the sexual relationship between Captain Alving and Johanna. In accordance with the balance of Justice, both husband and wife may be equally punished." (Amir, 2014, 4). So, as it is clear in the quote that according to Amir, Mrs. Alving is not free of scruple. She is responsible for her husband's illegal relation with Johanna. Maybe she lacks her familial and affectionate relationship as a wife of Captain Alving. It is as a result of this that Mrs. Alving suffers. Amir thinks that Captain Alving and Mrs. Alving are equally responsible for the breakdown of their family.

Manders is one of the main characters in *Ghosts*. He accuses her for many mistakes. As it is shown in *Ghosts* (Act One, p. 26), He thinks that Mrs. Alving has ignored her duties as a wife, because she has decided to leave her husband. Although she had a feeling of love for Manders and

wanted him to marry her, but he rejected her and send her back to her husband. According to Manders she has done another mistake which is that she does not abide by the religious discipline, duty and rules, Also, The event that she send her some as Manders says to live among the strangers. So, she das disowned her son as well. It means that she is not successful as a mother.

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Raising Pragmatic Competence in Foreign Language Classrooms

Nadhim Othman NAJMALDDIN

Abstract

Second language pragmatics has recently been a prevailing topic in the field of second language teaching. While many studies have been conducted about why, how, and what to incorporate regarding the teaching of pragmatic competence, there are still unsolved issues about them. This study addresses the possibility of developing pragmatic competence in EFL classrooms through well-designed curricular courses. The study also examined the impact of proficiency in expediting pragmatic production in English L2 learners. Fifty senior university students (25 males; 25 females) with English high proficiency attended the course, participating in a pre-test before instruction began and a post-test upon the course completion. The study addresses several significant questions, namely the relationship of proficiency and development of pragmatic competence, the impact of class-based curriculum in raising competence, and the role of gender as an influencing factor affecting competence and students' preference of assessment methods. Unlike previous studies, this study covered more than one aspect of pragmatic production, including inference, implicature, structural errors in meaning and interpretation, and speech act (requests, refusals, apology and offer). The study produced key findings that can help inform and improve the incorporating of pragmatic competence in language study; proficiency level significantly impacts pragmatic competence; pragmatic-based curricula are supportive in constructing competence; gender factor does not affect learning

pragmatics, as both genders performed similarly in the tests. Eventually pragmatic competence can expectedly be raised in classrooms-based courses.

Keywords: *Pragmatic Competence, Curriculum, Gender Difference, Assessment, Foreign Language.*

Yabanci Dil Siniflarinda Pragmatik Kapasitenin Yükselmesi

Özet
Son zamanlarda ikinci dil pragmatiği ikinci dil öğretme alanında önemli bir konu haline geldi. Aynı zamanda niçin, nasıl pragmatik kabiliyeti öğretmede neler eklenmeli ile alakalı belli sayıda incelemeler yapılmış. Hala onlarla alakalı gözülmemiş konular var. Bu araştırma pragmatik kabiliyeti geliştirme olasılığından bahs ediyor, yabancı dil olarak inglizce sınıfında iyi bir kurs dizayın etmek yoluyla aynı zamanda bu araştırma inglizce öğrenen öğrencilrin hızlı pragmatik kullanmasında dil kabiliyetlerinin etkisini inceliyor. üniversite son sınıfından 50 öğrenci (25 erkek 25 kız), inglizceleri üst düzeyde olan öğrenciler kursa katılıyor, ilk başta bilgi edinmeden önce ön sınava katıldılar ve kursun sonunda da son sınava katıldılar. Bu araştırma birkaç önemli sorulardan bahs ediyor, mesela pragmatik kabiliyetin gelişmesyile dil kabilyetin arasındaki ilişki, pragmatik kabiliyeti yükseltmede sınıf içerisindeki programın etkisi, cinsiyetin rolu pragmatik kabiliyetin üzerinde etkili bir faktör olarak nedir? Diğer araştırmaların tersine, bu araştırma pragmatik kullanmanın bir yönünden fazla yönleri içeriyor. Örnek: (çıkarsama, sezdirim, anlam ve yorumlama yapısal hatalar ve konuşma eylemi (istek, ret, özür ve teklif). Bu araştırma belli neticelere ulaşmış, bu neticeler bilgi vermede ve dil incelemede pragmatik kabiliyeti birleştirmede yardımcı oluyor. Dil seviyesi pragmatik becerikliği üzerinde olumlu bir etkisi var, be-

cerikli liği oluşturmak için pragmatik programı faydalıdır. Pragmatik öğrenmede cinsiyetin etkisi yoktur, çünkü her iki cinsiyet sınavda aynı puan aldılar. Sonunda da pragmatik becekliliğin kabiliyeti sınıflarda yükseltileceği bekleniyor.

Anahtar Kelimeler: *Pragmatik kabiliyeti, program, cinsiyet farklılığı, değerlendirmek, yabancı dil.*

Introduction
Communication is the base-line definition of language production, and English has been the language of social media, scientific resources, studies and businesses. Good communication guarantees good comprehension, but the challenges that English L2 speakers face center on understanding the interlocutor's meaning which can simply be introduced as pragmatic competence. Pragmatic competence is understood to be a central component of communicative competence and growing interests have been noted in addressing pragmatics in L2 curriculum as seen in (Crandall & Basturkmen 2004, p. 38-49). There have been various investigations on the validity and dependability of different ways for obtaining pragmatic comprehension and production (such as written and oral discourse completion tasks, multiple-choice tasks (MDCT), role-play self-assessment, role-play tasks and discourse self-assessment tasks) for L2 contexts. Those assessing tools are mostly executed with well-trained raters under empirical status (Brown 2001, p. 301-325).

1. Literature Review
Recent studies have made initial efforts to produce constructional instruments in relation with introducing practical aspects to be suitable for classroom assessment, for example written DCT, role plays, discourse rating assignment and multiple choices for assessing pragmatic compe-

tence. Ishihara & Cohen studied different levels of learners' development of pragmatic competence through general developed classroom-based tasks and instruments which comprised rubrics for assessing pragmatic awareness and use as well as the awareness of meta-pragmatic such as reflection of the pragmatic norms that recently learnt, learner's self-assessment of pragmatic production and community interpretation, assessments relying on the socio-cultural theory of Vygotsky (2010, p. 75-97). There are many studies that compared L2 learners' performances of a particular pragmatic feature cross wising over various proficiency levels dictated by institutionalized exams, grade level, or length of formal study (Taguchi 2007: 28, 113–135). Garcia realized that proficiency has sufficient impact on comprehension but the distinction of high proficient speakers and native speakers is little to some extends. He also found that the each kind of speech act has own effect on comprehension level (2004: 13, 96–115). Mohammed realized the remarkable effect of instructional courses for developing pragmatic competence, particularly when given explicit instruction of speech acts of refusals and requests to the EFL learners (2012: 40, 1 -2). Ishihara investigated the value of teacher assessment of classroom-based pragmatic teaching through the application of few assessing tools over the students who were part of the controlled group via few rubrics for assessing the learners' competence in class despite the lack of resources in the field of raising pragmatic competence (2009, p. 445–70).

According to Schneider & Barron (2008, p. 15), during the process of teaching and assessing pragmatics several difficulties arise within changeability of pragmatics in various sociocultural practices because of the macrosocial differentiation such as gender, regional, social, , ethnic, and generalization of dissimilarities in pragmatic standards), a suitable or proposed scope of patterns of linguistic manner demonstrates unlikely due to the speakers' own characteristics and social history (McNamara & Rover 2006, p. 43-79).

1. Is gender a factor affecting the L2 pragmatic competence?
2. Can classroom-based courses develop pragmatic competence?
3. Is there a relationship between L2 proficiency level and pragmatic competence?

3. Methodology

The participants of this study have been nominated at the University of Sulaimanyah (one of the Northern Iraq state universities) as fourth year English language students. There were 50 adult students (25 females; 25 males) in two experimental groups, were participating this experiment with the mean age of (23.02). The students were randomly assigned out of 120 students based on their English proficiency which was indicated by their GPA or its equivalence based on the previous three years exam results. Those who have got % 75 and above were considered as high proficient students. The participants attended pragmatics sessions twice a week for 90 minutes, for the total of two months. GPAs in English courses was also used in (Shmais 2003, p. 84), that can authenticate students' proficiency. Written Discourse Completion Tasks (WDCT) was applied to give accredit to the results achieved in the study. The test (see the APPENDICES) focused on the written competence of classroom students; this comprises of 15 different items in four independent parts; the first part of the test assesses participants' inference recognition capacity in which three statements are presented and students should infer what is meant by them. The second part of the test intends to evaluate the students for their implicature competence through three declarative statements. The students need to guess the speakers' meaning when reading those statements. Part three of the test consists of five items testing students' comprehension given multiple choices to decide whether the items are grammatical, meaningful, or appropriate with justifying their responses, where the students should concentrate on structural meaning

and interpretation. Four situational scenarios envisage the last part of the test, exploring the readers' proper responses of speech acts' most useable categories such as polite requests, apologies, refusals and offer and various ways that the test takers may apply in responding them and their accuracy in distinguishing between polite, impolite, formal or informal answers. The main resource of the course is "*Introduction to Pragmatics*" by Betty J. Birner which was published in 2013. The students were supposed to study pragmatic as one of the compulsory courses before they have graduated. They have intensively learnt a lot of pragmatic related significant subjects, namely Definition of Pragmatics, Discourse, Implicature and its types, Referring expression and Deixis, Presupposition, Inference and Grice's maxims; Quality, Quantity, Relation and Manner and Speech Acts' Request, Offer, Refusals and Acceptance and Apologies. Those topics would constantly teach variety of communication types that facilitate the development, production and recognition of pragmatics in context. Generally speaking, they are commonly practiced in any illocutionary acts so recognizing those linguistic terms in context will indisputably enhance the learners' competence. The session was run for 45 minutes twice a week for 8 weeks. In this experimental study, the participants have undergone a pre-test and a post-post which intentionally covered the few widely used topics in pragmatics such as speech acts, inference and implicature and structural meaning and interpretation. The study was conducted in the academic year (2015 – 2016). The students had 60 minutes to respond the pre-test and the same time was devoted to the post-test. The test was a written-based test with no multiple choices to evaluate participants' written capacity of pragmatic competence. The aim of the pre-test was to exhibit the participants' prior knowledge of pragmatic use in sociocultural context. Following the pre-test, the participants have intensively attended the two months class-based sessions about pragmatics and pragmatics production; the topics were specifically mentioned above in the instructional materials sub-section.

4. Data Analysis

The quantitative data in this study was collected via a sit-down test and WDCT where students have taken a pre-test and the post-test. SPSS was used to analyze the obtained data. Regarding the research questions of the study, the table below has responded the first research question;

Table 4.1: The Relationship between Gender and the Pre-test

Gender	N	Mean	S.D	Std. error	F-test	Sig.	T-test	Sig
Male	25	34.44	6.57	1.31	0.99	0.323	-0.13	0.89
Female	25	34.72	8.19	1.63				

It is obvious in the Table 4.1 that there was not statistically significant difference between male and female students in the pre-test because the p-value was bigger than the common alpha (α =0.05). As a result, male and female students can possibly get similar level in pragmatics when learnt English as a second language and no sufficient difference was noted in the pre-test.

Table 4.2: The Relationship between Gender and the Post-Test

Gender	N	Mean	S.D	Std. error	F-test	Sig.	T-test	Sig
Male	25	44.64	6.8	1.36	1.17	0.283	-.808	0.423
Female	25	46.16	6.1	1.22				

Table 4.2 indicates that gender did not have an impact on raising pragmatic competence. Though the female students performed better than the male ones, the difference between the means are not statically mean-

ingful. In other words, there was not statistically significant difference between male and female within taking the course (post- test) because the p-value was bigger than the common alpha (α =0.05). Resultantly, the male and the female participants have been raising their pragmatic competence in classrooms similarly even during the course attendance. This finding is in line with (Aslan, 2008, p. 108).

The table below responds the last two research questions of the article as they are about the power of proficiency and the impact of class-based courses on the development of L2 pragmatics.

Table 4.3: The Impact of the Activity on the Students

Test	N	Mean	S.D	Std. error	95% Confidence		T-test	Sig
					Lower	Upper		
Pre-test	50	34.58	7.35	1.04	-12.98	-8.62	-9.94	0.00
Post-test	50	45.38	6.45	0.91				

As for the second and the third research questions of the study, Table 4.3 has demonstrated the course-based curriculum and high proficiency were effective on the course participants. The mean and standard deviation of pre-test's results were (34.58, 7.35) respectively and when students have done the course, the mean result of post- test has increased to (45.38) and standard deviation has decreased to (6.45), which indicates that the group has become more homogeneous. Moreover, there was statistically significant difference between the results in the pre-test and the post-test because a p-value of t-test were smaller than the common alpha (α =0.05). This is compatible with the study of (Ishihara, 2009, p. 445–70) in proficient students and (Mohammed, 2012: 40, 1 -2) in designed course materials.

5. Conclusion

The current study addresses the impact of class-based course in raising pragmatic competence. Competence can interestingly be raised on the condition that the class environment is entirely designed to pragmatic production and development in terms of well-developed curriculum, learners' interaction and engagement in the activities, instructors' awareness of the participants' needs, and application of multi-curricular activities in class. Gender was not relevant in the development of pragmatic competence, but rather participants' willingness to learn pragmatic was of upmost importance. Consequently, the duration of English study was beneficial particularly in the pre-test but was less practical in the post-test.

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Translation at the Crossroad of Rhetorical Troop: Translating Metaphor in the Light of Relevance Theory

Moruwawon Babatunde Samuel

Abstract

The present study discusses the translation of metaphor as a stylistic element in the light of relevance theory. The data of the study consists of three assorted metaphors that have been used in French and their English translations. These texts have been culled from some published (Achebe (1958) *Things Fall Apart* (1958) and unpublished literary material. The study focuses on the identification and analysis from the perspective of relevance theory of the metaphorical expressions used in the texts and explains the translation procedures resorted to by the translators in renderings such expression. The study also adopts the operational framework of metaphor translation procedures based on the Source Text and target text approach developed by Vinnay and Darbelnet (1995) and Showqi (2014). Although no single theory of translation is capable to analyse the phenomenon of metaphor in translation, the article relies on relevant theory in order to develop a view on the translatability of metaphor in literary texts. The metaphors analysed in this study reveal the thinking pattern of people in the society. It equally provides a step in the right direction to understand the phenomenon of metaphor translation in the light of relevance theory. We do not propose that our theory is the only answer to all the challenges of translation. Despite the usefulness of the theory, the translator's competence and knowledge are equally necessary to faithfully render metaphorical expressions from one language into another.

Keywords: metaphor, translation, relevance theory, faithfulness, context.

1. Introduction

Metaphor is regarded as a rhetorical device. It makes comparison between two unlike elements but this comparison is implied rather than stated. It is a condensed simile. Generally, metaphor describes one thing in terms of another. The contemporary study of metaphor from the point of view of cognitive linguistics considers human thought processes as largely metaphorical and that the essence of metaphor is understanding and experiencing one kind of thing in terms of another Lankoff and Johnson (1980:3). Metaphor demonstrates a resemblance between two similar things: the image and the object. The cognitive linguistics defined them as the target domain and the source domain. The constraint that limits the production of metaphor is that there must be a similarity between the two entities compared. If the two entities are not similar in some respects, we cannot metaphorically use one to talk about the other (ibid.:12).

From the pragmatic point of view, metaphor has to do with conceptualising and understanding our surrounding. Thus, metaphoring must account for contextual issues that make up the environment that it tries to conceptualize Omotosho (2014:107). Since metaphoring is an attempt to conceptualize our world through wording, fundamentally, basic awareness of the structure of our environment is required in order to be able to properly represent it. The making of a metaphor is a pragmatic process that engages the mind and sets it in motion to draw from the resources of the environment to paint the picture of a phenomenon. "Metaphoring is a sociolinguistic as well as a psychological process of recreating our world. It is a significant process of explaining how people, despite differences in culture, religion and class are able to communicate across geographical distances and historical periods. It tasks the cognitive capability of people and stretches it in order to create space for the new experience that it engenders. It involves constructing and relecting social realities. When these social realities manifest in metaphorical forms, the study of such forms requires a pragmatic approach which would help to unearth them for better understanding. Such an approach would help to determine the content of the reality formed, how it is formed, apprehended, expressed and transformed Omotosho (2014:107). Contrary to

the view of Lakoff and Johnson (1980:3) that metaphors structure the actions that we perform. Mey (2001: 308) affirm that it is our activity of living in the world that structures our thoughts and concepts, including the metaphors we use. The conceptual approach to metaphor presupposes that the conceptual system provisionally restructured for the occasion and a new adhoc category is created.

The notion of metaphor as conceptual structure is a particularly valuable linguistic theory of metaphor because it suggests a difference between having a metaphorical mapping of two disparate domains already existing as a unit in one's conceptual system and the mental act of putting together that same metaphor for the first time Omotosho (2014:108). From the above discussion, we can deduce that the notion of metaphor gives us a systematic means of structuring conceptual domains by means of metaphor which can be used profitably for the analysis of both literary and non-literary discourse. Metaphoric concepts constitute a new way of thinking; they have power to create a new reality that is meant to re-order the conceptual system (ibid.:108).Metaphor is culture-bound. The metaphor an author uses depicts his life experience and culture. It is not uncommon that speakers of one language find it difficult to understand the metaphors of another language. This is one of the problems of metaphor translation. Metaphor transforms the truth of an experience as the truth of knowledge to an established public world. Hence, those who do not live in the same established community usually have different experience which results in the different conceptual understanding of the meaning of such metaphors. In view of these problems, the translator does not render the source text metaphor word because he probably realises that the most important information should be rendered in a way so as to make the target reader understand the meaning of this metaphor without too much processing efforts by mobilising the different translation strategies to render the metaphor functionally.

2. Metaphor, Context Meaning in literary Text

There are different views on the place of context in meaning relations. This is why some linguists consciously or unconsciously exclude it. It is argued that the meaning of a sentence being ambiguous or anoma-

lous can be ascertained without the knowledge of its context Esimaje (2003:233). All those who speak a language must know the meaning of a sentence before they use it in any meaningful context. Ogden and Richard 1949:11 affirms that knowing that two sentences are similar in meaning means that they can be used in similar contexts and that in setting up abstract relationships between sentences without considering what they refer to, is like describing all the equivalencies in a measuring system without indicating what that system really is. Stating meaning equivalences, is not stating meaning and in fact there is no proof that knowing the meaning of a sentence excludes the context in which it is used (ibdi.:11). The significance of context in meaning relation has been established in some works and differentiated from linguistic context, as context of situation. These works are credited to Malinowski (1923:301) and Firth (1957:11) both of whom were concerned with stating meaning in terms of the context in which language is used, even though in different ways. Malinowski (1923:301) argues that living languages must not be not be treated as dead ones, torn from their context of situation but seen as used by people. Language as used in books is not at all the norm, it represents a far-fetched derivative function of language, for language of human experience which is perceptual, biological cultural and varies from one culture to another.

Metaphor is the difference between the intended and the stated meaning and the receiver of the message must rely on a set of principles to understand the statement. If for example, at a funeral when someone says "she kicked the bucket" this is a reference to the person in the casket. But while "milking a cow, on another occasion, that same person says " she kicked the bucket", the reader must know that the message is prepared to understand the same phrase differently in each situation Freed (2009:23). The difference in comprehension exists in factors external to the utterance itself. This is what Grice (1989:370) refers to cooperative principle, which relies on speaker-listener cooperation in order to bridge or at least reduce the gap between semantic meaning and contextual meaning. Sperber and Wilson (2001:471) describes the functioning of the cooperative principle thus:

When an utterance has several linguistically possible interpretations; the best hypothesis for the hearer to choose is the one that best satisfies the cooperative principle and maxims. Sometimes, in order to explain why a maxim has been (genuinely or apparently) violated, the hearer has to assume that the speaker believes and was trying to communicate more than explicitly said. Such implicitly communicate propositions or implicatures, are widely seen along with presupposition's illocutionary force) as the main subject matter of pragmatics

The above suggests that metaphor translation is context dependent. This account for the difficulty in the translation of metaphor. According to Barthes (1972:11), to interpret a text is not to give it a more or less free meaning, but on the contrary, to appreciate what plural constitutes it. This is seen in the following example: "Love is a journey. Time is money. Argument is war". "Eagles do not breed doves" among others. These texts are galaxy of signifiers that can be reversible.

Firth (1957:11) sees context of situation in the same light as grammar, as means of linguistic description whose purpose was a statement of meaning, as one way through which a linguist handles a language. Sperber and Wilson (2001:15) affirm that the context of an utterance is the set of premises used in interpreting an utterance. The context therefore, is a psychological construct, a subset of the hearer's assumptions about the world. It is these assumptions, rather than the actual state of the world, that affect the interpretation of an utterance. Gutt (2001:27)

makes it clear that context does not refer to some part of the external environment of the communication partners, be it the text preceding or following an utterance, situational circumstances, cultural factors, it rather refers to part of their assumption about the world or cognitive environment. The cognitive environment of a person comprises of a potentially huge amount of very varied information. It includes information that can be perceived in the physical environment, information, including information derived from preceeding utterance and that of any cultural knowledge stored there and furthermore information that can be inferred from these two sources (ibi.:27).

Context is similar to schemata theory in which a person will understand the world based on how he views the world in schemas. Context forms the schemata of the translator's vision of his world and this context is not a complex one, hence it would be of little use to him. Because context plays such an indispensable role in interlanguage communication, it is vital to set up proper context to facilitate functional interlingua communication. As translation is a communication involving two languages and cultures, the identification of textual context is absolutely the first step to a faithful translation interpretation of stylistic element like metaphor in any literary text. For the convenience of the target reader, the translation of metaphor as stylistic innovation should provide the optimal relevance.

3. The Relevance Theory

Relevance theory involves verbal communication not only encoding, transfer and decoding but also crucially involves inference Gutt (2001:41). The basis of inference is our understanding of the world we live in, our cognitive interpretation of the universe. Man's universe can be described in terms of space, physical and psychological dimensions. When engaged in any form of communication, this knowledge of his surrounding will be activated and used as the means to interpret the message of a discourse, whether oral or verbal. Thus, relevance

theory highlights the contribution of context, the relationship between context and discourse as well as the interconnection of discourse. Relevance theory expounds the relevant principle in a convincing way from the perspective of human cognition, advocating that man has relevant cognisance in communication. The act of communication is relevance Wu and Xuxihua (2008:3). Such relevance leads the translator to effect functional interlingua inferences from the information of the source text in order to properly understand the sense of the original author of the text. The level of relevance rely so heavily on both contextual and interpretative competence of the translator. The relevance of a text depends on the objective, the social function and the style and rhetoric flavour of the writer. Generally speaking, literary works whose objective is to entertain are usually rich in content and implication, thus, the relevance is subtle, leaving the reader a lot of room for imagination and inference. This is why literary works are much more complex to render than scientific texts.

In contrast, pragmatic texts, which aim at conveying information with comparatively explicit message tend to provide clear relevance to avoid misleading the target reader. As a result it is not very difficult for the target reader to understand the meaning of the target text. As a general rule, it is however, necessary to provide the optional relevance for the reader regardless of the function and style of the text to facilitate the reader's comprehension Fang (2004:30). We should however note that literary texts that aim at entertaining are usually rich in content and implications, thus, usually the context gives the translator the opportunity for imaginations and inferences. This is why fictional text are highly complex to translate. Context plays a powerful role in accounting in the translation of metaphor. The notion of context entails that translation is being looked at as part of communication Gutt (2001:22). The success of any inter-lingua communication depends on whether the author's intention and the target reader's expectations are met or otherwise. The translator is under obligation to coordinate his intention with the target reader's expectations so that the product of his translation resembles

the original text in terms of style and sense If we ask how the translation should be expressed, the answer is: it should be expressed in such a manner that it yields the intended meaning without putting the target reader into unnecessary processing effort (ibid.:101).

4. Presupposition of the Study

 In the present study which explores the translations of metaphor discourse, the target context is especially important for proper understanding of the metaphorical expressions in the texts. The reason is that when translating metaphors in texts, normally the translators will consider the target reader's reaction within their specific context and in this regard, we will consider context as the source of presuppositions. Similar illustration regarding the relationship between presupposition and context can be found in Givon (1989:135-137), where presupposed information is traced back to the major sub-divisions of context. The major subdivisions of context are open-ended; however, three foci under which specific categories get grouped are "highly stable and well attested in the traditional linguistic literature. First, the generic focus covers the shared world and culture, and refers to something universal to a great degree and remains the same across different cultures. Ying and Qinnei (2010:57). It comprises on the one hand knowledge and beliefs concerning the real world, and on the other hand people's ways and capacities to make sense of the world. The second covers what can be known about the speech situation, social personal relations between participants including their respective conditions such as status, power, obligations, needs and expectations and goals of communication (ibid.:57). In this study, we will explore the presuppositions behind the ways of handling metaphor in texts with reference to contextual consideration.

5. Analysis of metaphor using the relevance theory

This section is analytical and takes as its starting point, several authentic source language French texts and their English translations. The study focuses on the identification and analysis of metaphorical expressions used in these texts from the perspective of relevance theory expressions used in those texts. Let us consider the following texts:

a. Things fall apart Achebe (1958:1)

Le monde s'effondre . p.1

In (a) text, Achebe derived the title of his novel: *Things Fall Apart* from the poem written by an Irish poet, W.B Yeat "The Second Coming". Things Fall Apart is about a clan which once thought like one spoke like one, shared a common awareness and acted like one. The white man came and his coming broke this unity. In the process, many heads rolled; new words, new usages and new applications gained entrance into men's heads and hearts and the old society gradually gave way. The process continues even today. This is why Ohaegbu finally concludes his essay with the following statement on the nature of African literature:

> African literature therefore, can be seen as creative writings skilfully done in indigenous African languages or in foreign languages by African nationals or, if one prefers, bona fide citizens of the African continent (regardless of colour), which works spring from African sociocultural background, deal with the problems of the African and offer to the rest of the world African perception of the human condition. [...] Even though its primary audience is the African, non-Africans do and should have access to it. Only those who have profound knowledge of its cultural background and the language of the work should be qualified to undertake its criticism. (12) The question is whether this last statement also holds true for translation and its translators. The analysis of the creative use of European languages in African literature shows that there are two forms of translation present. The first one

is the common translation practice, whereby one language is translated into another language. The second one is the translation without the original, whereby African authors have to translate their thoughts in a different language. The first sense is important for understanding African literature, as the number of translated African works grows exponentially every year. The work of the translator 'enable[s] many people of different cultural backgrounds to know, understand and appreciate African culture' (Gyasi, "Translation" 106). But Gyasi also states that translating African literature can be a struggle. That is why the translator needs more than 'a certain linguistic competence' (Gyasi, "Translation" 106). 'The translator, in addition to his/her linguistic competence, must be able to show proof of certain extra-linguistic abilities that consist in analyzing and interpreting the context in which the African literary text is embedded' (Gyasi, "Translation" 106).

 From the above translation, the translator requires the exercise of contextual and socio-cultural judgement to choose the functional equivalent for the target reader with the guidance of relevance theory. Lack of information about the context of the original metaphor does not hinder it from being translated but it will leave the translator with no more than a direct analysis of the metaphor and its subsequent rendering in the target language. Without contextual clues, it is very difficult to establish the relevant ties within the text. This is a reality that the translator has to face due to the dynamic change of language use. The translator here explores feasible modulation procedure of translation to transfer the sense of Achebe into the target language. However, this metaphorical expres-

sion is analysed bearing in mind the benefit of a source text's context. Conversely, the context of the text in which the metaphor is found is of utmost relevance to the translator in order to acquire all the information that contributes to the implicit meaning of the metaphor.

The translator shows the role played by relevance theory as an important cognitive theory that helps the translator to determine the relevant target language equivalence in a given context. For the sake of successful communication, the original text builds up the proper schemata in which the speech event in the text can be appropriately interpreted. From the point of view of relevance theory, translation falls naturally under the interpretive use of language: translation is intended to restate in one language what someone else said or writes in another language Gutt (2001:46). Just as a speaker reporting a speech, the translator in his effort of interpretative use of an utterance or a text should aim at faithfulness. The only difference between an intra-lingual quoting or reporting and a translation is that the source text and the target text belong to the different languages (ibid.:46). No doubt, the translation of this metaphor challenges the patience and intelligence of the translator. As demonstrated above, the translation in the target language fulfils the need of optimal relevance, thus, the translation is faithful to the original metaphor.

Text B

> Okonkwo was well known throughout the nine villages and even beyond. His fame rested on solid personal achievement. As a young man of eighteen, he had brought honour to his village by throwing Amalinze the Cat. Achebe (1958:3)
>
> Okonkwo était bien connu a travers les neuf villages et même au delà. Sa réputation reposait

sur de solides réussites person-
nelles. Jeune homme de dix-huit
ans. Il avait apporté honneur et
gloire a son village en terrassant
Amalinze le Chat. Achebe
(1958:9).

From text (b), Amalinze was called the Cat because from Umofia to
Mbaino, he was unbeaten as a wrestler, not only that his back would
never touch the earth during wrestling. From here, the translator has
to play the role of an interpreter of the source text in the light of rel-
evance theory in order to provide optimal relevance in his translation
and guide his target reader to the intention of the original author. The
complexity is locating the word (image) that is accurate in this par-
ticular case to provide the optimal relevance and achieve the desired
metaphorical effect in the target language. The context sets the image
processing, highlighting the direction to correct interpretation, which
helps the translator to anchor the text.

Text C

Do not play with fire

Il ne faut pas jouer avec le feu

From text (c), the connotative value of the original text reflects that
of the target text. This is so because before a metaphor can be inter-
preted, there must be connotative value shared by both the target and
the source language. The linguistic meaning do not play with fire,
presupposes that fire burns, causes pains. It equally suggests that you
should avoid things or individuals that are harmful and dangerous.
From the above text, it is shown that information derived from stud-
ies of relevance theory in relation to translation proves invaluable to
validate the choice of the translator in his pursuit of equivalence and

faithfulness. In some cases, the source text metaphor is understand-
able to the translator without the son text as is the case here because
the translator is familiar with the metaphor having had exposure to it
in various context prior to the situation of the original text. The trans-
lator's competence to understand and render this metaphor into the
target language is born out of the translator's cognitive and linguistic
knowledge.

The idea of relevance theory is that translation must deliver the mes-
sage that is closely equivalent as possible to the original text; howev-
er, the goal is to arrive at this outcome by relating the same meaning
and message if possible, on the same level of generalization Free-
da (2009:95-96). From the analysis, we note that presupposition as
aroused by generic and situational context in the original text are the
same with that of the target text. However, differences in terms of
discourse contextual presuppositions or the different characteristics
of target language determine what surface structure is used in the
translated text. In some instances, metaphor is realised through sur-
face linguistic structure. Some metaphorical expressions in the orig-
inal text can not be reproduced in the target language and as such,
creative strategies in accordance with target linguistic features may
be adopted in the target language. In the above example, target read-
er appreciate the subject "fire" that is being talked about. Readers
appreciates the creativity of the translator in the transfer of this met-
aphor into the target language and culture. We have introduced the
notion of presupposition based on the fact the translator works with
his presupposition. In order to ensure successful translation of meta-
phors in literary text, translators create their presuppositions in a way
to arouse the target audience's interest and desire.

5. **Conclusion**
Our analysis of metaphor in literary texts shows that context and
meaning contribute to the choice of the translator in the transfer of
equivalence into the target language. The analysis of metaphor in the
study is grounded in the idea that metaphor is a substitution and func-
tions to improve literal language. In order to guarantee the seam-

less occurrence of this substation, similarity must exist between the object compared and the literal expression. This similarity becomes the vehicle for transferring the meaning and message of a particular utterance from one language to another (Freed2009:18). The study also reveals the multiple cognitive activities which involve analysis, interpretation, comparison, analogy, inferences, weighing of possibilities, planning, combining and these processes are interactively united. Considering metaphor as a complex entity, the study helps us to understand its unique characteristics that contribute to its make-up. Although no single theory is capable to explain or analyse the phenomenon of metaphor in translation, the article relies on relevant theory in order to develop a view on the translatability of metaphor in literary texts. Metaphor that are chosen from Achebe's text reveal the thinking pattern of the Igbo socio-cultural society. We do not propose that our theory is the only answer to all the challenges of translation. We believe that it provides a step to understand the phenomenon of metaphor translation in the light of relevance theory. Despite the usefulness of the theory, the translator's competence and knowledge are equally necessary to faithfully render metaphorical text from one language into another.

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On the Effect of Mind Mapping on Reading Comprehension Skills of Iraqi Esp Learners

Hasan Anwar Hasan

Abstract

Over the last two decades using visual organizers such as mind mapping in teaching and learning English language has become one of the wide spread used techniques. The current study concentrated on the impact of using mind mapping as a meaningful learning technique in teaching reading comprehension among the ESP learners. The participants of the study consisted of forty Iraqi students at Erbil Polytechnic University who randomly selected in Technical College-Erbil /Department of Business Management. They were divided into two different groups; experimental group which taught by mind mapping and controlling group which exposed to the traditional methods of teaching reading comprehension, 20 students for each group. Their ages were ranged between (18-19) years. The participants are nineteen males and twenty-one females. At the beginning of the study they were given a pretest to measure their reading comprehension ability. Then, they were given the treatment for twelve weeks. After that, they were tested in the posttest to know whether the experimental groups' knowledge increased comparing to the pretest or not. Finally, the findings illustrated a statistically significance difference between experimental group and the controlling group in terms of posttest achievement in reading comprehension scores. Thus, the mind mapping proved to be beneficial in teaching reading comprehension.

Keywords: *meaningful learning, mind mapping, reading comprehension, ESP learners*.

Özet

Zihin haritalama öğretim ve öğrenme İngilizce dil geniş biri haline gel-miştir gibi görsel düzenleyiciler kullanarak son iki yıl içinde kullanılan teknik yayıldı. Çalışmada okuduğunu anlama ESP öğrenenler arasında öğretim bir anlamlı öğrenme teknik olarak zihin haritalama kullanımının etkisi üzerine yoğunlaştı. Rasgele seçilmiş iş yönetimi bölümünde kırk Iraklı öğrencilerin Erbil Politeknik Üniversitesi'nde çalışma katılımcıların oluşuyordu. Onlar iki farklı gruba ayrıldı; eşleme ve okuduğunu anlama, her grup için 20 öğrenci öğretim geleneği yöntemlerine maruz grup kont-rol zihin tarafından öğretilen deney grubu. Hepsinin yaşları (18-19) yılları arasında değişmekteydi. Katılımcılar on dokuz ve yirmi erkeklerde vardır. Çalışmanın başında onlar onların okuma ölçmek için bir Öntest verildi anlama yeteneği. Daha sonra on iki hafta tedavisi verildi. Bundan sonra onlar posttest deneysel grupları bilgi ya da değil için Öntest karşılaştırma artmış olup olmadığını bilmek test edildi. Son olarak, bulgular resimli bir deney grubu ve anlama puanları okuma posttest başarı açısından kontrol grubu arasında istatistiksel olarak fark önemi. Böylece, zihin haritalama okuduğunu anlama öğretim yararlı olduğu ortaya çıktı.

Anahtar kelimeler: *anlamlı öğrenme, zihin haritalama, okuduğunu an-lama, ESP öğrenenler*.

Introduction

English language has become one of the most crucial languages among the other languages in the world. Due to its importance, people try to learn English and to become aware of its vitality; Jeremy Harmer (1992) indicates that nowadays one of the most significant language over a wide area is English language. Therefore, in most of the nations, universities try to put English language in the process of learning and education, especially in ESP courses. Teaching English for specific purpose has grown up very quickly, especially in the area of teaching EFL.

In addition, the teachers have an important role to make the student un-derstand the text, and offers them with the strategies of comprehending the text. Reading a text with a good understanding leads the student to become good readers. In the recent years many strategies have been used to facilitate reading for the students; graphic representations are the most effective and significant strategies among them, especially mind mapping (Indrayani, 2014; Treviño, 2015; Hazamy, 2007; Şahin, 2013).

Thus, mind mapping can be used as a meaningful learning strategy to fa-cilitate reading comprehension for ESP learners. The meaningful learning theory is ascribed to David Ausubel. At the beginning the theory was in-troduced in 1962 under the title "A Subsumption Theory of Meaningful Learning and Retention", after that Ausubel published "The Psychology of Meaningful Verbal Learning". In 1968 he published his ideas more com-prehensively in "Educational Psychology: A Cognitive View". (Novak, 1993)

Furthermore, it focuses on learning students with a meaningful way of re-lating new information to the prior existing knowledge. Meaningful learn-ing is a significant kind of learning for classroom instructions, because it includes new concepts and relating them to what the students know, and enable the learners to keep this information in mind and put it to use again easily. Prior knowledge of the students is an important aspect in Ausubel's theory, because it leads the learners to have a good meaningful learning. Furthermore, the teachers must be aware of what the students already know so as to make the best use of it in their teaching practice. Ausubel also recommends using advance organizers as a technique to aid the learners to relate their existing knowledge to the new one. The advance organizer is a device or cognitive aid which is used to assist the students for retention of the new information; the most popular formats of them are

verbal phrases, hypermedia or graphics. (Adriana and Jeanneth, 2010). Therefore, the problem can be identified that is the learners face difficulty to get information from the written text, their achievement in reading comprehension is low and using traditional method to teach reading comprehension. Erbil Polytechnic University, like many other universities, offers English language course for all ESP colleges in the first level, but due to utilizing traditional technique, the students are unaware about the importance of the new teaching strategies.

Thus, the current study can be useful in encouraging the teachers to use mind map technique to teach in ESP courses to improve the students' reading comprehension. Furthermore, it helps ESP Iraqi college students to influence their level in reading comprehension, and help them to understand the written texts more easily. Also, the ESP learners will be introduced to a new strategy.

The purpose of the current study is to investigate the role of mind mapping technique on Iraq ESP college students' achievement in reading comprehension at Erbil Polytechnic University/ Technical College/ Department of Business Management, and to reveal whether mind mapping is effective or not.

Research Hypothesis

Creswell (2008) shows two types of hypothesis; first, null hypothesis (Ho) and second, alternative hypothesis (Ha) that designate as follow:

1- **Null Hypothesis (Ho)**

"There is no statically significant differences between the experimental group achievement scores which is taught by mind mapping in reading comprehension, and that of the control group which is taught by traditional method in the post test".

2- **Alternative Hypothesis (Ha)**

"There is statically significant differences between the experimental group achievement scores which is taught by mind mapping in reading comprehension, and that of the control group which is taught by traditional method in the post test".

Literature Review

1. David Ausubel's Meaningful Learning Theory

The theory focuses on learning students with a meaningful way of relating new information to the prior existing knowledge. The theory consists of some key principles; the researcher tries to shed a light on these key principles. First, principle of integrity; Ausubel, (1960; 69), writes "knowledge represents an integrated system because ideas are connected together in a specific order; the human mind follows logical rules for organizing information into private categories". Second key principle is cognitive structure; Ausubel accentuates the importance of the learners' cognitive structure and he thinks that it plays a significant role in obtaining new information. He argues that the learning and retention of the new concepts can be facilitated by obvious and highly organized cognitive structure.

Third key principle is principle of hierarchy; Asusbel and Robinson (1969) suppose that learning is primarily comprised of hierarchical arrangement of knowledge and the fields of inquiry are structured like pyramids. They affirm that the new information is organized under higher level concepts already exist in the learner's hierarchical mind and the most comprehensive ideas those located at the top of the pyramid are the essential and most continuing elements in the hierarchy. Such elements have a longer life length in memory than do particular facts or specific details, which fall at the bottom of the pyramid. Another principle which Ausubel's theory is built around is the concept of subsumption. Ausubel (1960) indicates that subsumption occurs when new idea goes into consciousness, it is treated and grouped under one or more of the concepts already existing in the students' cognitive structure.

Ausubel also provides another key principle which is the principle of anchorage. Ausubel and Fitzgerald (1962) investigate that meaningful learning can be facilitated by anchoring, and it provides cognitive stability. Thus, meaningful learning can be continuing to use longer than rote learning, because meaningful learning is anchored while rote learning is not. Additionally, Ausubel, Novak and Hanesian (1978), argue that there is another key principle which is the principle of advance organizer. Organizers are abstract ideas shown in advance of the lesson. They represent a higher level of generality and comprehensiveness than the new material.

Moreover, Ausubel (1968) focuses on another key principle; the principle of retention. He thinks that retention is firmly linked to subsumption and anchorage, also, learning and retention can be facilitated by them. He also mentions that the students who have well organized cognitive structure are able to remember information efficiently. The principle of forgetting is another key principle which is mentioned by Ausubel (1968). He illustrates the reason of forgetting, because forgetting occurs even if the students learned so hardly. He says that new information is stored when it becomes anchored to a larger subsuming concept.

Furthermore, there is another important point in Ausubel's assimilation theory which is the distinction between meaningful learning and rote learning. To Ausubel, meaningful learning is analyzing the new knowledge, it occurs when the learners recognizes the interrelationship between two or more ideas, old and new. On the other hand, rote learning takes place when the learners memorize new information in an arbitrary way and not relating it to their prior knowledge. The knowledge is stored in an isolated compartment and it is not integrated into the person's larger cognitive structure.

2. The Mind Map Technique

Tony Buzan (1991) indicates that the mind map is a diagram used to represent words, ideas, or other items linked to and organized fundamentally surrounding a central key word or idea. It is used to produce, envisage, structure and sort ideas, and as an aid in study, organization, problem solving and decision making.

After its development, mind maps were used in different fields more widely rather than before, especially in universities, schools and engineering. In comparison to the previous sorts, the mind map became simpler and having one central key word, but its structure remained the same (Farrand, Hussain and Hennessy, 2002). Moreover, mind map can be made very easily in several ways, for example, Rose and Nicholl (2002) instruct those who want make mind map to follow these steps:

1. Write the topic of your subject in the middle of a paper.
2. Keywords must be used.
3. The branches must be radiate from the central topic.
4. Do not forget to use symbols, images, and words.
5. Draw it attractively as possible as you can.
6. Use colors as much as possible.
7. Try to repeat it more than two times until you get a perfect one.
8. Draw your mind map by yourself.

In addition, mind maps can be used in various areas like, education, business, engineering…etc. The students can take advantages of using mind mapping in education for summarizing text, organizing ideas and solving complex thoughts (Novak, 1993). Stine (1997) thinks that mind maps beneficial as follow:

1. Mind maps clarify ideas and information.
2. It plays a significant role in activating both hemispheres of the brain.
3. It is advantageous to understand the written texts by focusing on the central idea and connecting the lines to each other.
4. Discovering new ideas throughout making mind maps.
5. It helps you to remember the ideas and information easily.

A great number of the researcher agree with that mind map is one of the effective visual technique to improve student's ability in most sectors of teaching English as a foreign language (Suryani, 2015; Al-Jarf, 2011; Suyanto, 2010; Saed, 2011). Tarkashvand (2015) states that both male and female student in mind map group exhibited a great improvement in developing in the area of learning and developing vocabulary, more than those who were in the concept map group. Also, Anne and Joan (2003) thinks that the use of visual representation in classroom enables students to improve not only understanding what they read, but also it enlarges their vocabulary. Similarly, Gomez and King (2014) found out that utilizing mind mapping plays a great role in teaching vocabulary and make the students to be more active in classroom.

3. English for Specific Purpose (ESP)

ESP is a learner-centered approach to teach English as a foreign or a second language. It meets the need of mostly adult learners who need to learn English language for use in their specific field, such as science, technology, medicine, leisure and academic learning. (Yildiz, 2004). There is not

an exact period of the emergence of ESP courses, so that most of the researchers and linguists are not agree with each other about the historical process of growing ESP.

Three types of ESP have been shown by Carter (1983) which are; English as a Restricted Language, English for Academic and Occupational Purpose (EAOP) and English with Specific Topic. He states that the first type is very restricted which enables the students to learn language for very much limited purpose, it instructs them to handle special conditions in very restricted linguistics setting. Also, this type of ESP limits itself in using the number of phrases and experiences, which the learners cannot speak in any other situations except what they have been trained for.

The second type which is identified by Carter (1983) is English for Academic and Occupational Purpose (EAOP), but Robinson (1991) recognizes two kinds of ESP in his classification English for Academic purpose (EAP) and English for Occupational Purpose (EOP). Third type is English with Specific Topic, this type of ESP is uniquely concerned with anticipated future English needs of, for example, scientists requiring English for postgraduate reading studies, attending conferences or working in foreign institutions.

Regarding to the characteristics that differs ESP from EGP, Carter (1983) proposed three characteristics of ESP which are; authentic materials, purpose-related orientation and self-direction. These characteristics have been supported by some experts and researchers (Strevens, 1998; Bojovic, 2006; Gatehouse, 2001; Dudley Evans, 1997).

Al-Bazaaz (2003) investigated the effectiveness of using vee diagram and concept map through the frame of cooperative learning on the development of scientific thinking and providing scientific concepts in the practical subject of insect. At the end of his study the results indicated that first, there was an existed statistical difference between the first experimental group and the control group in the variable of the scientific thinking. Second, there was no existed statistical difference between the second experimental group and the control group in the variable of the scientific thinking. Third, there was an existed difference between the first experimental group and the control group in the variable of teaching the scientific concepts of the practical subject of insects.

Moreover, Hazim (2001) conducted a study to investigate the effect of us-

ing two modes of presenting concept map on the achievements and acquisition of laboratory skills in organic chemistry. The study was conducted at Department of Chemistry/College of Education/University of Mosul. The results revealed that there was statistical significant difference between the three groups in achievements for the sake of the experimental groups which taught by concept maps.

4- Reading vs. Reading Comprehension

Among the four skills reading is an important one for the students to learn. When the students learn to read they can get information from the written texts, and also it plays a crucial role in language acquisition. Furthermore, when they engage in reading the texts the vocabulary knowledge will be mastered. Besides, reading activity affect spelling and writing performance (Jeremy, 2007). Ur (1996) argues that the central feature of reading comprehension is understanding what the writer says, because when a reader is unsuccessful to understand the text, it means that he is not reading. Also, he reports that every text includes an encoded message by the writer, the message directs to the reader, if the reader unable to understand the encoded message, it does not make any sense.

Additionally, Richards and Schmidt (2002) shows that there are four types of reading comprehension, which can be differentiated based on the reader's intention. The first one is literal comprehension; this type helps the students to comprehend, recall to the mind and remember the knowledge that clearly included in a paragraph. Second, inferential comprehension which is used to discover unclear information in a written text, and the reader must use his own experience to do so. Third type of reading comprehension is evaluative comprehension; this type can be used to make comparison between the reader's knowledge and information in the text. Finally, the fourth type is appreciative comprehension; the aim of this type is to acquire emotional or other kinds of valued response from a passage. In addition, Grabe and Stoller (2011) investigate the purposes of reading; they think that the reasons of reading are reading for simple information and skim quickly, some people read written texts to learn, reading to merge information, write and criticize written texts, and reading for general comprehension.

Ahmad (2001) attempted to investigate the effect of brainstorming on teaching reading comprehension in English to university students. The results explore that there is a significant difference in the mean scores of the students' achievement in EFL reading comprehension between the experimental and the control group. This difference is in favor of the experimental subjects. Furthermore, it revealed that there is a significant difference in the experimental group at the literal and inferential levels of EFL reading comprehension. The difference is in favor of the inferential level.

Also, Ali (2005) conducted a study to investigate the impact of semantic map on improving college students' achievement in reading comprehension. The study was conducted at College of Education/Ibn Rushd/ University of Baghdad during second semester of the academic year (2003-2004). The results indicated that there are statically significance differences between the experimental group which has been exposed to the semantic map technique, and the control group which has not been exposed to the same suggested technic in reading comprehension, and in favor of the experimental group.

Additionally, there are some factors that affect reading comprehension and facilitate the meaning of the text for the readers. First, one of the main and significant reasons which influence reading comprehension is vocabulary knowledge. Over the last decades many studies by different researchers indicate that vocabulary is a fundamental aspect to reading comprehension (Zhang and Annual, 2008; Nagy, 1988; Joshi, 2005). Nagy (1988) states that the students are unable to comprehend what they read with lack of vocabulary knowledge, and at least they must understand the meaning of the majority of the words.

Second, syntax; Sometimes readers face difficulty in reading due to the lack of syntax knowledge, because it is a significant factor which affects understanding written language (Vogel, 1975; Anderson, 1982). The reader must be aware of the different types of sentences structure, because there are various kinds of sentence structure; simple, complex, compound and compound complex. Furthermore, there are many other sources of syntactic problems while reading, for instance, long phrases, types of words, complicated sentences and very long sentences also an-

other reason of making problem in understanding. The readers who are not familiar with syntactic knowledge, they will undoubtedly face difficulty in understanding (Erikson, 2003).

Third, language proficiency in foreign language is an important reason to understand the texts. There is a strong relationship between reader's proficiency in linguistics ingredient and the level of the reader's understanding. Therefore, if a reader dominates a wide extent of vocabulary knowledge, aware of the different cohesive device and well skilled in sentences structure, he would not face any problem in reading and understanding the texts (Labiod, 2007).

Methodology

1- **Participants**

The sample of the present study consisted of 40 male and female students from both groups A and B who their ages ranged between (18-19) years; 20 students from group A randomly selected as the experimental group and 20 from group B also randomly selected as the controlling group (see table 1).

Table 1: The Sample of the Study

Groups	Section	The Sample		Total
		Male	Female	
Exp. Group	A	9	11	20
Con. Group	B	10	10	20
Total	-	19	21	40

2- **Setting**

This study was conducted in North of Iraq at Erbil Polytechnic University; it was administered to the students of the first stage at Technical College-Erbil /Department of Business Management where located in Erbil city, during academic year 2015-2016. The experiment started on Sunday 7th of February 2016 and ended on Sunday 15th of May 2016.

3- Instruments

In this study pre and posttest type of data collection instrument was used to explore whether the mind mapping improve ESP students' achievement in reading comprehension or not. Both instruments were explained in detail.

A- The Pretest

A reading passage which entitled "Uniqlo: A Global Success Story" was selected for the pre-test from their English Course book which entitled "Market Leader: Business English Course Book" by Cotton, Falvey and Kent (2012), (for elementary students). The book is used as English language course book for the students of the first stage at EPU / Technical College-Erbil /Department of Business Management. The reading passage followed by three questions; in the first question the students were asked to answer five true and false question and each correct answer gain one mark while incorrect answer gains zero. Furthermore, in the second question the students were given five words which are selected from the same reading passage and they were asked to give the synonymous of them, each correct answer gains one mark while incorrect answer gains zero mark. Finally, the third question consisted of five short answer-question items, each correct answer gains two marks, semi correct answer gains one mark and incorrect answer gains zero mark.

B- The Posttest

A reading passage which entitled "From a Small Town to a Global Leader" was selected for both groups in the posttest from their English Course book which entitled "Market Leader: Business English Course Book" by Cotton, Falvey and Kent (2012), (for elementary students). The book is used as English language course book for the students of the first stage at EPU / Technical College-Erbil /Department of Business Management. The reading passage followed by four questions; in the first question the students were asked to answer five true and false question and each correct answer gain one mark while incorrect answer gains zero. Furthermore, in the second question the students were given five words which are selected from the same reading passage and they were asked to give the synonymous of them, each correct answer gains one mark while incorrect answer gains zero mark. In addition, the third question consisted of five short answer-question items, each correct answer gains one marks and incorrect answer gains zero mark.

4- Treatment

The treatment of the study was limited to six reading passages which adopted from the class syllabus entitled "Market Leader: Business English Course Book" by Cotton, Falvey and Kent (2012), (for elementary students). The reading passages that was selected consisted of twelve passages of them and after any passage the students encounter questions to be answered, charts to be completed, synonyms and short exercises.

5- Procedure

The participants of both groups were allotted one lecture (one hour) per a week. The experiment started on Sunday 7th of February and four days after that on Thursday 11th of February, after they answered the questions the papers were collected and graded by the researcher. Afterwards, the teaching sessions started which lasted for 12 weeks (after excluding the holidays), every two weeks they were given a reading passage. The researcher himself undertaken the instruction of both groups.

The students of the experimental group were taught by using mind mapping to activate their reading background knowledge and their abilities of comprehension. On the other hand, the students of the controlling group were exposed to the same traditional method of teaching that has been used before. At the end of the sessions the posttest was administered to them on Sunday 15th of April to know whether the participant of experimental group improved their understanding in reading comprehension or not. Finally, the exam papers were collected and graded by the researcher to be prepared for the analyses.

Results and Data Analysis

1- Data Analyses

The statistical methods used in this study to analyze the data will be shown to clarify that which statistical method was used to analyze each variable, the differences between both groups, reliability and validity. First, percentage was used to find out the percentage of the samples and agreement and

disagreement among the jury members concerning the validity of the pre and posttest items and the lesson plan. Afterwards, the Alpha-Cronbach Formula was used to measure the reliability of the pre and posttest. Other two statistical methods were DL and DP Formulas which used to find out the difficulty level and discrimination power of the pre and posttest items. Regarding to the Mann-Whitney Formula, it was used for comparison between two values in a small sample and equalization of the students' age and the Equalization of both groups on the students' previous year cores in English course. Chi-Square was used to make equalization among educational level of the samples parents. Thus, these statistical tools were used as the data analyses instrument in the present study.

2- Administration of the Pre-test

The researcher administered the test on Sunday 7th of February 2016 to the samples. They were asked to read the passage carefully and answer the question, 45 minutes were given to them to answer. After that the researcher himself collected the papers to grade them so as to know the students' performance in the pretest. So, the analyzed data show that there is no statistically significance difference between the two groups in terms of pre-test because the calculated value of Mann- Whitney U (360) is greater the tabulated value of it (127) or the p-value is greater than the common alpha 0.05. As a result, the two groups are equivalent in terms of pre-test. (see table 2).

Table 2: Mean Rank Differences of Both Groups in the Pretest

Groups	N	Mean Rank	Sum of Ranks	CV	TV	Sig.
Exp. Group	20	23.85	477.0	112	127	0.042
Con. Group	20	17.15	343.0			
Total	40	-				

3- Administration of the Post-test

After giving treatment to the samples of the experimental group which was teaching them by using mind mapping to improve their performance in reading comprehension, while the controlling group taught by the traditional method of teaching reading comprehension; the posttest was administered to the both groups. To answer the hypothesis of the study, the scores of posttest of both groups were analyzed by using Mann-Whitney U to explore whether the mind mapping improve the participants of the experimental in the group posttest scores or not (see table 3)

Table 3: Mean Rank Differences of the Both Groups in the Posttest

Groups	No	Mean Rank	Sum of Ranks	CV	TV	Sig.
Exp. Group	20	18.0	360	360	127	0.183
Con. Group	20	23.0	460			
Total	40	-	-			

It can be seen in the table (3) that there is statistically significance difference between experimental group and the controlling group in terms of posttest achievement in reading comprehension scores, because the calculated value of Mann- Whitney U (360) is greater than tabulated value of it (127) or the p-value is greater than the common alpha 0.05. Also, the arithmetic score of the student of the experimental group on the posttest is (23.85) while the arithmetic score gotten by the student in the controlling group on the posttest is (17.15). In both groups' mean show that there is statistical significance difference the students' achievement scores. As a result, the two groups are not equivalent in terms of posttest achievement score in reading comprehension.

4- Discussion of the Finding

According to the results that were obtained in the current study, which aimed to show how effective mind mapping to improve reading comprehension skill of the 1st grade ESP student at Erbil Polytechnic University: Technical College-Erbil /Department of Business Management in academ-

ic year 2105-2016. Thus, the mind mapping was compared to traditional method of teaching reading comprehension.

After administration of the pretest it was indicated that there were not statistical significant differences between experimental group and the controlling group's achievement scores as shown in (table 2). In contrast, the obtained data of the posttest indicated that there were statistically significant differences between the experimental group which was mind mapping used as the treatment and the controlling group which was exposed to the traditional method. Hence, using mind mapping for teaching reading comprehension was more successful for the ESP learners than the traditional method.

Accordingly, as mentioned before, the current study focused on the role of mind mapping in improving the ESP students reading comprehension ability. At the same time as the research hypotheses are refused and the proposed alternative hypotheses is accepted. Also, a detail illustration will be introduced and showed for the reason of the refusal which means that there is an important statistical variety difference between the ESP students' performance in the experimental group and the ESP learners performance in the controlling group because of the implementation of mind mapping technique of teaching and learning reading comprehension to improve and increase the ESP students reading comprehension in English language classrooms. In addition, to demonstrate and discuss the findings of the results of the hypotheses, the following details will be offered:

First of all, the experimental group development in getting high-quality reading comprehension skills because of the effect of the application of mind mapping techniques of teaching and learning in English language learning and teaching classrooms. Also, one of the major reasons for mind mapping is to help EFL teachers in their classroom planning and conducting reading comprehension. Furthermore, to have EFL and ESP learners read variety of different kinds of

texts, it is suggested that the EFL teachers analyze the structure of the text and create a mind map. Also, mind mapping is an excellent technique to arrange knowledge about subject or problem. Structures of mind mapping help out the EFL and ESP students to remember information they have already known about a subject and understand new knowledge.

Additionally, the ESP learners at the beginning of the process demonstrated little interested and attracted when they were taught by the mind mapping technique and sometimes they were so upset looking for the suitable definition for each of concept of the mind mapping. In a short time, when the ESP students were informed about how to read the mind mapping. Also, they start to participate creating good mind mapping, they demonstrated great interest and enthusiasm toward it because they felt that they could make similar mind mappings as they were made by the researcher relying on the techniques that they had been taught and their background information.

Conclusion

Generally, the present study concentrated on the examination of mind mapping which is a visual organizer. The study aimed to examine the role of mind mapping in teaching reading comprehension on Iraqi ESP college student. The samples pf the study consisted of 40 first year students who were selected randomly at Erbil Polytechnic University / Department of Business Management during academic year 2015-2016. The participants divided into two equal groups; the first one as the experimental group and the other one as the controlling group, each group contained of 20 male and female students whom their ages ranged between (18-19). The experimental group was taught by mind mapping, while the controlling group was taught by the traditional method.   They were exposed to pre to measure their knowledge in reading comprehension. Afterwards, the treatment was given to the experimental group to examine the impact of the mind mapping on the participants' performance in the posttest. The period of giving treatment lasted for three months. Then, they tested again (posttest) to know the difference between the participants of both groups. The outcome of the study revealed that there was a significance difference between the two groups in the posttest scores, and mind mapping proved to be beneficial to develop the students' ability in reading comprehension. Basically, this study seeks to prove the advantage of mind mapping as a visual organizer to aid the students in teaching and learning English language, because visual organizers now a days are one of the most beneficial material to learn English language. In the light of the findings, it can be said that the majority of the participants believes that mind mapping

helped them to improve their understanding and simplifying the reading passages for them. In addition, ESP learners most of the time face problem in understanding reading passages due to the use of the traditional method in teaching reading comprehension, and the students do not have a chance to practice English through different activities in a stress free atmosphere in the classrooms.

Furthermore, there are some other researchers who tried to show the advantage of mind mapping in learning English language. Abbas (2012) concluded that mind mapping improve the learners' motivation and interest in reading comprehension class. She adds that mind mapping is considered as one of the most effective technique, because it increases the learners' vocabulary matrix, background knowledge and it is a helpful pre-reading tasks which promote EFL student sell-regulation meaningful learning which is opposite to the rote learning.

Similarly, Suryani (2015) examined the impact of mind mapping on the school students' development in reading comprehension. The results of his study proved that mind mapping is a useful technique to improve the students' knowledge in reading compression. He comments that increasing reading comprehension ability leads them to understand the information that is given in the text very easily.

Also, Indryani (2014) stated that mind mapping is an effective technique to develop the students' reading comprehension ability of narrative text. He adds that after conducting the study and teaching the students by using mind mapping the learners' knowledge of understanding a narrative text were increased comparing with before.

Finally, it ca be said that using visual organizers especially mind mapping increases the student's ability in reading comprehension and encourages them to cooperative learning make them to exchange their ideas.

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The Represantation of Existentail Anguish in Absurd Drama as Reflected in Beckett's Play: Waiting For Godot

Özlem ASKER

Abstract

This article intends to analyse the play *Waiting for Godot* by Samuel Beckett in terms of Existentialism within the genre of the Theatre of Absurd by investigating through the setting, context and use of language. It is argued in this thesis that as Samuel Beckett is concerned about human beings' problems of existence in the world in his plays, most of the time, he portrays the representation of human condition which makes his plays to be interpreted in the light of Existentialism. In the thesis, Existentialism as a philosophical movement has been introduced with its prominent names and examples, also the Theatre of the Absurd is explained in detail with its basic qualities to shed a light on how the characters' dialogues, monologues construct their existential anguish through the play while arguing that there are many existentialistic qualities in the play such as characters' searching for meaning and realizing the meaninglessness of the world and nothingness in the process of their waiting for Godot.

Additionally, the link between Existentialism and The Theatre of Absurd is illustrated with a view of the play to prove that *Waiting for Godot* carries the traces of both Existentialism and The Theatre of the Absurd while the characters suffer from the existential anguish. More specifically, this study tries to reveal the fact that Vladimir and Estragon, the main characters in the play *Waiting for Godot* suffer from existential anguish and basically explores how the existential anguish is reflected through the analysis of the characters' language by means of dialogues, choice of words, repetitions and silences.

Key words: *Existentialist Philosophy, Existential Anguish, Meaninglessness, Nothingness, The Theatre of the Absurd.*

Varoluş Kaygısının Beckett'in Absürd Tiyatro Olarak Gösterilen
Godot'yu Beklerken **Oyunundaki Temsili**

Özet

Bu tez çalışması Samuel Beckett'in yazdığı Godot'yu Beklerken oyununu bağlam, mekan, zaman ve dil açısından inceleyerek oyunu ve içindeki Varoluşçu Felsefe ve Absürd Tiyatro unsurlarını analiz eder. Samuel Beckett, genel olarak yazdığı oyunların çoğunda insanların dünyada bulundukları anlamsız durumu göstermeye çalıştığından, oyunları varoluşçu felsefe ve absurd tiyatro ışığı altında okunmuştur. Oyunda öncelikle Varoluş felsefesi önde gelen isimleriyle örnekler verilerek incelenmiş sonrasında Absürd Tiyatronun özellikleri anlatılarak bu iki akım arasındaki ilişki gösterilirken oyundaki ana konu olan karakterlerin varolma kaygısıda daha net gösterilemek istenmiştir. Bu oyunda da kendini sorgulama, dünyada kendine bir anlam bulamama gibi birçok varoluş felsefesi unsuruna rastlanır ve oyun zaman ve mekan açısından absürd tiyatronun özelliklerine yakınlık gösterir.

Bu tezde, ana karakterler olan Vladimir ve Estragon'un zaman ve mekandan bağımsız olarak yaşayışları, kendi varoluşlarının anlamını bulmaya çalısırken Godot' yu bekleme süresince hiçlikle yüzyüze gelmeleri ve tartışılır. Tez çalışması oyun sayesinde Varoluşçu felsefe ile Absurd tiyatro arasındaki bağı gösterirken, oyundaki karakterlerin varoluş kaygısından da muzdarip olduklarını vurgular. Bu çalışma özellikle oyundaki karakterlerin diyalog, monologlarının ve dil kullanımını detaylıca inceleyerek, onların kullandıkları sözcüklerin hissettikleri varoluş kaygısını nasıl oluşturduğuna ışık tutar. Karakterler, aslında farkında olmadan, seçtikleri ve tekrarladıkları sözcükler ve bazı diyaloglarda tercih ettikleri sessizliklerle kendi içinde bulundukları varoluş kaygısını istemsizce ele verirler.

Anahtar kelimeler: *Varoluş felsefesi, Varoluşçuluk, Absürd Tiyatro, Hiçlik, Anlamsızlık, Varoluş Kaygısı.*

Introduction

This study aims at discussing the significance of Samuel Beckett's play *Waiting for Godot*, investigating through the setting, characterization and use of language and how these features construct the "existential anguish" within the borders of Existentialism and The Theatre of the Absurd in the play. More specifically, this study tries to reveal the fact that Vladimir and Estragon, the main characters in the play *Waiting for Godot* suffer from existential anguish and basically explores how the existential anguish is reflected through the analysis of the characters' language by means of dialogues, choice of words, repetitions and silences.

The Twentieth Century was a period when both world wars occurred and, the Second World war being one of the devastating effect on both individual and society, has changed the entire course of human history leaving people disillusioned with the huge destruction caused by the bombs and resulting in the death of many people. The war was a brutal experience for all humankind from all countries which resulted in both ends and new beginnings. Second World War is one of the deadliest event in the history of the world. It started in 1939 with the invasion of Poland by Adolf Hitler and lasted for six years. The war was in many respects continuation of the disputes that are left unsolved in World War I. It was a war of power among the countries. Germany, Italy, France, Japan, Great Britain, United States, Soviet Union were the belligerents. The war ended in 1945, causing nearly 50 million people's death. The huge massacre of the Second World War victimized people not only physically but also spiritually. After the war, societies were collapsed, and there was a shortage of food as well as other human needs. People may have thought this post-war period to be temporary, however, their previous ordinary life has never been resumed again. People have lost their belief or trust in institutions. Having experienced the war for the second time, death of millions, and the destruction of many civilizations have turned human beings out to be strongly worried with their condition in the world. As a mortal entity, human being wanted to question the significance of their reality, and meaning, for which, reason and religion neglected to give a satisfying clarification. Being incapable of reaching absolute truth, individual's search became hopeless. Human be-

ings lost their confidence in God as religion could not give any answer for the suffering and endless pain that was caused, especially by the wars. All these events paved the road to the emergence of Existentialism emerged, which mainly emphasize the significance of human existence, freedom, and choice.

The gist of existential philosophy can be clearly explained through Jean Paul Sartre who is one of the leading figures of existential philosophy; "[M]an is nothing, but what he makes of himself" (Sartre 291). So, Sartre claims that human beings are not predestined with a certain purpose or meaning in life, they are determined by their free will, responsibility and choice, so they are responsible for creating essence and giving meaning to their lives. But, there is an important point to emphasize that the only thing that an individual cannot choose is the becoming to the world, namely, their existence. "You're on earth, there is no cure for that" as emphasized by Beckett in his play *Endgame (*Beckett,18). Human beings are free to choose, and responsible for the results, but limited in their given situations. Hence, the condition of human being is in between creating their selves and the anguish that is the absence of certainty of the consequences of their choices. While freedom opens a wide door for the future, it also proposes instability. This process in which an individual is free to discover the self, and the probability that the quest for searching meaning might end with nothingness, is the reason of existential anguish as Sartre states in the quote below:

Sartre sees the origin of anguish in the feeling of a being which is not responsible for its origin or the origin of the world but which, because of its dreadful freedom to choose one form of action over another, is responsible for what it makes of its existence . . . (Bohlmann 35).

So, as human beings are not responsible for their origins, this responsibility of choice creates the existential anguish.

"The Theatre of the Absurd" was initially established by Martin Esslin, in his book with the same name "*The Theatre of the Absurd*" in 1961. In his work, Esslin, used this term, to allude to plays having certain qualities such as imaginary setting, meaningless acts, and, miscommunication mirroring anxiety, fear and frustration of human being. In accordance with

that, plays do not have a proper plot which indicates the insignificance of human being in a meaningless universe. Esslin claims that the Theatre of the Absurd is an expression of the meaninglessness of human condition due to the insufficiency of rational thinking, because reason is not enough to explain the meaning of life anymore (Esslin XX). Therefore, it can be deduced that both Existentialism and The Theatre of the Absurd deals with the human condition; that is; all the questioning about existence, the quest for meaning and the existential anguish that comes through [h this process. Martin Esslin clarifies the basics of the Theatre of the Absurd by mentioning some of the playwrights whose plays are read under the light of the Theatre of the Absurd even if they do not want to be labelled as absurd playwrights. These are Jean Genet, Arthur Adamov, Eugene Ionesco, Samuel Beckett and Harold Pinter.

Samuel Beckett, with his literary works of art, has a unique place among those names that are mentioned in Esslin's book. Having been born into a Protestant minority family as an "outsider", being "the other" in the Catholic society of Ireland might be considered as a gift for him, leading him in his quest to become one of the prominent playwrights of the 20th century. Hence the main message through his works is the meaninglessness of human existence in the kind of world where people are excluded if they are not like the majority. Related to this, Martin Esslin states that the Beckettian themes stem mainly from Beckett's background in which he questioned himself with the question of "Who am I?" and tried to answer this question relentlessly (Esslin 1). Questioning "Who am I" since his childhood might be the reason that his existential characters deal with the same question throughout all his works. Additionally, the reason why his characters are reflected in the sense of despair and hopelessness might be related to his experience of the Second World War. During the war, Beckett moved to Paris and joined the underground resistance group, so he was in Paris during the Second World War and witnessed the war closely. The years in Paris was Beckett's most productive years. He wrote most of his novels, poems and plays in Paris. Having experienced the war and witnessing the loss of war, he focused on the human condition in his works full of meaninglessness and despair. In his plays, the characters are usually phys-

ically incapable of moving, and unable to change their present condition into the better. Besides *Waiting for Godot*, Samuel Beckett's plays such as *Endgame, Act Without Words, Happy Days* can be examined within the existential philosophy even if Beckett rejects his relation to any kind of philosophy. Beckett reflects basically the condition of human being and their existence in the meaningless world in those plays in different perspectives. The characters are free to choose their own ways to create meaning for their life, but in each play this freedom of choice turns out to be a heavy burden to carry and all the characters suffer in a different way. For instance, in *Endgame*, the main characters Hamm and Clov have a master-slave relationship. Hamm is disabled and in a wheel chair, while Clov cannot sit down because of the problem in his legs. The other characters Nell and Nag are in a rubbish can that they cannot get out of. All the characters are physically restrained. They cannot move and they are stabilized in their place, they realize that even being in the earth equals the suffering itself so they accept to suffer and the meaninglessness of their existence without trying to search for another option for themselves. The short play *Act Without Words*, on the other hand, reflects the character's suffering with his earthly existence which is shown through the physical objects he cannot reach. This leaves him without a choice over his existence. To begin with, he cannot leave his reality of being exposed to be thrown to the stage and incapability of reaching the objects. Thus, the spectator becomes aware that human beings are incapable of leaving their facticity and all their efforts are futile. Another play, *Happy Days* tells nearly the same story by means of lack of choice. Winnie and Willie are the main characters, Winnie is half buried in sand in the first act trying to accomplish her daily routines, but never questions her condition. Willie is there only to listen to Winnie. They are seemingly in need of each other not to feel alone. In the second act Winnie becomes more buried that she cannot move her head to look around. However, she does not question their situation, she can even seem to be optimistic while she is busy with her routine. She does not lose her hope that they will see happy days, may be trying to get rid of her existential angst, because physically she is incapable of act for herself or her husband.

Beckett indeed constructs a world which is not very far from the real world. Human beings are thrown to the world without being asked and they are free to create their own meaning in a world that is already deprived of any meaning after two world wars. Thus, human beings are in an endless anguish only because they exist. The reason why this study focuses on the play *Waiting for Godot* is that the characters are free to choose not to wait for Godot and leave the place and they are not physically restrained but as oppose to the characters in the other plays, they do not leave their duty of waiting for Godot. They might change something in their life if they search for meaning for themselves and get rid of their existential anguish. Indeed, they have a choice but they do not prefer it. While Hamm cannot move, and his family is trapped in the rubbish bin in *Endgame,* Estragon and Vladimir choose not to move. While the character in *Act Without Words* is thrown to the same place constantly, and has the fear of being not free, Estragon and Vladimir have the freedom to leave the place but they do not. Moreover, while Winnie is trapped in the sand and still being hopeful about future Vladimir and Estragon are conscious of their present situation and question themselves and still do not act to change something in their lives. Hence, *Waiting for Godot* can be distinguished from Beckett's other plays that freedom of choice does not prevent the existential anguish they feel that is hidden behind their words and the characters never act to end it instead they chose to put the responsibility on Godot.

So, Godot sustains the idea of waiting in the mind of Vladimir and Estragon. Through this waiting Vladimir and Estragon are relieved of the need to determine their own reality independently, for them existence is no more than an illusion, not to be taken seriously (Levy 227).

Samuel Beckett's play *Waiting for Godot*, originally written in French under the title *En Attendant Godot*, has been staged for almost 64 years, still with full house, and with full attention from its spectators. Since its premier in 1953, it has been one of the most debated plays among the critics as well as the directors of theatre, actors and actresses. The play has been in the heart of art magazines or newspapers which follow each performance. Many critics and writers have much to say about the play in their works. What makes Beckett's play so unique and thus popular for nearly half a

century? What kind of messages, life lessons, or pleasure does the play offer to attract such attention? What underlines such popularity even though it is different than the traditional theatre in terms of its characterization and setting?

Beckett does not use the features of traditional theatre such as setting, context, characterization, and a solution in the end in his play *Waiting for Godot.* The play's setting comprises the simple country road and a tree where the main characters Vladimir and Estragon are constantly waiting for Godot who does not appear throughout the play. Even though they are interrupted by Pozzo, a master and Lucky, a slave, the passersby on two occasions, they are all alone trying to communicate to pass the time while they are waiting for Godot. There is no real communication between characters indeed, as most of the time neither do they listen to each other nor are they aware of the topic they talk about. They are as if thrown to the world which makes no sense, reflecting each human being who desperately tries to find a meaning in it. Considering all the features that are discussed above, the play *Waiting for Godot* can be read through the existential philosophy. In the light of this perspective, it is worth to investigate the play in respect to existential anguish.

While Beckett's play *Waiting for Godot* has been read through Existentialism, this study does not intend to fit the play into any specific school of thought, but to underline where the play and existential philosophy intersect specifically, showing how his characters experience existential anguish while searching for meaning.

Waiting For Godot
The Play
This is a play for the thoughtful and discriminating theatre-goer. We are therefore, offering for a limited edition of only four weeks. I respectfully suggest that those who come to the theatre for casual entertainment do not buy a ticket to this attraction (Bair 488).

Samuel Beckett wrote *Waiting for Godot* in 1949 in French and it was performed at 1953 in the Left Bank Theatre of Babylon in Paris. Two years later Beckett translated the play into English and this version was per-

formed in 1955 in London. The name of "Godot" in the play has been debated by critics for a long time because "Godot" has always been connoted with God, and created ambiguity around itself. Beckett has always rejected this title, stating that, "If Godot was God, I would have called him that" (qtd. in Bair 406). Although the play lacks the proper plot and eloquence of other plays of the period, it drew the attention of many people at the time, while being harshly criticised for straying so far from the concept of Aristo's definition of a well-made traditional play.

[Waiting for Godot] has achieved a theoretical impossibility—a play in which nothing happens, that yet keep audiences glued to their seats. What's more, since the second act is a subtly different reprise of the first, he has written a play in which nothing happens, twice (Mercier, V.(n.d).

In *Waiting for Godot*, Samuel Beckett presents the complexity of the human condition in a meaningless world to the audience. Being one of the most important examples of the Theatre of the Absurd, the play reflects the quest for meaning, meaninglessness of existence, the absurdity of life, and encountering nothingness while searching meaning. The search for meaning is especially emphasized in this play via the concept of waiting for Godot, as this inaction of waiting can be considered as an individual's endless waiting for a miracle which will give a meaning to their existence in life. Related to this, Martin Esslin claims that, Godot is a metaphor for waiting in the play:

The subject of the play is not Godot but waiting, the act of waiting as an essential and characteristic aspect of the human condition. Throughout our lives we always wait for something, and Godot simply represents the objective of our waiting – an event, a thing, a person, death (Esslin 17).

The absurdity of the play is shown through the fact that Beckett leaves the question of the problems of human beings unanswered. The play only shows the stable situation of human beings after war; they lost their hope for the future, and their past is full of destructive memories of war. In relation to this, the play as an example of The Theatre of the Absurd, overlaps with the rise of the philosophical school of thought 'Existentialism' in terms of questioning the meaning of existence.

The playwright breaks the chains of typical characteristics of the theatre by

minimalizing the characters, décor, and language. The play consists of five characters in total, but only two of them, Vladimir and Estragon, are the main characters. They eat, talk, argue, sleep, and think about committing suicide while they are waiting for Godot, who throughout the play, never arrives. The other characters are Pozzo, Lucky, and The Boy. Vladimir seems to be more sensible and responsible character of the two while Estragon looks as if he is the weaker and more helpless one. While Estragon usually focuses on his physical needs, such as complaining about his boots that hurt, Vladimir is mainly interested in serious problems of the world; "Was I sleeping while others suffered?" (Beckett 90). Pozzo and Lucky are the passersby who passes twice from the place that Vladimir and Estragon wait for Godot. In their first passing, Lucky is tied with a rope to Pozzo who carries him, in the second act, they exchange roles because Pozzo is blind the rope is shorter to make it easier for Pozzo to follow. In both acts they are tied to each other with a rope. This idea of being tied is also a concern for Vladimir and Estragon who question their being tied to each other as well as Godot. At some point, Estragon questions whether or not they, like Lucky, are tied to Godot. Indeed they are because it is Godot that will give meaning to their lives when he arrives (20-21). The Boy is the messenger who brings news from Godot and gives some detail about Godot when Vladimir and Estragon asks. Seemingly, it is not certain that the boy is connected to Godot as there is no clarity about it throughout the play.

In the first act, the relationship between Vladimir and Estragon is shown. They complain about each other and their duty. They try to remember their duty, and argue about waiting in the right place and at the right time. Then all of a sudden they shift abruptly, talking instead about parting but in the end deciding to stay together. Estragon suggests they hang themselves, but after a discussion they reject the idea and go on waiting in case things will change with the coming of Godot. Lucky is thrown on the stage with a rope around his neck with Pozzo following holding the rope. Vladimir and Estragon initially believe that Pozzo maybe Godot, but after questioning him they learn that he is not. Estragon and Vladimir are happy as the time passes in conversation with Pozzo. Then a boy comes bringing a message that Godot cannot come that day but will come tomorrow.

In the second act, they are in the same place and waiting for Godot while discussing about Pozzo and Lucky, whom Estragon insists that he does not remember. Estragon again comes to the point of death by suggesting that Vladimir kill him. Estragon keeps on forgetting their mission of waiting and Vladimir constantly reminds him. Pozzo enters again; this time he is blind and has exchanged the roles with Lucky; now Lucky controls the rope as Pozzo is blind. They question their waiting again and the boy comes to bring the same news: Godot will not come today but will arrive tomorrow. At the end of the play they decide to give up waiting and move, but they stand still in the same place and do not move at all. "Godot shows us how is it our destiny to "pass the time [. . .] waiting for a meaning that will save us – save us from the pain, ugliness, emptiness of existence" (qtd. in Gendron 54). They stand motionless, as it is stated in the quotation, to wait for a meaning, or to be saved from the burden of existence.

There is no real communication between Vladimir and Estragon but only an exchange of words. The repetition of words is also reflected in the action in the play. In the first act, Pozzo is the one who holds the rope and Lucky is the slave, whereas in the second act Pozzo turns out to be blind and even if he still holds the rope, the rope is shorter to enable him to follow, he still carries Lucky but the hierarchy has changed. It can be inferred that with these repetitions and cycles it is emphasized that nothing changes in the world; even if man acts, things stay the same; as Estragon says; "Nothing happens, nobody comes, nobody goes, it's awful" (41). They suffer throughout the night. Estragon is beaten, he does not know by whom and why or he does not want to reveal. Sometimes he is hungry or has awful nightmares which Vladimir does not want to listen to but whatever happens they meet on the stage the next day. Vladimir does not suffer physically, but he has more intellectual problems thinking about the Gospels or biblical stories. They do not give up even if the only action they take is to wait for Godot who will save them from the boredom of waiting itself.

The play reflects the desperate situation of the people of Europe after World War II. They had lost their hope in the future, and their past was full of saddening memories of war. Their trust in God has been shaken because

God did not or could not prevent the death and disaster caused by the war. Human beings have been left helpless in the universe, but still hope for something to happen to save them from this suffering of existence. In the play, Vladimir and Estragon are waiting for Godot, who might change something in their lives that will add meaning to their existence. Winston Churchill describes the reason for this feeling; "What is Europe now? It is a rubble-heap, a charnel house, a breeding-ground of pestilence and hate. It is an atmosphere out of which Godot was born – the despair, hunger and disease of postwar Europe" (qtd. in Blau 28). In *Waiting for Godot,* Beckett expresses the weariness of the human condition, the impossibility of communication, and the anxiety that is caused by freedom of choice. His characters are devoid of meaning in an absurd world and there is nothing meaningful that they can hold on. In addition to this, what makes *Waiting for Godot* different from other Beckett plays, is the stability that is related to the endless inaction of waiting for Godot. It might be connected to the people who were waiting for the war to end so that they can heal themselves from the destruction of war and start to hope for their future. Deirdre Bair writes in her biographical novel of Samuel Beckett that;

Waiting for Godot was written during a time in which Beckett wanted something very much and wished time to pass. . . he chose to write about the abstract idea of waiting for time to pass and for something important to happen in every man's life. . . (Bair 406-7).

If the time he wrote the play is taken into consideration, it is after the World War II and it can be assumed that Beckett was expecting a change to occur and was waiting for things to be different and maybe for the suffering to end. At the same time, the action of waiting in the play might be interpreted as either waiting with the hope that things might change in their life in a positive way, or it might be taken as a physical expression of hopelessness as nothing happens while they are waiting. The play does not carry any certain answer to this question. Even the dialogues between the characters are indecisive;

Estragon: *(Giving up again)*. Nothing to be done.
Vladimir: *(Advancing with short, stiff strides, legs wide apart)* I am beginning to come round to that opinion. All my life I've tried to put it away

from me, saying Vladimir, be reasonable, you haven't yet tried everything. And I resumed the struggle. *(He broods, musing on the struggle. Turning to Estragon).* So there you are again.
Estragon: Am I?
Vladimir: I am glad to see you back. I thought you were gone forever.
Estragon: Me too.
Vladimir: Together again at last! We have to celebrate this. . ." (9)
This dialogue is from the very beginning of the play. Estragon says "nothing to be done", sounding very pessimistic about their situation and seeming to have already given up before even beginning to wait. They do not know how to view their existence, either to celebrate or lament about it. Whereas this despair is seen many times throughout the play, they are not sure about it. On the one hand they are hopeless, on the other hand they are ready to start all over again as can be seen in the dialogue above. Furthermore, Vladimir reveals their absurd situation in the following dialogue;
Vladimir: All I know is that the hours are long, under these conditions, and constrain us to beguile them with proceedings which – how shall I say – which may at first sight seem reasonable, until they become a habit. You may say it is to prevent our reason from foundering. No doubt. But has it not long been straying in the night without end of the abyssal depths? That's what I sometimes wonder. You follow my reasoning (80).
Vladimir is aware of the fact that they are in a vicious circle of waiting and wanting, which he does not want to become a habit, but in the end it does, as they never do anything else. As Esslin explains:
Waiting is to experience the action of time, which is constant change. And yet, as nothing real ever happens, that change is in itself an allusion. The ceaseless activity of time is self-defeating purposeless, and therefore null and void. The more things change, the more they are the same. That is the terrible stability of the world (Esslin 18-19).
So *Waiting for Godot* reflects a portrait of desperate human beings trapped in the middle of nothingness. The characters are in the search of something that will save them from both their futile conversations and their waiting. Estragon and Vladimir question many things, the Gospel, dreams, stories, but in the end when they do not find anything significant amongst those

issues, and then they suddenly decide to hang themselves. They cannot find a reason for their existence, they are free to leave the place and quit their duty of waiting for Godot, but they do not continue to have hope that things might change. "Waiting for Godot" sometimes does not mean anything to them, they even forget about him. This eternal freedom of choice and the awareness of which is forced on them means they can either wait or leave marking them as characters that suffer from existential anguish.

Existential Anguish in *Waiting for Godot*

The mind is its own place, and in itself can make a heaven of hell,
hell of heaven.
John Milton

Here, I will argue the gist of the thesis which is the existential anguish that is seen through the dialogues of the characters Vladimir and Estragon in the play *Waiting for Godot.* The words and the meanings they repeatedly use will be exemplified to prove how the existential anguish is constructed via the dialogues and inaction of the characters in the play.

After World War II, most people realized that the established values and beliefs of society were no longer valid. In the face of this loss of faith in social institutions and morality, Existentialist thinkers declared that human beings were not provided with the essentials of living innately, thus it is the responsibility of people to find the meaning of their own life through the choices they make. Moreover, most people had become aware that there was no essence that defined their existence in life, fearing an encounter with nothingness at the end of their search for meaning. Having lost hope, all they are left with is emptiness. This sense of existential anguish rooted in nothingness was due to the fact that people could not find the meaning of their existence which caused anguish and hesitancy even if they were apparently free. In relation to this, Sartre claims that starting point of anguish is the feeling that human beings are not responsible for the existence of the world and themselves, however they are free to pick up any activity over another to create their own their reality (Bohlmann 35). Similar to Sartre' idea that is quoted in Bohlmann's remark, the theme of meaning-

lessness or anguish in *Waiting for Godot* stems from the burden of freedom and the responsibility of choosing their own path in life as reflected by the actions of the characters of the play.

At the beginning of the play Vladimir and Estragon are waiting for Godot in the hopes that something, anything, will happen to change their current situation. They attempt to pass the time by occupying themselves by talking, arguing, eating, and sleeping. While they try to rid themselves of the boredom of waiting, they find they are trapped by a sense of nothingness because they do not know what to do next if they quit waiting. Essentially, they have become trapped in an endless loop, afraid to break this cycle because they fear the unknown. They question Godot, they dream of what might change if he arrives. They think of hanging themselves if he does not come: the weight of these endless choices makes them anxious.

My point is simply that the two men assess notions of being, faith, despair and salvation from seemingly opposite ends and yet arrive at the same point, generating a new spiritual enlightenment from the abyss of existential anguish (qtd. Mccandless 48).

There is nothing to do then, except to endure the silence or end it, so they break the silence. The first sentence Estragon utters is "Nothing to be done" (*Waiting for Godot,* Act One, P. 9). Meanwhile, he is trying to take his boots off, so it seems that by saying nothing to be done Estragon refers to his strife to take off his boots, but indeed he does not. The real meaning of this pessimistic phrase is understood when Vladimir enters the stage for the first time and starts to talk as an answer to Estragon.

Estragon: *(Giving up again).* Nothing to be done.

Vladimir*: (Advancing with short, stiff strides, legs wide apart)* I am beginning to come round to that opinion. All my life I've tried to put it away from me, saying Vladimir, be reasonable, you haven't yet tried everything. And I resumed the struggle. *(He broods, musing on the struggle. Turning to Estragon).* So there you are again (9)

Vladimir talks about his struggle in life about trying everything and not giving up. He might be implying that people should not give up trying to search for meaning in their life, but he finally comes to a point, agreeing with Estragon that there is nothing to be done that would find any meaning

to their existence. It might also be referring to the idea that coming into the world, namely existence, is not the choice of an individual and there is nothing to be done to change the reality of being born. People are born to the world without being asked. This idea overlaps with existential philosophy's absurdist foundations in a sense. Especially in Sartre's perspective, the notion of existence is twinned with meaninglessness and absurdity. He depicts absurd as: "That which is meaningless. Thus, man's existence is absurd because his contingency finds no external justification" (Sartre 628).

It is worthwhile to note that Vladimir and Estragon start the play with the quote of "Nothing to be done" (9). They clearly state their existential anguish at the very beginning. They are hopeless and unable to find a reason or explanation for their being except that they must continue to wait for Godot even though they are free to choose not to. They may try to find another option but they do not. As Levy writes in his essay, Beckett's characters deceive themselves by accepting that there is nothing to do even if there are options;

In Beckett's universe, to be is to be deceived, it is to believe, despite available alternatives that there is 'nothing to be done' but continue the same futility, nothing to be known but the same perplexity: What do we do now? (Levy, 237)

Their existence can also be seen as absurd because there is nothing to be done about it. They are already in the world, they cannot leave. They are seemingly aware of the nothingness of existence from the very beginning of the play.

The repetition of this phrase continues to the end of the play, but their level of anxiety and the possibility of having to face nothingness increases at each step and is reflected in the changing meaning of their words. The ambiguity of their situation triggers them to question the things around them, however they find no answer, ending up with a renewed feeling of nothingness. There is nothing to be done except waiting while another day passes and the characters become more fearful of their reality. This can be seen in the words they use, it changes suddenly as shown in the dialogue below;

Vladimir: Sometimes I feel it coming all the same. Then I go all queer.

(He takes off his hat, peers inside it, feels about inside it, shakes it, puts it on again.) How shall I say? Relieved and at the same time. . . (he searches for the word) . . . appalled. *(With emphasis.)* AP-PALLED. . . Nothing to be done.

Estragon: Nothing.

….

Vladimir: . . . Nothing to be done (11)

At first, they repeat only the situation they are in and the phrase there is nothing to do. Then Vladimir utters the word 'appalled' which hints at the fear behind the incapability of doing nothing. The repetition of the quote 'nothing to be done' appears with a different use of the same words throughout the play;

Estragon: Nothing to be done (*Waiting for Godot*. Act One, P.21)

Estragon: Nothing we can do about it (*Waiting for Godot*, Act One, P.23)

Vladimir: We've nothing more to do here (*Waiting for Godot*, Act One, P. 52)

Vladimir: There's nothing to do (74)

Repetition is central to the langue of the play because it might be there to emphasize the message that is given again and again. A person is in the universe but it is against his own wishes. And worse, there is no way to change this outcome because there is nothing to do about it. They have to find their own meaning in the world which brings them to nothingness again because the world is deprived of meaning after the two world wars, and increasingly there is a sense that there truly is no hope. In Vladimir and Estragon's case, these repetitions stand for the emphasis on the meaninglessness of life. As it is remarked by İçöz in her article;

At the beginning of *Waiting for Godot*, Estragon's "Nothing to be done" may seem to apply to that moment, but being repeated many times, the statement comes to convey the lack of purpose, meaning and freedom in the lives of Estragon and Vladimir. (İçöz 283).

As this phrase is repeated many times, it can be asserted that it puts an emphasis on the meaninglessness of life. Yet, there is nothing to be done because they have no control over their existence. However, it is still their choice to wait.

Vladimir: We'll hang ourselves tomorrow. *(Pause.)* Unless Godot comes.
Estragon: And if he comes?
Vladimir: We'll be saved (94)

They are free to leave the place but they do not because of the hope, the very tiny chance that Godot might change their life and they might be saved from the meaningless of their existence that prevents them from leaving their routine of waiting until the end of the play. Normand Berlin, explains it very well in his essay;

Beckett is pushing doubt and ambiguity; he is dramatizing the "perhaps" of our lives, the question mark of our existence that contains much mundane comedy – those comic routines of ordinary daily life – but that also tops deep sources of anguish and frustration (Berlin 68).

The other possibility they explore is to hang themselves. They are waiting for the meaning of their life, but they want to be saved from the anguish of nothingness. This feeling of uncertainty brings them to the edge of committing suicide. They even wish they had not been born, because it would have saved them already from the pain of existence.

Vladimir: Suppose we repented.
Estragon: Repented what?
Vladimir: Oh. . . *(He reflects.)* We wouldn't have to go into details.
Estragon: Our being born? . . . (11)

In contrast to Sartre's pessimistic view about the absurdity of life and the desperate situation of the individual, and in addition to Beckett's reflection of his characters as pessimists, stands Albert Camus. He believes that while the individual should be aware of the absurdity of life, they also should not give up exploring for meaning and this, in itself will give meaning to life. In his essay *The Myth of Sisyphus,* he explains the human condition stating that one should not give up hope of finding meaning in life because Sisyphus never does. Camus suggests;

It was previously a question of finding out whether or not life had to have a meaning to be lived. It now becomes clear, on the contrary, that it will be lived all the better if it has no meaning. Living an experience, a particular fate, knowing it to be absurd brought to light by consciousness (Camus 36).

Thus, he is against both suicide and pessimism in the face of the meaninglessness of life. He highlights the fact that it is better to look for meaning instead of accepting life being predestined; and further, one should look for meaning even if life is absurd. As opposed to this idea, Vladimir and Estragon will commit suicide if Godot does not come, because Godot is their only hope and because they believe it is Godot that will help them discover the meaning of their life not themselves. They are hopeless refusing to look for another choice or way to find meaning, instead giving up, in direct contrast to Camus's idea. Even though Vladimir and Estragon want to end their suffering and anguish, they never dare to realize their plan of hanging themselves, but even thinking of it makes them different from Sisyphus. So, Gordon remarks;

The paradox of Camus's Absurdism, like Sartre's Existentialism, demands a tension between engagement and impotence and between logic and absurdity, where the awareness of life's ultimate meaninglessness – when placed at the recesses of the mind – allows one to live fully and without anguish in a random and disordered universe. But Beckett's heroes differ from those of Camus: they lack a sense of defiance regarding their lot in life. One would never imagine a weary, disconsolate Sisyphus at the end of his rope, either literally or metaphorically; but this is Vladimir and Estragon's frequent situation (Gordon 125).

Thus, Beckett's characters do not live their lives fully but suffer from the existential anguish compared to Camus's. Nonetheless, their attachment to their duty of waiting for Godot gives them a feeling of safety as well as responsibility, which allows them to cling to life. Doing nothing gives them a kind of confidence over their situation because their mission of waiting gives their lives at least temporary meaning. Stability and inaction make them anxious but as they still hope this mission will change something in their life in a positive way, they accept the suffering.

Vladimir: Well? What do we do?
Estragon: Don't let's do anything. It's safer
Vladimir: Let's wait and see what he says.
Estragon: Who?
Vladimir: Godot

Estragon: Good idea (18).

Even if this sense of safety of doing nothing while waiting for Godot relieves them for the time being, this feeling of safety does not last long. As far as the steadiness continues due to Godot's delay, they lose their hope again. Because waiting and doing nothing cause silence and boredom which triggers their anguish as it is seen in the quote below;

Vladimir: Say something.

Estragon: I am trying.

Long silence.

Vladimir: Say anything at all.

Estragon: What do we do now?

Vladimir: Wait for Godot.

Estragon: Ah! *(Silence.)*

Vladimir: It is awful (63).

At some point in the play, they accept that waiting is tiresome that it does not carry any meaning and that they should find something to do in order to forget about their anguish again. In the second act, while they are trying to take Estragon's boot off, Estragon suddenly decides;

Estragon: We don't manage too badly, eh Didi? Between the two of us?

Vladimir: Yes yes. Come on, we'll try the left first.

Estragon: We always find something, eh Didi, to give us the impression we exist.

Vladimir: *(impatiently.)* Yes we are magicians . . . (69).

It may be deduced that Estragon is referring to their existential anguish, even though Vladimir is not sure because he believes that Estragon sounds like he is making a mockery of him finding meaning in their existence. Here a connection might be drawn to Sartre's *Nausea* in which he also tries to show the true reality behind the banal routine of humanity. Chris Falzon (2005) in his essay *Sartre and Meaningful Existence* explains it as;

First of all, *Nausea* appears to be inviting us to shake off our ordinary, taken-for-granted presuppositions about the world, or more precisely, all the principles, categories and forms we might ordinarily appeal to in order to justify, organize, explain, give meaning, order, or point to the world from our eyes. They are the forms we try to impose on the world, the coverings or trappings that hide the world from our eyes. To abandon them is to discover the truth about the world, to confront things as they really are, to come face to face with brute existence --- meaningless, contingent, superfluous, absurd and nauseating (Falzon 105).

This excerpt clearly reflects the situation of Estragon and Vladimir since they constantly search for topics to argue about or some physical action to do that will keep them away from facing the meaninglessness of both the world and their mission of waiting. When they are in their routine they are not suffering anguish, but when everybody is gone and they start to think, their anxiety returns. In Cartesian philosophy, Descartes relates existence with thinking. "I think, therefore I am". (Descartes, xx) However, Vladimir states that thinking is dangerous; it is because of thought that their existence is painful.

Vladimir: We're in no danger of thinking any more.

Estragon: Then what are we complaining about?

Vladimir: Thinking is not the worst (64).

Thinking depresses them as it forces them to face the truth of their meaningless existence. Later, Vladimir says that it is not the worst, here he might refer to the worst thing which would be probably Godot's not coming and subsequent loss of all their hope to find meaning in their existence. It is very well explained in the quote below;

Amid the comic miscues and interruptions, Didi makes a distinction between "thinking" and "to have thought". "Thinking" they agree "is not the worst" because it lessens the misery of silence, but it is terrible to have thought in the past (and had it come to nothing) as well as to possess thought (Schlueter& Brater xx).

While they expect something to change with the coming of Godot, they might be hiding behind this instability of waiting and the so-called safety in which they somehow find a shelter that allows them not to think or act. They can ignore their responsibility to find meaning via waiting for Godot. They might also be supressing their feelings of anxiety because of their condition: as helpless human beings in the world.

Estragon: We've lost our rights?

Vladimir: *(Distinctly.)* We got rid of them (19)

Martin Esslin writes that "The hope of salvation may be merely an evasion of the suffering and anguish that spring from facing the reality of human condition". (Esslin 27). Whether they lost their rights or not while waiting for Godot is Estragon's concern, but Vladimir supposes that they get rid of them while waiting. Here their right might refer to living in depth and a meaningful life, but Vladimir ignores the vitality of their rights and thus feels as if he is relieved when there is no burden to find the meaning of their lives. This dialogue clearly proves that as Esslin claims, their waiting is like an escape, what they get rid of is indeed their responsibility to discover the meaning of their lives, so they feel less anguish. Namely, they forsake their freedom by preferring to wait rather than to act. It is easier to wait rather than thinking about the true meaning of existence. "Rather than assume responsibility for their own lives, Vladimir and Estragon place their fate in the hand of Godot" (Duran, 987). As, Duran states in his article, Vladimir and Estragon give up their right to be free and wait for Godot to determine their fate.

They do nothing but only waiting, yet it does not prevent their anguish. It is obvious that while waiting they talk to each other and realize the endless trap of nothingness they are in; Estragon: Nothing happens, nobody comes, nobody goes, it is awful (41). When they do nothing, nothing happens, so it irritates them as they realize the meaninglessness of existence. Existential Philosophy suggests that human beings define themselves and the world through their own subjective view of it, as Sartre explains in his essay *Existentialism is a Humanism*; "Man is nothing else but that which he makes of himself" (Sartre 291). As such, Vladimir and Estragon view themselves as hopeless, and that there is nothing to be done about their situation. It is because this is what they do to themselves and they are the ones who are responsible for this anguish because it is their choice. They are free to give up their duty of waiting for Godot at any time. They can try to accept the absurdity of their situation and live with it while exploring other avenues of life for meaning. Hence, their freedom becomes their fate. But it is this paradox, to either stay or leave, in which they struggle. This choice becomes their burden, and their freedom of choice is the cause of their anguish. "Beckett's sense of human condition, what makes it ironic

and universal is not that they are trapped or condemned, but they are condemned to be free" (Blau 41).

Estragon: *(chews, swallows).* I am asking you if we're tied.
Vladimir: Tied?
Estragon: Ti-ed.
Vladimir: How do you mean tied?
Estragon: Down.
Vladimir: But to whom, by whom?
Estragon: To your man.
Vladimir: To Godot? Tied to Godot. What an idea! No, question of it. *(Pause.)*   For the moment (20-21).

Vladimir does not give a clear answer to Estragon, he says "no question of it" like he does not believe that they are tied to him, but also says "for the moment" which gives the impression that for the moment yes they are tied to him. Alternately Estragon clearly seems to be bothered about waiting without end. "Estragon, far less convinced of Godot's promises than Vladimir, is anxious to reassure himself that they are not tied to Godot" (Esslin 23). It is also significant that even though Estragon sees that Lucky is in a worse situation physically and mentally than himself, he seems to be willing to exchange places with Lucky, because Lucky is exempted from all the burden of questioning and finding meaning in life. When Pozzo complains about Lucky, Estragon asks:

Estragon: *(To Vladimir.)* Does he want to replace him?
Vladimir: What?
Estragon: Does he want someone to take his place or not?
Vladimir: I don't think so.
Estragon: What?
Vladimir: I don't know.
Estragon: Ask him. (34).

Katherine H. Burkman highlights in her essay that Estragon would prefer to be in the place of Lucky, even he is a slave, instead of suffering of endless waiting of their blurred fate (Burkman 42). Godot means hope for them, so they are bound to the action of waiting. Even if they think they will be saved when Godot arrives, they are like slaves of Godot because

there is nothing to do except doing nothing and continuing to wait. Estragon: *(Anxious).* And we? (19). Here Estragon is frustrated and constantly asks what to do, and what is going to happen to them when they meet Godot and where they will fit in in Godot's life. So, for Estragon, it sounds better to be unaware of the things happening around him instead of suffering in the meaningless world while waiting for something that may not come. Additionally, Beckett himself confirms Burkman's statement when asked about the meaning of Lucky's name he answers as such: "I suppose he is Lucky to have no more expectations" (Bair 407).

In addition to being tied to Godot, from time to time they express their dissatisfaction about being tied to each other. They often think of separating and go on to their own ways.

Estragon: It'd be better if we parted.

Vladimir: You always say that and you always come back crawling (62). This suggestion of parting by each character goes on until the end of the play. But they never attempt to part in a real sense, that is, no one ever really leaves. They are unconsciously aware that it will be more unbearable to wait for Godot alone. Time will not pass and each one will become more anguished.

The uncertainty of their future is another reason for their anguish. Throughout the play they question themselves: are they in the right place, or have they confused the day they are to meet Godot? They think about their chances of success by discussing the story of two thieves in the Gospels, one of which was saved. Thus, they believe that there is a fifty percent chance that they can also be saved.

Vladimir: . . . One of the thieves was saved. *(Pause.)* It is a reasonable percentage. *(Pause.)* Gogo.

Estragon: What? (11).

This chance is again Godot, who might save them from their suffering of coming face- to- face with the meaninglessness of their existence or they may hang themselves if he does not come. Indeed, they represent the human condition in meaningless world. As Mcdonald writes in his essay; But, *Waiting for Godot* is a play which, from the beginning, seeks to probe the 'why' of suffering. Or, perhaps more accurately, seeks to dramatise

the condition of not knowing the answer to this question. It begins, after all, by asking why one of the thieves was saved but not the other. On what basis the selection was made? At the end of Act I, we discover that Godot beats one of the boys but not his brother, but for what reason? The boy does not know. The refrain within Lucky's speech, a parody of academic or philosophical attempts to understand the source of human suffering, is that human beings suffer 'for the reason unknown' (Mcdonald 39).

The characters resemble all humanity, thrown into the world, they try to discover the meaning of life when they have the opportunity. But their mission is impossible because of all the uncertainties in addition to waiting for Godot.

Vladimir: Let us not waste our time in idle discourse! (Pause. Vehemently.) Let us do something, while we have the chance! It is not everyday that we are needed. Not indeed we personally are needed. Others would meet the case equally well, if not better. To all mankind they were addressed, those cries for help still ringing in our ears! But at this place, at this moment, all mankind is us, whether we like it or not, let us make the most of it, before it is too late! Let us represent worthily for once the foul brood to which a cruel fate consigned us! What do you say? *(Estragon says nothing.)* It is true that when we folded arms we weigh the pros and cons we are no less a credit to our species. The tiger bounds to the help of his congeners without the least reflection, or else he slinks away into the depths of the thickets. But that is not the question. And we are blessed in this, that we happen to know the answer. Yes, in this immense confusion one thing alone is clear. We are waiting for Godot to come – (80).

They believe that their mission of waiting for Godot somehow gives meaning to their lives, soothing themselves with the idea that they are superior when compared to others because they have been given a mission and they will be saved when Godot comes. Nevertheless, their thoughts change instantly; sometimes they even get suspicious about their very existence in the world, which only enhances their anxiety. When they convince themselves that they are lucky to have a mission which will save them from meaninglessness, they suddenly become anxious, again questioning their existence. For example, in the first act the boy sees them and talks to them

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but in the second act he does not recognize them,

Boy: What am I to tell Mr. Godot, sir?

Vladimir: Tell him . . . *(he hesitates)* . . . Tell him you saw me and that . . . *(he hesitates)* . . . that you saw me. *(Pause. Vladimir advances, the Boy recoils. Vladimir halts, the Boy halts. With sudden violence.)* You're sure you saw me, you won't come and tell me tomorrow that you never saw me! . . . (92).

These repetitions and pauses are very significant indicators of anxiety. They show that Vladimir indeed is afraid of the possibility that he does not exist. Estragon also exhibits the same fear when he asks Vladimir: "Do you think God sees me?" (76). They consistently try to confirm their existence through an outside authority, either God or the boy. They do this in the hope that the anxiety that is caused by their perceived uncertainty of their own visibility or existence will be cured. The possibility of being saved is what keeps them alive.

Although anguish is clearly seen through the dialogues of Vladimir and Estragon, it is only at the end that Vladimir admits their fear which leads to existential anguish and their continued suffering.

Vladimir: We wait, we are bored. *(He throws up his hand.)*. No, don't protest, we are bored to death, there is no denying it. Good. A diversion comes along and what do we do? We let it go to waste. Come, let's get to work! *(He advances towards heap, stops in his stride.)* In an instant all will vanish and we'll be alone once more, in the midst of nothingness (81).

Even if they become aware of the absurdity of their own existence, they never act to change it which is their choice. The play ends without any relief for either the characters or the audience. As Sartre puts it: "The only meaning in the world and our lives is the meaning we give them through our prodigious choices. (qtd in Falzon 112). They still insist on their ability to choose, but suffer the pain of existence because they do not move at the end.

Vladimir: Well, shall we go?

Estragon: Yes, let's go.

They do not move. (94).

Consequently, they become the own cause of their anguish and as it is argued above, the words they use give their existential anguish away because they cannot stop repeating the anxiety they feel. Their indecisiveness goes on until the end of the play, they decide to leave, but they do not move. They do not end their anguish even as they suffer fiercely. They do not leave the place and give up waiting, thus the curtain closes leaving them to their endless anguish: waiting.

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