

AGATHOS

*An International Review
of the Humanities and Social Sciences*



Volume 11 Issue 2 (21) / 2020

AGATHOS:
An International Review of the
Humanities and Social Sciences



Volume 11, Issue 2 (21) / 2020

“Alexandru Ioan Cuza” University Press

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Web: www.agathos-international-review.com

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<http://www.editura.uaic.ro>

The journal is indexed in: DOAJ; EBSCO; ERIH PLUS; ESCI-Web of Science, Clarivate Analytics; ProQuest

ISSN 2069-1025 e-ISSN 2248-3446 ISSN-L 2069-1025

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PHILOSOPHICAL AVENUES

Religion and philosophy: Immanuel Kant and the possibility of a *philosophical religion*

Alexandru Petrescu*

Abstract: In the following, there is an attempt to make some arguments about the possibility of *communication* between philosophy and religious thinking. At this level, it is important to identify “the data of a possible analogy” from the perspective of issues such as the object of metaphysical philosophy and that of theology, and the pragmatic language and intentionality assumed by the two types of “cognitive experience”. Next, given the reporting of philosophy to religion – as a specific area of human experience, reporting by several specificities of the religious discourse (philosophy of religion, metaphysics, phenomenology of religion, cultural anthropology, etc.) -, the focus is on the Kantian point of view, aiming at capturing *the possibilities and the limits of philosophy in relation to religious thinking and experience*. Kant is also aimed at as somewhat provocative from the perspective of the question: How much justification does the philosopher have when proposes a new meaning for religion; actually, a kind of “philosophical religion”, which Kant calls “pure rational religion”, or “moral religion”?

Keywords: philosophy, religion, Kant, transcendental ideal, moral theology, rational faith, pure rational religion

RELATIONSHIP OF PHILOSOPHY WITH RELIGION

Usually, *philosophy* is assumed as a *spiritual attitude*, a way of referring to ourselves and to the world; it is the *reflection and meditation* on the world and on our own being, whose sense, meaning we wish to figure out to conquer spiritual autonomy; b) a *cognitive approach*, a form of rational knowledge and an explanation of existence from the point of view of consciousness; c) a *way of valorising existence* according to the aspirations and interests of man; d) knowledge oriented towards the guidance of life towards wisdom.

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As a particular way of research and interrogation, philosophy concerns areas such as knowledge, human nature, language, being, etc., areas to which it relates by a specific way of argument and a specific conceptual language. At least since Kant, it is critical or not. *Religion*, on the other hand, is a type of human experience that involves faith, ritual, ability to perceive an eternal divine order, a specific language meant to edify, awaken, turn man to God, then hierophantic acts, dogmas that are not to be questioned critically or conceptually, being, on the contrary, an object of faith, etc. All this is meant to recouple the believer to spiritual origins. When a believer tries to assimilate rationally his/its own faith, it can lead to a speech called theological, to what, for example, Thomas Aquinas called “sacred science”. In Christianity, in the earliest sense, *theology* designates Scripture, which, for the Christian, outlines the incarnation of the divine Logos: even when Pseudo-Dionysius the Areopagite speaks of “mystical theology,” he understands by theology the ascension of our spirits to the “mysterious heights of Scripture.” Theology, as “participation, in Christ, in unity and the fullness of the Trinity”, requires that the human intellect gives up thinking of Revelation with its measure, thinking *by Revelation*, in a spiritual, creative manner. The latter meaning requires what is called “communion theology”, which, to everybody’s knowledge, involves multiple nuances, especially the function of different cult organization. It is easy to see how their theoretical exposures often go, and without interruption, to texts of prayer and dialogue with Christ (See *Pseudo-Dionysius: The Complete Works*, 1987).

In a first instance, philosophy and religious thinking appear much different. Philosophy is knowledge and interpretation, theology is “sacred science”, rational or mystical; and religion, which also assumes a theological discourse, is much more than that, implying attitudes, beliefs, behaviours, different spiritual experiences, etc. As a theologically fancied religion, Christianity addresses man most often to alleviate his suffering, showing him the cause and suggesting his cure; it is a doctrine of salvation for any man, philosopher or illiterate. On the contrary, philosophy is addressed to a more expressly specified audience, carrying an exercise of knowledge exclusively in rational terms.

Does it operate a living form of *communication between philosophy and purely religious thinking*? And if it is possible, which is the base of such a communication? Let us think, for example, that the same

name, *arche* (principle, origin, beginning, source) signifies the being as a being (of metaphysics), on the one hand, and the divine (or divine thinking), on the other. If these are still one, why does it take two meanings? If, on the contrary, the ‘divine’ and the ‘being as a being’ are not identical, how come they can stand as a name of the beginning with the same dignity? These are questions that open up the possibility of capturing the resemblance between metaphysics and theology that is always grounded on an essential difference. Next, there is an attempt to identify the ‘data of a possible analogy’ from the perspective of issues such as the object of metaphysics and theology and the pragmatic language and intentionality assumed by the two types of ‘experience’.

Considering metaphysically the classical philosophy, its *object* is pure being able to be speculatively known by pure reason. *Being* is the universal. It can be considered either as ‘being in itself’ or as a ‘being of being’ or as assuming transcendence and immanence alike. In its turn, the *divine* of religion implies the identity between the ‘being as essence’ and the ‘existence’. In the matter of Christian religion, the quality and superior value of the divine – *as a person* – is also recognized. On the other hand, both emphasized terms (Being-as being and the divine) not just call the Absolute, but they also assume (for metaphysicians and/or theologians) the same *conditions*, such as uniqueness, illimitation, indeterminateness, self-identity; and their *reference* leads to something that *exists*.

As regards the language, if philosophy is well placed in the space of knowledge, the language of theology is, by excellence, a language that tends to edify, to awaken and/or to form. In theology, language becomes “an environment of spiritual life”, through which man can be more easily restored in his raw data. Therefore in the religious discourse we find themes about the eschatological order of the world, about salvation and communication with the *source of life*: “a break-up of the eschatology in history” (Mircea Eliade 1959), etc. However, one can talk about the significance’s closeness of these two ways of language. For example, the possible conjunction between philosophical and religious consciousness can be highlighted by the way some concepts work in philosophical and theological discourse. Here is an example through the concept of *presence*: the Stoic philosophy frequently stresses the idea of a divine presence in each thing, “to close the parts that make it up”. Divinity is present with all and has a certain communication from them all, overseeing all things (See Epictetus, *Discourses*, I. xiv. 9). The presence of the divine in the world is

ecumenical. The universe is the common house of men and gods. Providence is the ruling rationale of the universe: it manifests itself impersonally as a cohesion force in all things.

In Christianity, God's presence establishes spiritual interiority, being the condition of transgressing the materiality of the human condition. Divine *Parousia* and the *openness* of human being are the terms of a double *ex-statis*. On the one hand, it is the exit of the mind from the state of ignorance, of indifference and self-hiding, that is, its openness to its own interiority. On the other hand, it is the unfolding of the divine Absolute, through *presence*, in the unity of this interiority.

With regard to the *intentionality* assumed by the two types of experience (that of speculative thinking and that of religious experience), the focus is firstly on a larger idea about similarity between religious prayer and philosophical thinking. Metaphysics registers, from time to time, the intention to move between a common register of judgment and a critical reflection or a phenomenal act; always, *intentionality* involves the frame of knowledge and of values.

In the Christian religious space, the communion with the *source of life*, salvation, atonement, etc., supposes a certain *way of life*, which is assumed as such only connecting to faith and communion with Christ. In these circumstances, the meaning of a faith-filled life, the pragmatic intention taken by one's religious acts refers to incessant communion with God opened not only through knowledge, be it speculative.

It is believed that, historically, after the *kenosis* of Christ, the relationship between philosophical and Christian thinking stood quite a lot in the sign of the problem, and Kant's position on religion seems to maintain that character as well. We briefly consider some moments in the history of the relationship in question. All begins with Paul the Apostle, who set out the Christian attitude's strategy towards traditional philosophy and culture: rejection, in its principle, and then reintegration, for the historical legitimacy of Christianity. It is Paul's speech on the Areopagus presenting the new teaching: "God disregards the times of ignorance and now commands all men to repent." (*Acts* 17:30) The rejection would follow the bringing of Greek tradition into a new perspective: "For in him we live and move and have our being; as even some of your own poets have said" (*Acts* 17:28). The end of the episode is, otherwise, symbolic: after rejection and recovery, the Apostle leaves the Areopagus accompanied by several Athenians who "have sided with him". During the coming centuries, as in the Apostle's program, the first component (establishing Christianity as a

universal doctrine in the field of consciousness) logically follows the second one through the works of Justin Martyr, Clement of Alexandria, Tertullian, Origen of Alexandria, Gregory of Nyssa, Augustine of Hippo and Pseudo-Dionysius the Areopagite. It is worth just mentioning the Justin Martyr's statement of his *Second Apology* (Chap. X – Christ compared with Socrates): “Christ [, who] was partially known even by Socrates” (In Roberts, Donaldson, and Cleveland Coxe 1885, 191).

Theologians and philosophers alike, Gregory of Nazians, Gregory of Nyssa, Augustine and Thomas Aquinas emphasized both ways in order of knowledge, opening towards what in nowadays is used by ‘Christian philosophy’ expression (a problematic one). Not just the relationship between philosophy and theology received reliefs, nuances and changes, but also the process of self-individualizing each other registered a significant evolution over time.

Philosophy had to proceed by assimilating some contents from the Christian regime, for example. In his *Lectures on the Philosophy of Religion*, Hegel refers to philosophy as “divine service”; the search of the eternal truth makes the object of philosophy and of religion, each of them being “divine service in its own way”; the author unfolding his interpretation from the position of a philosopher and not a theologian (Hegel 1995, 431, 432).

It is worth stressing the obvious process of the two perspectives’ autonomization in the time preceding Im. Kant. Thus, Martin Luther was seeing philosophy as a terrible removal from God; and René Descartes will favour the metaphysical discourse by comparison with the theological one (not faith). But they separated only what was seriously articulated. Trying to philosophically and rationally prove the God’s presence in the world, as Descartes set out in *Meditations on First Philosophy*, is to make theology a way or a chapter of philosophy, a version of conceptual thinking. Somehow prolonging this mode of seeing things, but also differently, Kant will establish his philosophy of religion.

THE IDEA OF GOD IN KANT’S PHILOSOPHY

The question of the *existence and justification of the Supreme Being* is a defining one within Kantian works. Seeing that man, as a moral being, is the greatest purpose of God’s creation, a “moral theology” is to be learned. It is not about about the possibility of demonstrating, at the level of knowledge, the existence of God, but to affirm that our

moral life is possible only if God exists. So, Kant distinguishes between “rational theology” – attempting to demonstrate, in theoretical terms, the existence of God - and “moral theology” - according to which God can be targeted by what the philosopher calls “moral faith”: the cause of nature and a condition of the possibility of the supreme value of moral life, and also a guarantee of moral order, moral ideal and supreme moral lawmaker.

In *Critique of Pure Reason*, the idea of God, as Unconditioned, as an absolutely necessary being, is targeted as a *transcendental ideal* determined by an idea, as a prototype of perfection necessary for all that is contingent and determined in our sensitive existence – what we can do to reconcile sensitive experience with the absolute being is to assume an extra-phenomenal reality designated as a transcendental object: we assume its existence, but we cannot know it. At this level of discussion comes Kant’s criticism of deistic *rational theology*, which turns the transcendental ideal into a real object, especially through the so-called “ontological argument”. For the German philosopher, the ontological argument of God’s existence lies in the transition from the concept of the perfect being to its existence. In his *Meditations*, Descartes has said that God, thought of as a perfect being, necessarily exists because, in the idea of a perfect being, is also contained the attribute of existence. Kant points out, however, that the ontological argument does not leave the strictly logical framework. The perfect being can be thought out because it does not involve any contradiction, but the logical possibility is not the real one. The latter implies agreement with the conditions of existence, which are something other than those of thought. Secondly, existence is not a simple predicate, a concept contained in other concepts. Kant then believes that we can conceive the ratio between concept and existence in two ways: analytically and synthetically. In the first case, existence is inferred from the concept as part of the whole, in which case existence is of the same nature as concept. The concept exists only in the spirit of man, so the existence that results from it is purely ideal, it is the “idea of existence”, not existence. In the second case, it can be admitted that existence must be added to concept, following a synthetic report. There is, in the human spirit, a faculty that allows the connection between absolutely heterogeneous things. That is how experience is born. But, Kant says, admitting a synthetic link between the concept of a perfect being and its actual existence, it is impossible because the perfect, absolute being would cease to be so. However, in Kant’s opinion, the

weakness of the rational arguments concerning God's existence does not prove His non-existence. The only valid conclusion that can be drawn is that the existence of the Supreme Being goes beyond the powers of human reason. Human reason cannot prove the existence of God. But – and this is no less important – it cannot prove His non-existence either. It is also worth pointing out that highlighting the illusory nature of the deistic arguments does not mean giving up the project of a religion based on reason.

In *Critique of Practical Reason*, God no longer has before Him the human intellect, whose imperfection He comes to counteract, but the human reason acting by will. Man's will should cope with antinomic tendencies towards moral law, imposed by the right thing, on the one hand, and to the desired happiness of sensitivity, on the other hand, which is impossible for man to achieve by his own forces. In these circumstances, Kant invokes the idea of the *sovereign good* that human will should pursue, considering it the ultimate value of moral life. Since the *sovereign good* is understood as a synthesis of virtue with happiness, and because its premises are the existence of God and the immortality of the soul, Kant postulates them in such a way that,

In this manner, the moral laws lead through the conception of the *summum bonum* as the object and final end of pure practical reason to religion, that is, to the recognition of all duties as divine commands, not as sanctions, that is to say, arbitrary ordinances of a foreign and contingent in themselves, but as essential laws of every free will in itself, which, nevertheless, must be regarded as commands of the Supreme Being, because it is only from a morally perfect (holy and good) and at the same time all-powerful will, and consequently only through harmony with this will, that we can hope to attain the *summum bonum* which the moral law makes it our duty to take as the object of our endeavours (Kant 2004, 133).

We specify that the need to postulate God's existence at the same time as intelligence and will, as the cause of nature, but also as what the sovereign good makes possible, is only a *subjective* one, meant to maintain hope in the union of virtue with happiness: if we act as well as it stands in our power, we can hope that what is not in our power will come from elsewhere, whether we know or not in what way. To be an *objective* necessity, it should be given as a duty, which is not possible. It is a subjective need because he who follows the moral law, who acts more and more *of duty*, wishes (and deserves) to be happy.

Or, as it is well known, moral conduct does not guarantee proportional happiness in the sensitive world. That is why virtuous man has the strongest reason to believe in the repair intervention of a higher power. This power will have to be *all-knowing*, so as not to be wrong about everyone's right to happiness, *almighty*, in order to be able to consistently complete a proportional division of happiness, and *holy*, in order to be able to do it without mistake. Thus, we are led to the idea of a supreme being, as a moral ideal and as a guarantee of moral order. "Morality thus leads ineluctably to religion, through which it extends itself to the idea of a powerful moral Lawgiver, outside of mankind, for Whose will that is the final end (of creation), which at the same time can and ought to be man's final end" (Kant 1960, 14).

The Christian doctrine, Kant says, even not regarded as a doctrine assuming revelation, but only as a moral one, offers the only concept of "sovereign good" that satisfies the demands of practical reason; its name is the *kingdom of God*. In this way, the moral law of duty, through the concept of sovereign good, leads to religion, for which debts are recognized as divine commandments.

In Kantian context, religion gets an exclusively moral substance. The one who follows the moral imperative only in anticipation of reward and for fear of punishment beyond the grave is not a moral subject. Because God's will is determined only by moral law, acting according to His will means acting according to the prescriptions of pure practical reason, by categorical imperative. This is the meaning of characterizing the *religion of reason* as *recognition of all our duties as divine commandments*. In opposition to what Kant calls the "cultic religion", that is, religion in which duty is seen as a man's obligation to God and in which the promise of eternal happiness appears as a reward for virtuous life on this earth, in the "pure moral religion", fulfilling duty is a man's obligation to himself as a rational being. Let us note, however, that the philosopher did not oppose happiness to strict respect for moral duties. By claiming that moral philosophy should teach us not how we should be happy, but how we should be worthy of happiness, Kant believes that, by doing his duty, man will not have to give up his natural goal which is happiness: "according to my theory, the only purpose of the Creator is neither the morality of man itself, nor happiness for himself, but the agreement of both." (Kant 1960, 123)

In *Religion within the Limits of Reason Alone*, Kant strongly emphasizes that religion lacking a moral foundation would satisfy only

its outer side, assuming cult activities, as moral lacking religious postulates could not give human being the hope for moral process finality. Still here, he appreciates the “religion of reason” as the *core* of Christian tradition, and the rest of the Gospel content as its “helpful teaching”. In the case of *ecclesiastical faith* in the content of the Gospels, Kant argues, only what God has done to help our weakness, whereas *pure moral religion* is aimed, above all, at what we should do to become worthy of divine help. To note that, in this writing, Kant also strives to highlight, in relation to Christian tradition, the meanings that are in harmony with the imperatives of moral law. In fact, he appreciates the *Bible* in its huge force of moral affiliation. With reference to cultic-religious practices, Kant approves, for example, prayer, if moral beliefs are strengthened through it, but rejects it as soon as its purpose would be to fulfil a selfish desire. He also acknowledges communion as a symbolic sign of the unity of a moral community, but rejects it as a guarantee of salvation under priestly control. For us, it remains a mystery what God is in Himself, how He proceeds, and how He works on our moral fulfilment; it is more important to understand what God stands for – for us as moral beings. Kant also admits

Investigation into the inner nature of all kinds of faith which concern religion invariably encounters a *mystery*, i.e., something *holy* that may indeed be known by each single individual but cannot be made known publicly, that is, shared universally. Being something *holy*, it must be moral, and so an object of reason, and it must be capable of being known from within adequately for practical use, and yet, as something mysterious, not for theoretical use, since in this case it would have to be capable of being shared with everyone and made known publicly (Kant 1960, 206).

In this maturity work, Immanuel Kant considers *pure rational religion* as the core of the Christian religion; actually, the moral content hidden in its dogmatic coating. We get his philosophical approach as a re-interpretation, in the spirit of moral faith, of the historical-cultic aspects of the Christian experience.

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Problems of the post-truth and how to visualize the idea of God

Christian Paúl Naranjo Navas*

Abstract: The article attempts to visualize the dangers of the post-truth era, while relativizing the relative to argue that the postulates of this era are irrational. The only way to understand a moral structure in a post-truth society is through imposition, persuasion or manipulation. In all cases, morality is relegated to the subjective. The argument is constructed based on the law of non-contradiction, stating that the truth exists, and its characteristics are universal, static and logical.

Keywords: post-truth, Christ, morality

INTRODUCTION

Post-modernity presents us with a Christianity that is built as a nest intertwined between customs and myths, intertwined between perceptions adaptable to circumstances, a Christianity built in a culture ready to justify any use and belief that arises from the peoples, from the “ancestral wisdom”. It is easy to see how the Western culture of post-modernity has seen itself ready to adapt, to intuitively accommodate between truth and post-truth, as it suits them, as it wishes, as it feels. The post-truth era presents us with an adaptable, changing Western culture and a cultural Christianity ready to justify all these changes, soon to be built as a platform of acceptance to all use, to all beliefs, to all cultural adaptation.

The post-truth era created a wide space for tolerance of everything, with groups that have taken Christianity as a platform to justify their new positions, in a kind of act of atonement: everything is justifiable, everything is adaptable, everything is useful to justify. The post-truth era gives us a vague vision of reality: the conception of truth has gone from being a principle, relevant to everything and everyone, to being a dynamic, adaptable idea, almost an unnecessary vision. At the same time, everything and nothing can be justifiable and accepted,

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depending on the interlocutors and circumstances. Everything is relative, in this way, nothing can be affirmed because cultural relativity only accepts, while sometimes trying to justify itself with the adaptation of a post-modern Jesus.

This essay tries to visualize the dangers of the post-truth era with its excessive relativities, so it can be shown that the ‘logic’ of this era finds no foundation, but only an adaptation to each circumstance, and a growing acceptance of all cultural uses. At the same time, the essay aims to recreate the rational justification for the existence of truth related to the existence of God. This involves the existence of universal principles, neither adaptable nor useable, found by contrasting truth with post-truth. The claims of the essay are presented as a colossal task; however, we find encouragement when we review the works of Ravi Zacharias (2000; 2008; 2012), John C. Lennox (2007; 2011; 2015), Frank Turek (2010; 2014), and Gregory Koukl (2011; 2017), who have worked systematically to understand the truth in a rational way, while exposing the irrationality of the postulates of the post-truth era.

POST-TRUTH AND CULTURE

In 2016, Oxford Dictionaries selected the word “post-truth” as the ‘word of the year’, as the word of greatest use and opinion. The news did not surprise; it was to be expected, since its use has exponentially increased. Publication truth does not refer to one event after another, and the composition of words does not have a perception of subsequent events, but of relevance, that is, the truth has lost relevance over time. It is considered that the word composition was for the first time used by Steve Tesich (1992), in an essay published by *The Nation*. However, Ralph Keyes popularized the term referring to it as the quality that something seemed true, or could be perceived as true, even if it is not (Keyes 2004). To this definition, he adds that one researcher after another confirmed that it has become as common as scratching the stitches. The true publication is configured as statements, arguments or events that may not be real, no matter; what is relevant is that these arguments or events feel true, although the evidence shows otherwise.

The true publication is made and remade according to the need, insofar as the need requires its use to justify cultural uses, individual reasons or even public impositions. Thus, it is not difficult to find examples clearly representing these cultural and individual uses,

specific or ethnic impositions. For example, female genital mutilation, death penalty for adultery, fellatio performed by children, state authoritarianism, etc.

On female genital mutilation, the World Health Organization shows data that are chilling¹. Between 100 and 140 million girls and women worldwide have undergone female genital mutilation; in 27 African countries, and Yemen, more than 101 million girls over 10 years age live with the consequences of mutilation; immigrants from Africa and Yemen continue these practices in countries such as Australia, Canada, the United States, Europe and New Zealand (Organización Mundial de la Salud 2013: 2). Female genital mutilation is carried out for various cultural reasons: initiation of adulthood; to enter the public life of the community, expecting discrimination for those women who do not do it; in various populations, this practice has been linked to local pre-Islamic traditions; for reasons that involve sanitary beliefs and beauty; control of sexuality, “to curb the supposed intrinsically exacerbated sexual desire of women [...] there is a belief that if the clitoris is not removed it will grow too much, looking like a penis” (Asociación Mujeres entre Mundos 2016: 21-22).

Another example of cultural uses is built around the death penalty; and one of the most visible cases, death by adultery, it is common to find it in certain cultures of the Middle East. Debates about this use are very common in different human rights commissions. In fact, during the United Nations forum’s debate on the death penalty in 1994, the countries that opposed any resolution on the subject were Malaysia, Bangladesh, Sudan, Saudi Arabia, Libya, Egypt, Iran and Jordan. Sudan described capital punishment as a divine right according to some religions, in particular Islam (Schabas 2000, 229). Any attempt to debate this kind of practices receives a fierce denunciation, alluding to respect for cultural values.

On the other hand, in Strickland-Bosav, located in the north of Papua New Guinea, there are several indigenous groups, and among them, the Kaluli perform various rituals, one of them recreates neighboring environments with songs and dances. These rituals try to remember memories of lost beings. For this, there are two types of people, the dancers and the hosts, who, grieved by the pain, begin to cry and cry violently, until some of them vent their pain by grasping

¹ The word ‘chilling’ has been used with a specific intention: it connotes the existence of a universal idea of good and evil, of just and unjust, goodness and cruelty, concepts that cannot justify their existence in the post-truth era.

torches of burning resin and dipping them furiously on the shoulders of the singing dancer (Knauf 1985, 324). The ritual is considered successful when the hosts have been lost in despair and the dancers have been severely burned. In the same Strickland-Bosav, all indigenous groups in the area believe that children must be “inseminated to reach adulthood, but the mode of transmission of semen is different in each society” (Ibid, 328). Anal sex is practiced among the Kaluli communities, fellatio is practiced in the Etoro community, and semen is spread among the novice in the Onabasulu community. At the same time, the customs of the Kaluli and Onabasulu seem repulsive to the Etoro.

Finally, the most visible example of state authoritarianism is that of North Korea; the dictatorships of Kim family and the Korean Workers’ Party have created a state of systematic repression. The Kim Jong-Un regime has been characterized by public executions, arbitrary arrests and forced labor; tighten travel restrictions to prevent North Koreans from escaping and seeking refuge abroad; and systematically persecuting those with religious contacts inside and outside the country. Reports of Human Rights Watch (2017) and of the U.S. Department of State (2018) mention systematic use of murder, slavery, torture, imprisonment, rape, forced abortion and acts of sexual violence.

Cultural differences move and frighten many, yet these reactions open the door to relevant questions: Why should these cultural uses scare us, if the post-truth advocates cultural tolerance? Why judge those cultural uses, if there are no absolute truths, if there are no absolute standards? By what right can moral standards be imposed if they are not absolute? These questions expose the biggest problem of argumentation in the post-truth era: there is no truth, therefore, there are no moral principles; so, there is no justification for judging any person or culture, and there is no need for punitive laws.

A POST-TRUTH CHRIST

In the post-truth era, many people have tried to justify themselves by adapting a “Christ” who tolerates and does not judge, who accepts and does not deny; a “Christ” who adapts to cultural changes. In the same way, an attempt is made to build a church that adapts, that tolerates, that accepts, and simultaneously demands a community, which also adapts to different lifestyles. Obvious cases of these attempts at

justification and pressure for adaptation are homosexuality and abortion.

The case of homosexuality, as an accepted way of life in some Christian churches in Great Britain, has been studied by Stephen Hunt who, citing Robert Nugent and Jeannine Gramick, mentions that homosexuality can be compared to a thorn caught in the throat of the church that cannot expel or swallow completely (Hunt 2002, 1). Writings of these authors show that the acceptance of homosexuality in Christian churches unfolds as a sociological event, as the achievement of pressure from some social movements. Christian homosexuality is a result of social pressure and not of the acceptance of universal principles, or by acceptance of the existence of truth².

Social and cultural pressure reveals the second problem in argumentation in the post-truth era: the affirmation that everything is a social construction; and, therefore, as a social construction, the affirmation of the strongest, the most adapted or of the majority, becomes the moral standard, which involves, again, the adaptation of the standards. The problem of the majorities is evident: the majorities are mobile and changing, the consideration of something true depends on the construction of the majorities, and the truth is also mobile and changing.

On the other hand, abortion has become the battle flag of several feminist movements that have based their arguments on the freedom of women to decide on their bodies, on their health and life, on the discrimination against women gender (Center for Reproductive Rights 2011). These arguments served to create certain justifications for legally accepting abortion. However, in the case of the structures of international legality, Pierro Tozzi (2010, 6) observes that no United Nations treaty contains the word “abortion”, nor can a “right” to abortion be inferred from “common sense”, from the words of any treatise. Social pressure has caused Christian groups, such as the Presbyterian Church of the United States, to accept abortion. In the statement of principles, it is mentioned that a woman’s considered decision to terminate a pregnancy may be a morally acceptable decision, although certainly not the only or required one. Possible supporting circumstances would include medical evidence of severe physical or mental deformity, conception as a result of rape or incest,

² The Old Testament (Leviticus 18:22; 20:13) and also the New Testament (Romans 1: 26-28; 1 Timothy 1: 9-10) refer to homosexuality as acts contrary to the will of God for the humans.

or conditions under which the physical or mental health of a woman or child would be seriously threatened (Central Presbyterian Church 2013).

The world abortion laws map of recent years shows that the world is divided into two: a first group made up of those countries that have fully legalized abortion, and a second that prohibits abortion of one or another way. The second group includes most of Latin America, Africa and Asia Minor. In addition, these regions are added to Ireland, Great Britain, Poland, Finland, Iceland, New Zealand, Republic of Korea, and Japan. These countries prohibit abortion except in cases such as incest, rape, or possible death of the mother, and most require father's permission.

Social movements in favor of abortion have tried to build the idea of legality synchronized with the idea of morality. In this conception, it is intended to suggest that the legality of abortion shows the morality of the nation. However, this argument hints at the third problem in argumentation in the post-truth era: legality does not necessarily represent morality. This statement appears as a no-brainer when analyzing the historical development of the legal precepts of nations. The problem of legality frames the post-truth within a dynamic development of legal standards; it frames the post-truth within a changing historical evolution, an evolution that is sometimes seen as contradictory, and sometimes, as coherent.

These two examples, homosexuality and abortion, have served as pressure to build a version of Christianity adapted to post-truth, which evolves in the same way as societies in the post-modern cultures. This version of Christianity, adaptable to cultural dynamism, becomes one more cog in the post-truth era because its precepts are changing, adaptable, submissive to culture, and they fall into subjectivity, opinions and tastes. The examples also present the paradox into which certain social movements fall: the need to be justified by the same tendency that their behavior accuses. This justification shows the need to be accepted and, at the same time, the will not to change; but, on the contrary, to make Christianity to change and to adapt to its conduct. It is a paradox on the need for a spiritual justification; and for this, the most viable option is social pressure to achieve an adapted Christian faith.

POST-TRUTH PROBLEMS

The writing has presented three post-truth arguments falling into logical problems, namely: cultural respect, social pressure and legality. All point to the same argument: the relativity of truth, the relativity of morality and, therefore, the nonexistence of both.

On the one hand, cultural respect leads to accepting any cultural use such as rape, murder, castration, etc. Why freak out, if the post-truth defends cultural tolerance? The judgment of any cultural use falls into absurdity because there are no absolute truths. Since there are no absolute moral principles, the post-truth cannot justify the judgment of any act, the judgment of any human being.

On the other hand, social pressure is built as an instrument that aims to build the idea of morality through imposition. If everything is a social construction, the truth is built in the context of the strongest – the group of people who manage to impose own visions to others. In many cases, the ideas of the majority become the standard of morality. In other cases, it may be the force of the minority that prevails over a population. In both cases, be they majorities or minorities, the imposition shows the truth as a relative, changing idea. Truth and, therefore, morality are relegated to a struggle of forces. The consideration of something true is relegated to the construction of the majority and, like these mobiles and changers, the truth is not absolute, but depends on the strongest.

Finally, the post-truth presents morality in relation to the legal system; the post-truth frames morality within legality, so behaviors are moral or not as long as they can be legalized. In this way, the post-truth is developed within a historical evolution of legality, within a changing, dynamic and contradictory evolution. This argument is problematic: legality for some means illegality for others. Who is moral and who is not? On what legal parameters do we base our judgment of morality? The dynamics of legality show the same problem: a changing morality and, therefore, a non-existent morality.

Different attempts to understand morality from the post-truth lead us to consider the same problem: the dynamics of society has constructed historical parameters that are diverse, they are changing and, therefore, non-existent. If truth moves from one side to another, it changes without problem and adapts to each culture, then it has disappeared. Therefore, there is no justification for entering value judgments; there is no reasonable argument to justify the judgment, the criticism, the way of thinking or acting. There is only the law of imposition, of persuasion and of manipulation. As long as social

groups can impose, persuade or manipulate cultural conceptions, truth continues to be relegated to the field of opinion, pleasure, and to the subjectivity.

As there are no objective parameters to consider that something is true, to consider that something is moral, the post-truth is lost in its tolerance attempt. It can be no tolerance in the post-truth spectrum for an obvious reason: if everything is tolerable, the reasoning set forth in this essay should also be tolerated; but, if that was to happen, if the reasoning in this essay is also tolerated, the post-truth contradicts itself because truth and non-truth cannot coexist in the same space. Therefore, in the post-truth context, if social groups do not tolerate the argument of this article, they contradict their principle of tolerance; on the contrary, in the post-truth context, if social groups do tolerate the argument in this article, they contradict themselves because truth cannot coexist with non-truth.

The arguments put forward in the post-truth era fall into logical contradictions. The only conclusion is the systematic irrationality in which this era's "principles" have been built. Without objective parameters, the absurd governs reason. Without objective parameters, the cognition is lost and the inconsistency appears as the primary element. Thus, the post-truth lives on the unintelligible, it lives just on the subjective.

If the above has any logical value, the next questions are obvious: What is [the] truth? And: How to get it? These questions also lead us to consider the existence of the immaterial; if a truth and a morality were not built in society, they are not built in the material but are found in the field of metaphysics (in its meaning as "beyond the physical").

WHAT OR WHO IS THE TRUTH?

If we accept that the truth exists and it is objective, then we accept that the truth is outside of cultural constructions, and of material forces; it is in the field of the immaterial. Truth lives in the realm of the immaterial because it was not built or created by material entities, and yet it emerges in the realm of the material because we can appreciate it even if we do not fully understand it.

The laws of logic lead us to appreciate the truth in its tributes; the law of non-contradiction, the law of the excluded medium, and the principle of identity lead us to visualize the truth and deny the lies or relative truths. Through the laws of logic, we can observe the attributes of truth, to say: truth cannot deny itself (law of non-contradiction);

truth has no intermediate or relative (law of the excluded medium); and truth is always the same (identity principle). Attributes of truth can be visualized as follows: p and $\sim p$ cannot be true at the same time, or, p is true and $\sim p$ is not true, or, p is not true and $\sim p$ is true (law of non-contradiction); p and $\sim p$ have no intermediates, there are no tertiary propositions ($p \vee \sim p$); and, p is identical with itself, ($p=p$), p is always p . Although Thomas Aquinas proposes “*principia essentialia rerum sunt nobis ignota*” (“the essential principles of things are unknown to us”), the truth can be known in its attributes using the laws of logic.

The laws of logic lead us to appreciate that truth is exclusive, absolute, static and it transcends material construction. Truth is exclusive because it does not accept relative negations or truths; it is absolute because it cannot change; it is static because it is always the same, and it does not come from material construction because it is not part of cultural processes. These attributes provide information that necessarily eliminates the pretensions of relative, dynamic, or material truths. In this sense, any statement, which bases its conception of truth on cultural, dynamic or relative constructions, falls on the terrain of the illogical and, therefore, on the terrain of non-truth: if it is not true, it is a lie; there are no intermediate spaces. Thus, truth and post-truth cannot coexist. For Tuomas Tahko (2009), the exclusivity of the truth is evident; the emphasis is on the mutual exclusivity of having a certain attribute and lacking that attribute at the same time. In fact, the idea can be expressed without using negation at all: the mutual exclusivity of certain properties is evident even without the concept of negation.

In addition, to recognize the truth's attributes through the laws of logic, the accessibility towards truth is one through non-material processes. Such non-material processes are known as religion, trying to give ways of approaching God or divinity. In this sense, God / divinity becomes the Truth that transcends material processes, the Truth that is absolute and exclusive. The exclusivity of Truth is an inescapable characteristic. To illustrate this characteristic, it is useful to refer to the ancient Indian parable of the blind men and the elephant. In the fable, a king asks six blind men to determine what they are touching by feeling different parts of an elephant's body. A blind man feels a leg and says that the elephant is like a pillar; the one who feels the tail says that the elephant is like a rope; the one who feels the trunk says that the elephant is like a branch of a tree; the one who feels the ear says that the elephant is like a fan; the one who feels the belly says that the

elephant is like a wall; and the one who feels the tusk says that the elephant is like a pipe. Then the king concludes: you are all right.

The parable of the blind men and the elephant is used to argue that all ways of approaching Truth are acceptable, that all religions are true, and that all comes to the same God. However, the parable presents several problems, saying that we don't know which religion is true (as an act of humility). Saying that none of the religions gets the truth and that no one can be sure that there is a God, it assumes that you have a kind of knowledge to simply say that no other person does, that no other religion does. It is a kind of arrogance to say that no one can know the truth because it is a universal affirmation of the truth. Say: No one can make universal statements of universal truth - that is a universal statement of truth. No one can see the whole truth - you couldn't know that unless you think you see the whole truth. And so you are doing the same thing that you say religious people shouldn't be doing (Keller and Garland 2016).

It is common to find the idea that all religions lead to the same God. However, this statement falls on a deep problem: it is assumed that all religions have the same conception of God, while, at the same time, it is assumed that the ways to get God are not exclusive. The problem is indisputable: while Jesus is God to Christianity, Jesus is only a prophet to Islam, etc. Religions have different conceptions of God; therefore, not all religions lead us to the same God; different paths lead us to different gods.

The statement that all paths lead to the same God acts as a parallel to the statement that there are relative truths leading us to visualize the Truth. In both cases, the multiple paths, like relative truths, fall into a problem of logic: if there are relative truths, the Truth does not exist; if there are multiple paths, the path does not exist. Truths, like paths, are different, with different conceptions of who/what God is, and with different conceptions of origin, destiny, morality and purpose. Therefore, it is illogical to propose that $p = \sim p$. The exclusivity of Truth, as the way to reach it, follows from the acceptance that Truth is absolute, God is absolute, and the way to find It is unique. Thus, there is only one Truth, and only one way.

If the post-truth arguments are illogical, because there cannot be multiple truths, but only one, as it has been tried to demonstrate in the previous paragraphs, then the Truth, exclusive in its essence, must be logical. If Truth is logical, we implicitly accept the existence of a logic that is immutable, absolute, outside of time and space. So, since this

logic could not have been created in matter, it must exist outside of time and space; it must be an infinite, immutable, an absolute logos.

Truth is the absolute logos, which is appreciable through the laws of logic. Logos is God, and this can be appreciated by every human being because every human being has been provided with reason, working through the laws of logic. Thus, God is the absolute logos. Jesus is conceptualized as an infinite, immutable and absolute logos; he is the “verb” in the Gospel of John (1: 1). In the beginning, the Word (Λόγος) already existed, and the Word was with God, and the Word was God. Λόγος (Logos) enjoys the attributes of truth: to be outside the space and time because, existing before the creation of matter; to be absolute and immutable. John lets us know that this Logos was with God in an intimate relationship, and is God.

Thus, the only possible path to justify morality is through Truth, that is, through the existence of Logos/God. Without Truth, morality is relegated to the relative. It is only through Logos that morality can be sustained and have justification; morality cannot exist outside Logos. In this way, morality has become a useful argumentative instrument to come to appreciate the existence of Logos that is free from the limitations of time and space.

FINAL REMARKS

This essay has tried to show the dangers that the post-truth era’s postulates do by putting things into perspective; so the irrationality of these postulates could be argued. This is evident, because cultural respect, social pressure and legality lead us to the same point: the impossible justification for any conception of morality.

Problems of the post-truth postulates point to the relativity of truth; and, by consequence, to the relativity of morality. The only way to understand a moral structure in post-truth society is through imposition, persuasion or/and manipulation. In all cases, morality is relegated to the subjective.

Thus, it has been proposed that the post-truth arguments are illogical, because multiple truths can’t be, but only one. This Truth is the Logos, outside space and time, because It exists before the creation of matter. And this Logos is God.

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The idea of sociogenesis of affective structures in modern philosophy and its psychoanalytic premises

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Abstract: The article presents a comparative analysis of both research in psychoanalytic philosophy and some philosophic strategies in the context of socio-cultural interpretations ('reading') of human feelings. In solidarity with the 'philosophy of life', in the framework of these studies, the existence of mental structures dependent on social circumstances and cultural tradition was proved. Therefore, human immanence should be regarded as a phenomenon largely caused by sociocultural experience, that is immutable, rather than as an 'autonomous entity'. In other words, these studies are based on the idea of 'sociogenesis' of human feelings or so-called doctrine of 'genealogy of the subject'. This is relevant not only to some sociocultural determinants, but also to the issue of possible psychic genesis, including 'sociogenesis' of human aggressiveness.

Keywords: aggressiveness, affective codes, mental structure, psychoanalytic philosophy, passionate love, sociogenesis

INTRODUCTION

It is well known that an emphasized interest of philosophy in the problem of the individual, especially in the study of the so-called 'mental structure', is core to its leading modern trends, namely phenomenology, psychoanalysis, structuralism and poststructuralism. At present, this interest remains great and might remain sufficient in the future.

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In terms of the philosophical stand on this issue, we generally refer to a dominant paradigm in philosophy, namely phenomenology. However, it should be noted that throughout the 20th century, there emerged alternative approaches in philosophy to studies of human psyche, which are not limited to phenomenological descriptive analysis and conceptualization.

First and foremost, we mean psychoanalysis of Sigmund Freud, precisely the psychoanalytic hypothesis on social genesis of feelings. Freud developed a theory of determining influence of basic social institutions on the development of the individual, namely formation of the moral subject. The essential divergence between psychoanalysis and phenomenology is due to the desire of psychoanalysis to find an answer to the ‘metaphysical’ question “Why do we feel this way?”, whereas phenomenology only tends to answer the question “What is this feeling?” without explaining it.

According to most researchers, a *sociogenetic approach* has become widespread in modern humanities due to the fundamental research of Norbert Elias, an outstanding sociologist and culturologist of the 20th century, who was the first to clearly ground the correlation between the features of societal structures and features of *affective codes (patterns)* generally accepted in a relevant society. We believe that modern philosophy is experiencing the sociogenic approach strengthening, especially with regard to ‘human affections’ that, according to Edmund Husserl, pose problems for phenomenological research.

In view of the above, we would like to pay special attention to the vision of the nature of human feelings that emerged within the framework of psychoanalytic philosophy, especially with regard to the issue of ‘affective values’ (Freud), since it is the ‘tradition’ that contributed most to the sociogenesis theory development. However, the hypothesis of a significant socio-cultural influence on mental structure as well as the thesis of its historicity, were first put forward by Nietzsche in his *On the Genealogy of Morality*. It was later on, when this hypothesis was further justified by Freud, especially in his reasoning with regard to the basic human passions, such as *love (affection)* and the *need for humour*.

THE AFFECTIVE STRUCTURE OF THE INDIVIDUAL IN *THE CIVILIZING PROCESS*

The issue of *affective values* or *affective structure of individual* became nuclear not only to psychoanalysis but also to the entire postmodern philosophical thinking. At its core, it is related to the problem of ‘designing the subject’, which many modern philosophers, especially developers of poststructuralist strategies, tend to discuss.

Norbert Elias was the first to reasonably bring this concept into question. In *The Civilizing Process*, he declares and argues that in the history of human cultures there were distinct affective standards, including the *thresholds* of aggressiveness and, consequently, different stages in the affective field evolution. By offering a sociocultural interpretation of human affects, Elias exercised a major influence on some humanities.

He refers to vivid epic examples from medieval literature, for instance, strong ‘affective outbursts’ inherent in medieval people, a particular ‘joy in destruction’, which was quite common at that time and, moreover, was viewed as quite normal. He writes about a knight:

He spends his life in plundering, destroying churches, falling upon pilgrims, oppressing widows and orphans. He takes particular pleasure in mutilating the innocent. In a single monastery, that of the black monks of Sarlat, there are 150 men and women whose hands he has cut off or whose eyes he has put out. And his wife is just as cruel. She helps him with his executions. It even gives her pleasure to torture the poor women. She had their breasts hacked off or their nails torn off so that they were incapable of work (Elias 2008, 35)

The author argues that at the later stages of “social development” and, especially, these days, the “original savagery of feelings” is considered as an “exceptional phenomena of pathological degeneration” (Ibid).

In addition to aversion to violence, there is another component that is also considered a very important marker of historical changes in sensibility. Elias refers to highly developed emotional standards in the form of some idiosyncrasies, such as highly developed senses of *shame* and ‘*repugnance*’. Both of them are quite effective mechanisms for internalization of the civilizational rules of conduct, which comply with a well-known imperative of ‘*comme il faut*’.

Furthermore, Elias emphasizes on the elite origin of so-called affective culture with a stress on its stratification character. This idea was expressed by Sigmund Freud previously. For instance, in his work

Crossing the Psycho-Social Divide: Freud, Weber, Adorno and Elias, George Cavalletto points out that according to Freud, “only the privileged classes are motivated to internalize external coercion and thus become civilized beings” (Cavalletto 2016, 14). The author argues that “Freud finds the degree of superego formation varies significantly between ‘groups, classes [and] even single individuals’. In fact, the concept of superego development and internalization of social coercion ‘applies only to certain classes of society’; whole classes live in conditions that discourage the development of superego, a fact ‘which is flagrant and which has always been recognized’” (Ibid). In other words, Freud’s socio-cultural concept was also based on the class approach, by means of which he attempted to prove that the development of civilization and psychic transformation occur unevenly and are due to the peculiarities of social structure.

It is noteworthy that the founder of psychoanalysis considered the human need for destructiveness as an innate human trait. In other words, according to Freud, it is in the human nature; social conditions of human existence only complicate these destructive needs, including hatred. For instance, in *Civilization and its Discontents*, Freud declares:

Men are not gentle, friendly creatures wishing for love, who simply defend themselves if they are attacked, but that a powerful measure of desire for aggression has to be reckoned as part of their instinctual endowment. The result is that their neighbour is to them not only a possible helper or sexual object, but also a temptation to them to gratify their aggressiveness on him, to exploit his capacity for work without recompense, to use him sexually without his consent, to seize his possessions, to humiliate him, to cause him pain, to torture and to kill him; *homo homini lupus*. Who has the courage to dispute it in the face of all the evidence in his own life and in history? (Freud 1929, 24)

However, according to Freud, within human relationships there is a space that demonstrates a specific art of control and transformation of aggressive impulses, which is realized in sublimation. We are mainly referring to Freud’s theory of humour, which was put forward in *Jokes and Their Relation to the Unconscious* and can be considered as a retrospective vision of another “episode” in the civilizing advancement of humankind, that is, as another “episode” of cultural “designing of the modern subject”. Freud leaves his passion for biological

explanation and demonstrates the presence of another origin of pleasure, primarily, the mental one.

Even one vivid example of taking pleasure in mental activity can be a proof of the transformation or social patterning of aggression, especially when Freud describes the very technique of *joking*. Joking is associated with a certain activity that “aims at deriving pleasure from mental processes, whether intellectual or otherwise” (Freud 1905, 70). However, the main role in this “pleasure” is played by libidinal impulses:

The purposes of jokes can easily be reviewed. Where a joke is not an aim in itself – that is, where it is not an innocent one – there are only two purposes that it may serve, and these two can themselves be subsumed under a single heading. It is either a hostile joke (serving the purpose of aggressiveness, satire, or defence) or an obscene joke (serving the purpose of exposure). ...within our own circle we have made some advances in the control of hostile impulses. As Lichtenberg puts it in drastic terms: ‘Where we now say “Excuse me!”’, we used to give a box on the ears’. Brutal hostility, forbidden by law, has been replaced by verbal invective... A whole class of obscene jokes allows one to infer the presence of a concealed inclination to exhibitionism in their inventors; aggressive tendentious jokes succeed best in people in whose sexuality a powerful sadistic component is demonstrable, which is more or less inhibited in real life (Ibid 71; 75; 104).

Freud constantly argues that joking is a result of strict economy (“suppression”) of libidinal energy, including aggressive impulses. Consequently, it is easy to comprehend why exactly in the postmodern era, that is in the era of the “cult” of unlimited desires, the culture of humour represents a “sorry sight”.

DESTRUCTIVENESS IN LOVE

Meanwhile, in this article we are more concerned with the issue of ‘hatred in the feeling of love’. Putting it in the language of psychoanalysis, we are concerned with the problem of destructiveness in love rather than destructiveness in jokes or human destructiveness *per se*.

In fact, when philosophers discuss human affects, they tend to mean ‘passionate love’. We know that this human impulse was defined as Eros by Sigmund Freud. In his essay “On the Universal Tendency to Debasement in the Sphere of Love”, he directly points to the influence of cultural tradition on the characteristics of affective values,

especially on the specifics of the 'love life', which confirms the sociality and historicity of human feelings:

In times in which there were no difficulties standing in the way of sexual satisfaction, such as perhaps during the decline of the ancient civilizations, love became worthless and life empty, and strong reaction-formations were required to restore indispensable *affective values*. In this connection it may be claimed that *the ascetic current in Christianity created psychical values for love* which pagan antiquity was never able to confer on it. This current assumed its greatest importance with the ascetic monks, whose lives were almost entirely occupied with the struggle against libidinal temptation (Freud 1922, 5).

In addition, in this writing Freud points out such a phenomenon as *a psychical impotence* considered by him as a direct corollary of cultural *ascetic ideal*, which we often encounter in a so-called civilized male community. He states:

...we cannot escape the conclusion that the behaviour in love of men in the modern civilized world to-day bears the stamp altogether of psychical impotence. There are only a very few educated people *in whom the two currents of affection and sensuality have become properly fused*; the man almost always feels his respect for the woman acting as a restriction on his sexual activity, and only develops full potency when he is with a debased sexual object... (Ibid, 4)

Freud proved that there is a close relation between the man's basic impulses, namely love and hatred, although he was aware of the complexity of its comprehension. This close relation between human affection and hatred is already presented at the level of the 'Oedipus complex', which, according to Freud, mainly refers to the contradictory attitude of the child to his parents caused by a strong 'castration phobia'. However, in the case of 'sexual love' (as recognised by many thinkers, not only Freud), a destructive component within affection is explained by an essential influence of ascetic upbringing that can apparently cause hatred towards the instinct, a desire to 'annihilate' it.

Having analysed the researches on this issue, especially those in the field of psychoanalytic philosophy, we can conclude that the main reason, for instance, for perversion in love relationships is associated with a purely mental phenomenon, namely, hatred toward biological nature in general or the 'contempt for living' (Johan Huizinga)

apparently caused by the influence of the rigorous ethical norms and spiritual ideal. In other words, it is this hatred ('contempt') that provokes cruelty and the desire for 'humiliation' in love relationships as well as guilt for the 'libidinal temptation', which is vividly manifested in the perversion of sadomasochism. However, some further psychoanalytic studies assumed that the basis of *masochism* lies in an overwhelming sense of guilt for a libidinal impulse, while *sadism* is grounded on super-narcissism or *inferiority complex* generally compensated through power and violence. This view is shared by Alfred Adler and Wilhelm Reich, which can be found in relevant writings:

The first psychotherapist to propose an aggressive drive was Alfred Adler. In 1908 he published his theory that aggression is a super ordinate drive that dominates motor behavior and consciousness and is a confluence of other drives. It is innate, the organizing principle of man's activities, and (of greatest significance to the psychotherapist) can turn on the self, creating various pathological manifestations. Adler soon reinterpreted this drive as a masculine protest (a drive to compensate for feelings of inferiority), and finally as an upward striving for completion or perfection. In this later view, man was driven, above all else, to improve himself, to overcome. Aggression then became subordinate to this drive, and indeed, when directed at society, was a pathological form of striving (Rummel 1977).

Meanwhile, numerous writings in philosophy under review prove that there is no simple way to bring this issue to the close as well as there is no simple way for all representatives of the psychoanalytic movement to find a solution to this problem.

Adler's hypothesis of inferiority phobia as a possible cause of sadistic perversion, that is, of cruelty in love relations, was supported by Erich Fromm and Jean Paul Sartre. Both of them emphasized on a specific love of power, a desire for dominance, which is regarded as a result of an unsatisfied or uncompensated narcissism in most studies. Exactly this super-narcissism does give rise to a morbid desire for dominance in all senses possible.

It is noteworthy that Sigmund Freud suggested the idea of the fundamental role of narcissism in emergence of destructive impulses. Generally, he explained it by a self-preservative instinct, which was described in Erich Fromm's writings as well. For instance, in his *The Anatomy of Human Destructiveness*, he refers to Freud's assumptions:

Hate, as a relation to objects is *older than love*. It derives from the narcissistic ego's primordial repudiation of the external world with its out-pouring of stimuli. As an expression of the reaction of displeasure, evoked by objects, it always remains in an intimate relation with the self-preservative instincts;...The ego hates, abhors and purses with intent to destroy all objects which are a source of unpleasurable feeling for it, without taking into account whether they mean a frustration of sexual satisfaction or the satisfaction of self-preservative needs. Indeed, it may be asserted that the true prototypes of the relation of hate are derived not from sexual life, but from the ego's struggle to preserve and maintain itself (Rummel 1977, 441-442)

Erich Fromm only partially supports this hypothesis and emphasizes on nonsexual (sociocultural) origins of sadism:

Orthodox psychoanalysis claimed that a particular aspect of sexuality was common to all forms; in the second phase of Freud's theory it was asserted that sadism was a blending of Eros and the death instinct, directed toward oneself. Against this, I propose that the core of sadism, common to all its manifestations, is the passion to have absolute and unrestricted control over a living being, whether an animal, a child, a man, or a woman. To force someone to endure pain or humiliation without being able to defend himself is one of the manifestations of absolute control, but it is by no means the only one...For the sadistic character there is only one admirable quality, and that is power. He admires, loves, and submits to those who have power, and he despises and wants to control those who are powerless and cannot fight back (Ibid, 289-291).

According to Sartre, everyone in relations with 'others' seeks recognition of his personality, especially in love relationship; that is the reason for emergence of the conflict, 'denial' and even hatred as reaction to a 'lack' of this recognition. In other words, concern over non-recognition is the major cause of possible aggression in love.

The alternative explanation of affections, which, on the whole, can be regarded as a 'metaphysical' one, was suggested by Max Scheler, who believed that human beings tend to deny biological nature primarily due to their spiritual essence, and such an essence is inherent to people alone. Nevertheless, according to Scheler, denial and hostility toward biological nature are caused by spiritual aspirations, which *humanize* man's relationships in the first place. It is absurd to dispute on the fact that human beings are able both to love and to hate ('*ordo amoris*'). However, as far as human hatred is concerned,

Scheler was convinced of its conditionality by a “lack of love” and regarded love as a primary individual attitude to the “world”.

In the context of the above stated, we would like to draw particular attention to the study almost unnoticed by the modern scientific community. It is *Love in the Western World* by Denis de Rougemont. The author focuses on the metaphysical origins of human hatred toward nature. However, he views hatred in terms of ‘fatal Eros’ rather than narcissism. Rougemont follows psychoanalytic and structural logic *per se*, but unlike Sigmund Freud and Claude Lévi-Strauss, he points to another profound model of ‘vanished relationships’ in the unconscious that is not associated with the Oedipus construct. This refers to the “poetic fable of the division of the human being into two halves – man and woman – which seek to reunite in love” and the myth of ‘passionate love’, which, according to Rougemont, is necrophilic in its essence, that is, destructive. “Courtly love symbolizes a desire of death and advance toward death. But this is the death for the sake of love” (Rougemont 1983, 41). He interprets this myth as “an absolutely anonymous expression of collective or, more precisely, social facts”, in a narrower sense – “as a typical relationship between a man and a woman in a certain historical group – the dominant social caste, court society. This group is really long gone. But its laws remain our laws in some unexpected and diluted form” (Ibid, 19). He admits the idea of the dual origin of this myth, namely, its libidinal and social premises. The libidinal nucleus of passionate love consists, presumably, in the love of suffering. But which ‘historical group’ are we talking about here?

After a thorough analysis of the courtly romance, Rougemont came to the conclusion that in the history of Western culture one can find the motives of struggle between the two opposite modalities of love, namely between the ‘fatal Eros’ (with its desire for death) and the friendly *Agape* of canonical Christianity. According to the cultural theorist, these patterns may be regarded as an expression of antagonism between the mystical doctrine of *courtly chivalry* and the feudal customs, supported by Catholicism in the 12th century, especially with regard to marriage. In other words, the narrative of ‘passionate love’ is historically relative, closely associated with an ascetic ‘courtly ideal’ of medieval chivalry. Despite the fact that “courtly chivalry was never more than an ideal”, Rougemont suggested that the courtly doctrine basis was identical to the medieval ascetic ethics of Christian heretical communities, which were focused on the

religion of Manichaeism. Being grounded on the imperatives of *fidelity*, *exclusive devotion* and *denial* of sexual relations, it is the religion that influenced most the formation of the Western standard (ideal) of love relations, which appeared to be ‘fatal’ in its essence.

Denis de Rougemont declares that it was a completely ascetic ideal widespread especially among courtly poets (minnesingers), with the followers not recognizing any ‘corporal contact’ between man and woman. The ascetic-ethical content was just adorned by means of a poetic-esthetic form, and exactly this ideal was used in the medieval legend of Tristan and Isolde, to which he referred. He believed that this legend reflected an artificial construct based on negation and hatred toward life. In fact, this “courtly ideal” was an embodiment of “unhappy mutual love” that only meant suffering and, finally, death; it was a specific way of a “purifying desire of the spontaneous, brutish, and active elements still encumbering it. ‘Passion’ triumphs over desire. Death triumphs over life” (Ibid, 50). This fixed but historically and culturally conditioned structure is utterly relative and perverse:

Passion means suffering... Why does Western man wish to suffer this passion which lacerates him and which all his common sense rejects? ... The answer is that he reaches self-awareness and tests himself only by risking his life – in suffering and on the verge of death... It represents the essential disaster of our sadistic genius – the repressed *longing for death* (Ibid, 51).

Indeed, the end of ‘love affair’ is fatal: “Romance only comes into existence where love is fatal, frowned upon and doomed by life itself” (Ibid, 15). The basis of this ‘fatal love’ consists in the “old moral code with its aesthetic virtues ..., its spiritual and tragic values.” In other words, this is actually a story about the Fair Maiden, who always refuses. However, we lost all this long ago and are totally unaware of it; we are only left with “a dull and diluted pain, something unclean and gloomy” (Ibid, 25).

Thus, human kind always deals with such *main destructive impulses* of a human being as *aggressiveness* and *striving for death* and *hatred*, which are subjected to a dramatic cultural impact in terms of essential restrictions and transformations. These restrictions are actualized by means of both external and internal mechanisms. The internal mechanism that is referred to as *sublimation* represents an effective way of modeling high-conduct patterns that results in the fact that aggressiveness, for example, finds its social-adaptive (‘aesthetic’)

expression in humor, while the death instinct can be embodied in a poetic discourse of 'suffering love'.

IS IT POSSIBLE TO TRANSFORM HUMAN AFFECTS IN THE POSTMODERN ERA?

Meanwhile, the end of the 20th century saw an increase in criticism with regard to understanding of culture and its main formative function due to emergence of new cultural trends. The fact is that the postmodern stage of cultural development is accompanied by a loss of tradition and its humanizing function, which is designated as 'decoding' in Gilles Deleuze and Felix Guattari's "Schizoanalysis", and we are again to address the 'gloomy' ideas of human nature suggested by Friedrich Nietzsche and Sigmund Freud.

Through "schizoanalysis", the authors, on the one hand, declare that culture is associated with a repressive system and begins with prohibition. It is culture that manifests cruelty and violence, or people have such needs (desires), since culture itself 'generates' and imposes them on human existence. On the other hand, some postmodern thinkers recognize that destructiveness is a constant human passion and the most primitive source of pleasure, which largely has the libidinal origin, enjoyment of violence:

...it is necessary to re-establish the equilibrium through an increase in pain. Nietzsche doesn't say this, but what does it matter? For it is indeed here that he encounters the terrible equation of debt: injury done = pain to be suffered. How does one explain, he asks, that the criminal's pain can serve as an "equivalent" of the harm he has done? How does one "pay back" with suffering? An eye must be invoked that extracts pleasure from the event (this has nothing to do with vengeance): something that Nietzsche himself calls the evaluating eye, or the eye of the gods who enjoy cruel spectacles, "and in punishment there is so much that is festive!" So much is pain part of an active life and an obliging gaze. The equation injury = pain has nothing exchangeist about it, and it shows in this extreme case that the debt itself had nothing to do with exchange (Deleuze & Guattari 1983, 131).

Critical comprehension of culture by many postmodernists, namely its reduction to coercion and repressive practices can hardly be correct in view of the fact that we have a number of scientific evidence of its creative role in mental and sociocultural processes. The creative role of culture was primarily argued by representatives of the sociogenesis theory. In addition, modern works constantly emphasize that

destructiveness is rather of an individual nature than of a sociocultural one. We believe that, the need for hatred or violence is hardly due to culture, rather, to its lack.

As for the presence of destructiveness in human feelings, the modern scientific community should answer the question whether the destructiveness is only a corollary of compensation for inferiority complex. If hatred is just a mental reaction to suppressions, a way of compensation for displeasures (discontents, sufferings) unavoidable in any society, therefore hatred always exists, is it stupid to fight against it?

Perhaps, “malignant aggression” (Fromm), the pleasure of hatred and violence, reflects mental degradation; in the past, culture restrained and transformed this ‘passion’, introducing some aesthetics into it, nowadays this pleasure is limited only by laws and virtual permissions. According to Jean Baudrillard, in the postmodern era we can see total domination of the symbolic way, that is, existence of certain affective permissions mediated by the creation of a virtual ‘ersatz’ of pleasure, primarily virtual symbols (‘simulacra’) of aggression. However, the issue of human affections and their historical mutability, along with the presence of the destructive constant in a form of hatred within them is open for further scientific research.

Moreover, Rougemont offered the hypothesis, which remained almost unnoticed in the postmodern philosophy but was supported, for instance, by Karen Horney in her reasoning on the cult of love or overvalue of love within the European civilization. Is not that the reason why we are constantly discussing the ‘Oedipus complex’ and are concerned with our relations and neuroses, which Felix Guattari described as “the abject desire to be loved, the whimpering at not being loved enough, at not being ‘understood’?” (Deleuze & Guattari 1983, 261).

It is noteworthy that the current stage of production evolution generated both a new sociocultural reality and a new ‘anthropological type’, which has resulted in the essential transformation of *the paradigm of human being’s existence*: at first, I change the world; today I am changing my attitude toward the world. I am only interested in my views and emotions (affections), but nothing else.

Meanwhile, Mikhail Delyagin, an outstanding thinker of modern times, notes that the way of the modern society transformation, its postindustrial development stage gives rise to different ‘meanings’ of human existence, contributing to the decadence of all cultural patterns,

including affective ones: people *en masse* began to consciously sacrifice their interests and feelings to strong affects (transgressive experiences).

It is satisfaction of primary needs that has made the so-called sensory hunger a major issue of society: nowadays, a lack of adequate emotional reactions rather than a lack of moral component is motivation for actions and, respectively, the marker of relationships.

The transformation of public relations, with the profit being the main ersatz of the existential meaning, leads to the only alternative – renewal of human being as an individual, which is impossible without restoration of daily public practices and communication culture within a family, team, corporation, etc. In fact, it is an extremely difficult task.

Human being is ultimately a ‘social being’ in terms of genetics, that is, he is *a priori* oriented to the ‘other’ or ‘others’, therefore the existence of ‘others’ is his constant need that requires a certain emotional experience. However, under conditions of advanced information technologies, both the ‘living human resource’ and traditional mechanisms of relationship regulation are actually unclaimed. The postindustrial production stage creates another society – society without ‘sociality’ (Baudrillard) in terms of absence of established and continued relations or ‘unions’ – this is the paradox, which will inevitably result in social collapse.

In a similar way, this gloomy picture of a new society is very vividly portrayed by another contemporary thinker, Henri Giroux. He argues that nowadays we have an alternative “esthetics” of reality, in which “super-violence” is embodied in the form of a “carnival crowd of creatures”. It is this “crowd” that foreshadows the emergence of repulsive politics, which has an insatiable appetite for destruction, human suffering and deprivation. Giroux compares modern politicians and their followers with zombies, when crowds of mindless “living dead” support civil disasters and cherish apocalyptic hopes, paying more attention to death than to life (Giroux 2010). However, the issue of human affections and their historical mutability, along with the presence of the destructive constant in a form of hatred within them *is most complicated in the field of modern and postmodern studies*.

CONCLUSIONS

The study of most Freud’s writings allows us to conclude that the problem of human passions corresponding to the so-called ‘affective

values' was his major interest, and Freud was not alone in this concern. Within the framework of both psychological and philosophical studies, the issue of love is almost always directly related to the opposite human impulse – hatred. Moreover, with regard to this issue, the entire philosophical thought essentially turns into a dilemma, the purport of which lies in the primary or secondary nature of hatred.

We may not agree with Freud on different issues, but his genius is obvious and can be appreciated for the fact that he grounded the ambivalent nature of human feelings, that is, presence of hatred in love (affection), of pleasure in displeasure (in humour), etc. For instance, a strong emotional attachment is necessarily accompanied by suffering, that is, the effect of opposite psychic urges within the same Subjectivity, starting with affective ambivalence in the Oedipus construct.

Within the framework of modern philosophy, there are several recognised authors who are convinced that *the need for hatred* is the basic and constant 'instinct' of mankind, and therefore the unchangeable aim of society and its culture consists in the *fighting against destructiveness*. Such a viewpoint is shared by Nietzsche, Freud and Foucault. However, there are many modern thinkers, who, on the contrary, criticize the remaining system of public relations, as in their opinion, it is society that generates destructive propensities or passions. Among the supporters of this view, there are Reich and Fromm.

However, after considering some ideas of affective values, we believe that the majority of prominent representatives of psychoanalytic, postmodern and even feminist philosophy seem to be inclined to extreme criticism of human affections (starting with Freud's doctrine of love as neurosis, to Denis de Rougemont's understanding it as "sadistic" and "fatal drive" neurosis, latent necrophilia, disease, etc.). Perhaps, this can be seen as a continuation of Nietzsche's denial of Christian morality that raised love to the level of the highest moral virtues. It can be easily proved by citing Felix Guattari: "at bottom, love is in the organs; at bottom, love is a matter of economic determinations, money" (Deleuze & Guattari 1983, 292).

We wonder which motives prevail in these doctrines? What exactly should be the main reason for their critical analysis or 'exposure' of passionate love? Is it their personal drama in relations with other people, since people differ in their affective propensities and experiences? Perhaps, these thinkers also depend on the current

sociocultural conditions and their works demonstrate the negative transformation of modern individuals. Therefore, all of us are really about to find ourselves facing an impending emotional catastrophe.

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The *Einsfühlung* in Max Scheler and the possibility of a dialogue with Edith Stein on empathy for a new philosophy of life

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Abstract: From the first pages of Scheler's *Wesen und Formen der Sympathie*, the *Einsfühlung*¹, which is the focus of this article, is analyzed in details. We will concentrate on this long Schelerian route, to distinguish the derived meanings of fellow-feeling (*Mitfühlen*) from the primitive one, i.e. the fusional emotional fellow-feeling, which occurs in subjects who participate with their own *Leib* to the same universal life-stream. Subsequently, we will pay attention to the similarities and the differences between Schelerian *Einsfühlung* and Edith Stein's conception of empathy (*Einfühlung*), to explore the fascinating possibility of a debate that unfortunately has never occurred. The thesis discussed in this paper is that a new philosophy of life can flourish from the meeting of these two different philosophical standpoints, a philosophy aware of the importance in relationships both of the emotional participation and of the knowledge of the real-life of the other. This kind of philosophy is obviously open to metaphysical experiences, intended in terms of relationships with the living otherness in us and beyond us.

Keywords: *Einsfühlung*, empathy, Max Scheler, Edith Stein, *Wesen und Formen der Sympathie*, philosophy of life

PHILOSOPHICAL INTRODUCTION TO *WESEN UND FORMEN DER SYMPATHIE*

The first edition of *Wesen und Formen der Sympathie* / *The Nature of Sympathie* came out in 1913 and its aim was declared openly by

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¹ *Einsfühlung* is a German term not easy to translate. In the Schelerian vocabulary, it indicates a sort of fellow-feeling that is also a participation to the same life-stream in which the subjects are in fusion, even though each of them experiences this stream with his own *Leib*. Following the advice of the English translator of *Wesen und Formen der Sympathie*, Peter Heath, I will express the concept of *Einsfühlung* with utterances regarding affective or emotional identification, even though the hiatus with the German meaning is substantial.

Scheler himself: “The present work is the outcome of a wider range of enquiries designed to provide a phenomenological basis for a philosophical ethics” (1913/2017, li). One of the peculiar features of the Schelerian thought, compared to the thought of many other representatives of the emerging philosophical anthropology, is actually the capacity to maintain a direct relationship with the phenomenological thought, especially Husserl’s, but also partly Edith Stein’s. Comparison with Theodor Lipps’ thought was inevitable, too.

If we consider Scheler’s reference points, it is not surprising that he tries to clarify the concepts of empathy, sympathy and fellow-feeling, starting from the countless meanings they have already assumed. However, we must note that, if on one side Scheler restores a bit of order in that *mare magnum* which the debate on empathy had become by then, on the other side, as Laura Boella (2018) observes, he restricted to consider empathy only to Lipps’ interpretation, ignoring Edith Stein’s philosophical position. It is sad that Stein’s idea, according to which empathy is the experience of an other-than-self conscience, that allows us to pick up other’s people psychic life (Stein 1917/1989, 11), was not successful at the time.

In any case, concerning the analysis of Scheler’s thought, the only consideration is that empathy is intended almost exclusively as Lipps’ projective empathy and this is the reason for its negative assessment. Knowledge of the others cannot be reduced to an inner imitation or to an analogic projection. Instead, a remarkable importance is assigned to sympathy, which, according to Scheler, is the true fundamental for an authentic intersubjective relationship, because it allows to preserve the autonomy of the involved subjects and, at the same time, to be open to the communication and to the comprehension of the others (Pansera 2001, 41). Scheler himself admits that his interest for sympathy and its insight has exponentially grown, as explicitly he declared in the preface to the second edition of *Wesen und Formen der Sympathie* published in 1923.

Going into more details, on the basis of a comparison with the first edition, we can state that the extension involves sociological and psychological considerations, among which we should mention the idea that each form of human grouping must be kept together by specific structures of the sympathetic behaviour, as well as gnoseological ones, such as the idea that sympathy exists together with intellect and perception (Scheler 1923/2017, xlviii). This latter aspect is specifically relevant because it shows that, while Edith Stein has

assigned a cognitive function to empathy, in Scheler this fundamental role is transferred to sympathy. In the third edition of his work (1926), Max Scheler confirmed the line taken in the second edition.

We are able to understand how much importance Scheler assigns to a real identification, i.e. to a fusional emotional identification. As we will see, after going through the previous conceptions of *Einsfühlung*, he ends up referring to a fellow-feeling that not only doesn't delete *Leib* of all the involved subjects, but also allows to recognize ourselves through our "vital consciousness" (1923/2017, 34-35) in a unique life-stream.

THE THEMATIZATION OF *EINSFÜHLUNG* IN *WESEN UND FORMEN DER SYMPATHIE*

From the first pages of *Wesen und Formen der Sympathie* Scheler's desire to create comparisons on various aspects with his contemporaries and great thinkers before him is quite evident. The structure of *Wesen und Formen der Sympathie* and its schematic setting are perfectly adequate from this point of view because they allows him to honour his interlocutors appropriately, highlighting the strengths in their thinking, starting to define his own specific philosophical position, even simple by distancing himself. Namely, he disagrees with the Scottish present love and hate concepts, replacing these theories with one according to which the processes of co-enjoyment and co-suffering allow us not only to understand, but to share as well.

A first fundamental consideration is that the ethics of sympathy always presume what it wants to deduce. The German philosopher notes that "clearly the sharing of another's pleasure can only be moral when the latter is *itself moral*, and warranted by the value-situation which evokes it [...] In acts of love and hate there is certainly an element of valuation present, positively or negatively; but mere fellow-feeling, in all its possible forms, is in principle *blinded to value*" (Scheler 1923/2017, 5). We can deduce that the fellow-feeling of the Scottish moralists, differently from love, does not focus on the value of the *Erlebnisse* of the others.

It is impossible, according to Scheler, to obtain the ethical values only by identifying ourselves with the vision that the others have of us. On the contrary, he states that when people's behaviour exercises on us what he clearly defines as an emotional infection we are instead faced with a deception of our own conscience. So, "the ethics of sympathy is

found wanting in that it clashes from the outset with the self-evident law of preference, whereby all positively ‘spontaneous’ acts are to be preferred to merely ‘re-active’ ones” (Ibid, 6).

The philosopher concludes this dialogue with the Scottish moralists reminding that not just self-judgement can and must avoid the interference of sympathetic acts, but also the judgment of others must refuse this kind of inauthentic fellow-feeling.

Scheler cannot avoid taking distance from Lipps’ theory on projective empathy, which had erroneously confused and equated fellow-feeling with apprehension, comprehension and, in a certain way, with re-experience in mind², too. He observes that we cannot talk about apprehension, comprehension and re-experience in mind without a previous givenness, especially considering that the being of this living experience does not constitute itself in the co-feeling. On the contrary, the fellow-feeling would be impossible without a givenness to apprehend and to comprehend; and even to re-experience in mind is possible merely by the intention toward an object, which must be brought back to our attention. In addition to that, each form of knowledge of the *Erlebnisse* of others cannot disregard the assumption of the existence of the others’ psyche.

These pregnant reflections highlight the full scope of the phenomenological references of the Schelerian thought that inspired by Husserl, reminds us the importance of distinguishing the intentional act from the intentioned object and, above all, that there cannot be any intentional act without the I who carries out that act. Therefore, his previous phenomenological studies enabled Scheler to dispute Lipps’ theory of projective empathy, avoiding at the same time the semantic confusion many of his predecessors have experienced:

We shall not, at present, give any very detailed account of those acts which serve to establish the existence of other people and their experiences. It only needs to be emphasized that this acceptance and understanding does not come about as the conclusion to an ‘argument from analogy’ or by any projective ‘*empathy*’ or ‘mimetic impulse’ (Scheler 1923/2017, 9).

The debate with Lipps is crucial because, ultimately, Scheler states that we are only able to perceive the others because we are not limited to grasping their *Körper*, but we get their *Leib*, i.e. their living body and

² A periphrasis of *Nachleben*, that is not only a dead reproduction, but a living experience.

its living experiences. It is also clearly why, despite the 'self' of the others having an absolute sphere of intimacy, the evidence of the presence of living experiences in it is not given by complex reasonings from which we draw inferences, but by the expressive phenomena related to our primary perception.

Scheler considers this presence of an essential relation between the expressive phenomena and the *Erlebnisse* to be worth of further study. Noting that these relations have foundations independently from our specific expressive movements, he observes that they are possible due to the presence of a universal grammar, valid for all expressions and which is the supreme foundation for the comprehension of all forms of living mimic and pantomimic. The role of imitation, at most, can be the possibility to reproduce a real living experience in the 'self' that is objectively similar to the one of the others, but evidently without any relation with the comprehension of that specific and unique living experience (Scheler 1923/2017, 11).

After these necessary premises, Scheler shifts attention to the fellow-feeling. He proposes to distinguish four completely different experiences: the immediate community of feelings, the fellow-feeling about something, the mere emotional infection and the true *Einsfühlung* (Ibid, 12). This classification is functional to restore some order by identifying different phenomena, to prove that a true fellow-feeling is possible only in a specific way of living an experience of identification.

It is quite easy to understand what an immediate community of feelings is. However, we refer to the tragic Schelerian example of two parents facing their dead child's body. Scheler notes that they feel the same pain, but the mother's pain is different from the father's and vice versa. In this case, in fact, the suffering of a parent never becomes objective for the other one.

The fellow-feeling about something implies a real intentionality because in this case the fellow-feeling is affectively directed to the affective state of the other. This second meaning of intentionality is a way of remembering that we feel the sufferance of the others through a phenomenological act, which brings it to the subject's intentionality, but which considers the others' feelings. (Ibid, 13-14)

The third declination of fellow-feeling is not properly a form of fellow-feeling. Scheler calls it so only because in the past it has been confused with this term, and he tries to clarify the situation. Scheler opposes Nietzsche's idea of compassion as a multiplier of misery,

stating that such an amplification of misery can only happen in the unnecessary case when there is an identification of compassion with the emotional infection (Ibid, 17). In the emotional infection there is neither an affective intention towards the emotional state of the other nor a participation in his feeling. The emotional infection, in fact, implies an ignorance of the affective state of the other and this is the reason for which it is possible to be infected by the joy or by the suffering of others without knowing anything of them. It is therefore evident that putting emotional infection and the fellow-feeling on the same plan is a serious *metabasis eis allo genos*.

We can finally focus on the fourth and last mode of fellow-feeling, i.e. what in *Wesen und Formen der Sympathie* is called the true emotional identification. Scheler starts to examine this kind of fellow-feeling *via negationis*, i.e. showing that his conception of fellow-feeling is different both from Edith Stein's idea of empathy and from Lipps' aesthetic empathy. The way in which Scheler speaks about the case of acrobat studied by Lipps is emblematic:

According to him [Lipps], the absorbed spectator of an acrobat in a circus turn identifies himself with the performers, whose movements he reproduces within himself, in the character of an acrobat. Lipps believed that only spectator's real self remains distinct here, his conscious self having sunk itself completely in that of the acrobat. Edith Stein has interposed a just criticism on this point. 'I am not' she says 'the "one with" the acrobat' '. I am only "with" him (Scheler 1923/2017, 18).

For Scheler there is no identification with the acrobat, but rather, following Stein, he states that the attention is fixed passively on the 'self' of the other inasmuch as given to our own 'self'. Nonetheless, distancing himself from Stein too, he states that there are other cases, not considered either by Lipps or by Stein, in which this fellow-feeling is not only a short trance, but it is complete (Ibid, 18).

Scheler now goes on to explain that this complete identification can happen in two negative ways: idiopathic and heteropathic. We assist to an idiopathic identification when the 'self' of the other is completely absorbed in our own, in which it is included at conscience level, becoming deprived of its own being and conscience. We witness a heteropathic identification when our 'self' is captured by the one of the other, resulting in a formal 'self' that substitutes our real 'self'. The

philosopher adds that the possibilities of a negative identification are high, but human beings can avoid this kind of fellow-feeling.

The real Scheler's smart intuition is the discovery of a genuine identification, neither idiopathic nor heteropathic, which occurs when the fellow-feeling is characterized by a reciprocal fusion. This identification between two subjects occurs when they are involved in "a *single* life-stream in which nothing of their individual selves remains any longer distinct, though it has equally little resemblance to a consciousness of 'us' founded on the respective self-awareness of each" (Ibid, 25).

Our author shows various examples of an authentic fusional fellow-feeling. Just to mention some of them, this occurs in the sexual act inspired by love (i.e. when the sexual act is not exploitative or aimed at a specific purpose) and also in the love between mother and child (when it is not an attempt to delete the child's otherness).

Finally, the *Einsfühlung* begins to emerge as a way of overcoming the dualism between the vital sphere and the biological one:

We know that evaluation takes *precedence* over perception in the constitution of the given, as it also does at the higher level of human mentality, and even at the intellectual plane. Is it not possible, therefore, that identification with the specialized vital principle peculiar to another organism might yield a *pattern of the dynamic build-up* of that principle and an insight into the specific biological *value* of its various instinctive tendencies, which was *prior* to and independent of perception? (Scheler 1923/2017, 30).

This intersection between the dynamism of the vital urge and the biological structure is made possible by the spiritual sphere present in the human being, and it is the fascinating way in which Scheler keeps together the scientific aspect of the philosophical anthropology and the phenomenological one. This is why Scheler writes textually that "the only 'region' in the whole framework of man's unitary intellectual and psycho-somatic nature, where identification can take place, is invariably to be found as *midway* between the *bodily* consciousness, which embraces in its own specific fashion all organic sensations and localized feelings, and the intellectual-spiritual personality that is the center of activity for all the 'higher' acts of intention" (Ibid, 33).

To reach authentic fellow-feelings, human beings must rise heroically over their corporeality and, at the same time, they must forget their spiritual reality by no longer concentrating on it.

It's worth noting the use of expressions that describe the human being as continuously in tension between earth and sky. The religious inspiration is a peculiarity of Schelerian thought, specifying that the *unio mystica* with God is not a kind of fellow-feeling because God is only pure spiritual essence. Nonetheless, according to Scheler, there is a close relation between fellow-feelings and metaphysics. As he states, metaphysical theories "can have *meaning* only in the *organic* sphere, i.e. as evidence for the metaphysical reality of a supra-individual 'life' in all living things, of a primal entelechy in everything subject to biological laws" (Scheler 1923/2017, 36). Thus, the old metaphysical systems must not be totally abandoned, but they can be regained as long as they are inscribed in the sphere of the *Lebenswelt*, which gives sense to a metaphysically oriented life. The idea of the possibility of rethinking the metaphysical systems from a phenomenological point of view with a particular attention to the *Lebenswelt* and to the life-stream is maybe one of the most interesting possibilities for establishing a dialogue between Max Scheler and Edith Stein. The Schelerian reflections on the *Einsfühlung* and Stein's paid attention to the cognitive aspect related to the experiences of the phenomenological ego are an important inheritance for our time.

A DIALOGUE THAT UNFORTUNATELY DID NOT EXIST: A POSSIBLE COMPARISON BETWEEN MAX SCHELER AND EDITH STEIN ON EMPATHY AS A SOURCE OF A NEW PHILOSOPHY OF LIFE

It is well known that there is not a real comparison between Max Scheler and Edith Stein on the notion of empathy, especially because Scheler avoided taking into account Stein's conception of empathy and he focused on the critic to Lipps. It would be interesting to make a space for such a dialogue that would be productive.

Both Scheler and Stein considered 'knowing the others in their otherness' to be important, without desecrating it. Edith Stein assigns this function not to the *Einsicht*, but to the *Einfühlung*. This meaning of empathy can be initially disappointing or less attractive; but certainly it deserves attention. This more neutral meaning – not simple belittling empathy - invites to consider the urge to put us in someone else's shoes can be sometimes negative, because it would mean invading his/her own space and affecting the otherness. It can mean attempting to obstinately deny an inaccessibility that the others have in their otherness that must not be violated. It is to be mentioned an

example about a woman, Leslie Jamison, who, for a long time being the subject of medicine students' empathy exam, pointed out that empathy is like travelling to a foreign country: it implies crossing the borders, showing documents and learning about the laws and customs of that foreign land (Boella 2018, 21-25).

From such a vision, a more neutral meaning of empathy is a way of learning to let others to put their shoes on, instead of putting ourselves on. In this sense, Edith Stein was a forerunner, through her understanding of empathy. And Max Scheler teaches us somehow in a similar manner; especially when he emphasizes the mere comprehension of the emotive state of the others is widely insufficient. Empathy is not sufficient for healing the wounds after their infliction. Sometimes it is necessary the distance to become closeness; but a closeness that does not crush or deny the other. Consequently, the fusional emotional identification, which is intended as participation with our *Leib* to the same universal life-stream, is extremely important. Obviously, this participation always preserves and values the difference and the distance.

Knowing the others, so that their real-life gives itself objectively to my 'self', is fundamental because otherwise a complete unity would be impossible, but it is not sufficient. Only if we are involved with our *Leib* in the relationships with the others, accepting to be even hurt, it is possible to reach an authentic fusional identification; i.e. a union in which we are with the other and for the other, but remaining ourselves and letting the other to be different, despite the fusion.

We cannot only know the other; we can also love him/her. But a real love is only when we know the otherness of the other, only when, as pointed out by Leslie Jamison, we know and respect the laws and the customs of the foreign land that is precisely the other. So, a real fusional identification is impossible without the Steinean empathy.

At the same time, a dialogue between Scheler's reflections on the participation with our *Leib* to the life-stream, on one hand, and Stein thoughts on the necessity to perceive the real-life in terms of knowledge, on the other hand, can be the base for a new philosophy of life's flourishing. The reference is to a philosophy of life where human beings are involved in a life-stream and, at the same time, have continuously a critical existential position; where the corporeality is a limit but it also opens up a metaphysical relation with what is absolutely 'other' because it is beyond the corporeality itself.

The present approach is just a challenge for further research as regards a needed dialogue between two great thinkers, Max Scheler and Edith Stein, on the topics of *Einsfühlung* and empathy.

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Phenomenological dimensions of architectural creativity

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Abstract: The specific character of a creative activity in the sphere of architecture, in both historical and contemporary perspectives, has been analyzed in this paper on the basis of Roman Ingarden's phenomenological and aesthetic interpretation of the artwork in general, and of the architecture in particular. Heuristic power of phenomenological approaches to the study of architectural creativity has been shown, underlying the dimensions of intersubjectivity within the dialogic process of 'reading' the architecture's 'event'.

Keywords: architecture, cultural meanings, intersubjectivity, creativity, intentionality

Architecture is the art of the creative, because it is based on the discovery (as a result of creative research) and realization (materialization) of new 'forms' - the so-called types of external - and new high-quality combination ...; it is an expression of the degree of mastery of matter ...; its submission ... requires and at the same time gives life, ... the spiritual life of man, satisfying his needs in a beautiful and aesthetic charm.

Roman Ingarden

INTRODUCTION

The innovative spirit and the multidimensional nature of social-informative and cognitive antinomies of modernity reflect a more profound and sophisticated philosophical and methodological model of thinking the creative dynamics in many spheres of human activity. Architecture, in its pragmatic functionality and external visibility, is represented as utilitarian and aesthetic object, requiring close attention, in-depth study and understanding of a rapidly changing point of view of the architect-creator and owner-user. In the mid-80s of the last century, the famous researcher in the architectural theory V. Glazichev noted that "to explain the architecture work only by the architectural

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material is not the same thing, as in the case of trying to explain the creativity of science and/or poetry on the basis of them. Following to sort out the problem of creativity in architecture, we have to consider the wider cultural context of innovation” (Glazichev 1986, 7), in which architecture acquires a special semiotic status, thanks to a unique system of language - the language of forms and designs -, seeing that the semantic richness of such a peculiar symbolic ‘text’ requires adequate reading. It means that the architecture intersubjectivity is always, to some extent, an experience, an event or chain of events embodied in a silent appearance of buildings. In fact, any genre or stylistic interpretation of the architectural object delineates a plot full of cultural meanings. The integration of semantic flows is generated in one’s mind under the influence of architectural forms and volumes with significant impact on the corporeal essence of man, on his life, activity and creativity; and they represent a complex philosophical problem that needs a serious methodological analysis.

Intensive search for the proper philosophical tools, allowing us to theoretically reconstruct the intersubjective procedural generation of innovation in architecture, leads to the phenomenological methodology for conceptual refinement of the most appropriate analysis of the creative process in architecture.

However, it should be noted that the architectural design of the environment and its creative renewal historically engage changeable architecture means. It is no secret that the embodiment process of architectural creativity fruits due to high material and financial costs, and therefore extremely ‘stretched’ in time. This, of course, differs from the architecture of a ‘mobile’ type of art, which is not so dependent on investment and human labor possibilities and rights. However, the unity of culture implies existential community of architecture and literature, painting, music, etc., wherein creative innovation is faster and therefore more noticeable.

It is to be emphasized that the nature of creative activities in this important field of culture is determined by a symbiosis of the various components of architectural activity: professional knowledge, skills, judgment, creativity, etc. (Glazichev 1986, 5-11). Creativity in architecture as “extreme rarity” is born when “certainly explodes the current rate of professionalism, and because it can’t be let in very limited doses” (Ibid, 7). Undoubtedly, not every novelty in the architecture can be recognized as a sign of creativity; but only that is a real new creation, which reaches the “value innovation” rank enshrined

in the culture and “includes in its own ‘genetic pool’” (Ibid, 6). This is obvious by unforgettable and delightful images of historic architecture, continuously amazing through its construction-engineering ductility and inimitable sculptural model of modern architecture. As a result, historic and modern on equal creative rights fit into a single architectural space surrounding the environment’s tissue, interacting and complementing each other. Great architectural samples of past eras, carefully protected, if the pattern details were skillfully chosen, are interwoven into a modern ‘stone lace’, forming multidimensional socio-cultural and environmental meanings - from utilitarian, artistic and aesthetic, to memorial, spiritual and sacred, collective and personal.

The creative design of cultural meanings in architectural composition depends on the ability of ideas’ objectification and insights, projecting translation into tangible material fabric. The ‘enlightenment’ for understanding the creative process in architecture points to the idealized and somehow mystified nature of this phenomenon’s uniqueness; one of generating intense spiritual energy and producing authentic creation. The architectural space becomes part of nature, the so-called second nature, thanks to features such as proportionality, rhythm, static but also dynamics, texture, composites, etc., sustaining the person to know and comprehend much better the architectural creativity.

Multi-stage architectural creation, as one of the most important kinds of social and cultural achievements, generates a semantic layering requiring reasonable explication to be articulated by phenomenological categories as intentionality, intersubjectivity, “life-world” and others. N. Smirnova (2014, 65) believes that phenomenology gives even the “methodological principle to solving the ultimate philosophical dignity of the epistemological problems”. There is no doubt that, in this view, architecture seems be worthy as one of the fundamental social areas, claiming high scientific and philosophical interpretation.

ON THE PHENOMENOLOGICAL SEARCH FOR CULTURAL MEANINGS IN ARCHITECTURE

Sophisticated semantic structure of architectural creation is presented as a synthesis of various architectural and natural ingredients, with rich spiritual meanings and utilitarian functions, forming the basis of the creative project of the architect-author (constructing the subject) and

revealing through the architectural design. To generate new creative ideas (that require objectification) and forms that result from this process is the main task of the architect. An author creates and often changes the already made architectural space, filling it with creative energy and aesthetic value. In order to understand in detail the conversion of the architectural and building project into artistic work of architecture, it is necessary to understand that an object (temple, theater, palace, monastery, obelisk, monument, etc.), in addition to its utilitarian purpose, endows the observer semantic capacity, too. It is important to understand how the very act of creation occurs as the formation and development of new architectural forms and spaces in its value dimension with countless shades of meaning. The answer can be found, among other things, on the basis of Roman Ingarden's phenomenological and aesthetic approach of artwork, and, in particular, of architecture.

The outstanding philosopher was at the origins of the creation and development of phenomenological aesthetics, which fully reflects the foundations of his ontology and epistemology in relation to sociocultural objectivity. Ingarden experienced creative excitement and scientific research interest in revealing the main problem of phenomenology, identifying the essential dynamics of consciousness in relation to being. He focused to interpreting the correlation of consciousness and the object by "researching the problem of idealism/realism" (Dolgov 1996, 192). Through his main ontological study, *Controversy over the Existence of the World*, Ingarden testified to the existence of discrepancies on ontological issues in the field of phenomenology, about the identification of "bottlenecks" in it (Ingarden 2013). The philosopher gives ontology a strictly differentiated character, dividing it into material, formal and existential. He distinguishes multiple socio-cultural objectivities with a special content and formal status, namely: works of art - literary, architectural, pictorial, musical; religious monuments; State symbols. Thus, he maintains the phenomenologist's unshakable interest in the ontological foundation of both, first of all, artistic and aesthetic culture, and other objects of a broad socio-cultural orientation. Within the framework of the aesthetic-phenomenological analysis of works of literature, architecture, music and painting, an original - in comparison with transcendental idealism - tendency can be traced.

Roman Ingarden purposefully attracts art to resolve ontological issues, and this undoubtedly testifies to the scientific and philosophical

significance of his phenomenological research, to his independent contribution to aesthetic theory. The categories of multidimensionality, uncertainty, multi-layeredness, beingness, and concretization conceptually expanded the research framework of aesthetic theory and are conceptually keys in the analysis of objects of artistic reality. The Polish thinker seems to “plunge” into the ontological space of a work of art, revealing its semantic background and observing the movement of meanings, their relationship with the streams of consciousness and the physical world.

In this context, Roman Ingarden undertook a phenomenological study of fiction as one of the main components of cultural and aesthetic objectivity, most suitable for all objective and subjective reasons for a thorough analysis of the phenomena of the “ideal world”. In the creative literary process, phenomenal streams of consciousness are revealed as much as possible, being objectified in it in the form of reflected social and cultural experience. A fictional literary text, Ingarden emphasizes, contains several narrative plans intentionally produced by the author. This can be either a large-scale coverage of the historical era in cultural-figurative expression, or artistic concentration on the intentions and experiences of an individual character.

After that, Ingarden’s philosophical interests shifted to an in-depth phenomenological interpretation of the ontology of musical art, painting and architecture. His attention is focused on the issues of “cognition” and the aesthetic experience of a work of art as an object and an intentional object, in which diverse meanings are generated, demonstrating the connections between an artistic object and consciousness. He was interested in the questions of objective layering in one or another form of art and the relationship of an artistic object with its ontological correlate. How and to what extent does a piece of music depend on the sound of an instrument or voice, architecture - on structure, painting - on canvas, etc.? For example, a piece of music is presented not only as an ideal object created by the feelings of performers and listeners; it was created by the composer at a certain point in time and requires a certain instrumental accompaniment. Therefore, a piece of music is constituted between real and ideal being - the being of pure intention. The basis of the intentional being of musical, literary, architectural, pictorial works is the artist’s creative act. The musical number, according to Ingarden, is the ontic foundation of music and has a less definite character in comparison with the existential basis of a literary text - words or sentences. A piece

of music contains many vague points: such as the loudness of the performance, the accentuation of notes, etc. These physical attributes can sometimes create very unexpected and unforeseen nuances. Therefore, the existential basis of a literary work is more schematized in comparison with a musical one.

The artistic image in the field of painting is described by Ingarden as an intentional object with many ontological layers, namely: starting from the denotation, represented in an artistic-figurative form, and ending with a diverse layer of individual grasping of the denotation in various modes of reflection (visual, auditory, etc.) and consciousness generally. This phenomenologically developed ontology of artistic genres is a unique contribution to the treasury of world aesthetic thought.

Regarding architecture, Roman Ingarden notes that, certainly, the functionality of an architectural work should negate the ontological plurality and at the same time maximally combine the intentions of the architect and the recipient. However, he emphasizes that although functionality is the dominant property of architecture, the architectural reality of this socio-cultural object is subsequently emphasized not only for utilitarian-consumer use, but also for aesthetic perception. The observer (recipient) independently carries out the reconstruction of the aesthetic layers of architectural objectivity at the intentional level.

Ingarden undertook the aesthetic-phenomenological study of the constitution of cultural meanings in architectural works by analyzing in detail the phenomenon of architecture in his aesthetic investigation of art, getting “music, picture, architecture, film” (Ingarden 1962). He provides the essence of a work of art in the presence of intentionality, emphasizing their specifics: “Architecture expresses human not by reproducing its individual destiny and experience’s content, as literature, sculpture and painting do to a certain extent; as well as music, it expresses human in the basic psychic structure and the way of life of the body, the constructive – intelligent and aesthetically-perceiving spiritual abilities” (Ibid, 247). Properly, Ingarden found a subtle approach to explain the peculiar nature of intentionality in architecture, making a philosophical and phenomenological concept of architecture.

So, intentionality of architectural work involves the gradual build-up of cultural meanings and memorial values attributed to the ordinary consciousness of the original building. Ingarden dynamically monitors the creative genesis of origin in the mind of the architectural work as

intentional object on the basis of the original structure. Gothic cathedrals, Romanesque cathedrals, churches, theaters, ancient Greek temples, etc., above all, are real objects; likely, there is the surrounding area on which they are built. Phenomenological “portrait” of the structure as a true work of architectural art emerges in the mind at once. There, prolonged character formation in the perception of aesthetic and artistic value of buildings and its gradation consistently grow the “tempo” sense. The aesthetic value of the building is based on its real foundation for “a pile of stones”, in a certain way stacked in some stable three-dimensional shapes, thereby giving a character that has “exclusively physical properties” to the construction site. However, “when we open toward the construction of a work of art and admire its beauty, or, conversely, we are disgusted by its ugly appearance, we take it into account not only as the real thing, in fact, its reality starts to lose meaning for us” (Ingarden 1962, 204). Using a phenomenological language, we can say that the reality of construction as empirical evidence, “taken out of the brackets”, “is derived from the game”, and “excluded from the scope of attention”. According to Smirnova (2014, 52), “The meaning of these operations is to free minds from all anticipating interpretations inherent in the pre-reflective consciousness state, the natural setting”, and reach the level of pure “phenomena of consciousness experienced with immediate evidence”. Here, it becomes appropriate to the appearance of different points of view the so-called “labels” attributed to the structure of consciousness. There is a kind of “Brownian motion” being born of meanings, like incremental to the same building (the church or the Renaissance palace) as whole. This can be an engineer view, exploring the static properties of engineering structures, the opinion researcher historian who is interested in the history of the construction of buildings or aesthetic pleasure, a tourist audience, “when we admire the harmony of mass accommodation, when immersed in the charm of silence Romanesque cathedral and admire the ease and grace of the Ionic columns, etc.” (Ingarden 1962, 204) In the light of philosophical reasoning Ingarden personal impressions from visiting Scotland castles and Welsh, Italian palaces and villas of Palladio, Byzantine churches and Istanbul mosques, unsurpassed gardens and buildings of the Spanish Alhambra, as well as Russian classical mansions and secluded monasteries domestic hinterland seem not only more aesthetically expressive but also richer semantically. Each point of view and every impression designed to empower the various features of the building,

which in the subject have not changed anything physically, but semantically. At the same time the true nature of the structure as a real physical body does not disappear, but simply “pushed back into the shadows”/ brackets. “The result of transcendental-phenomenological reduction becomes an inextricable connection between consciousness and its intentional object. The units of the transcendental analysis of the reduced scope are not objects of the external world, but meanings” (Smirnova 2014, 53). The architectural object acquired new semantic features creatively converted. It becomes the intentional object to the author, the creator and the viewer of the recipient, occurring in the minds of them and holding different semantic structures.

Creative multi-stage architecture shows a consistent, quantitative and storage cycle constituting meaningful retentions: building as a whole, as a real physical object; as the basis for the construction of existential work of architecture; piece of architecture in its specificity as an aesthetic object. The uniqueness of this phenomenological typology of creative stages in the architectural development of the subject to the level of a work of art consists in the isolation of their particular temporal succession and interdependence. Initially characterized from the perspective of “natural settings” as a real physical object structure, it gradually modified from the “pile of stones” in the face of the whole organism, which is based on the harmonious unity of all its parts and forms, technically giving birth to a kind of “silent dialogue” of architectural and engineering designs, heavy masses of building materials, and so on. Ingarden stresses that the most important structural element of the architectural works is made by the system of geometric shapes, based on the laws of statics of heavy masses and related utilitarian sense of construction – the ground of architectural art’s existence.

Combining architecture with other arts and wanting to re-emphasize its characteristics and identity, Ingarden deprives architectural creation of absolute “purity” of quality, assuming that any building can’t be related significantly to its utilitarian purpose, which “modifies the geometric-static design. ...It follows to view an artwork’s composition, provided by the freedom of the artist striving to embody certain aesthetically valuable quality in the work” (Dolgov 1996, 243). Any other elements of the product are structurally derivatives, although in the aesthetic perception of the work they can play a major role. Derivative elements include the surrounding natural landscape, artistic or decorative, etc. - all that is material content

shaped pattern of architectural works and increases its aesthetic value as the existential foundations of the birth of the intentional subject with the cultural semantic content. At the heart of the gradation of meanings is the transition from the trivial utilitarian pragmatism built with the original plainness and simplicity of its geometric forms, “prosaic” heavy mass of building material to the artistic and aesthetic richness of the architectural work in the intentional semantic terms.

Built phenomenon as a real holistic body has physical properties, laws, an independent entity in relation to all kinds of acts of consciousness; the whole structure is autonomous and independent in its existence from consciousness. But Ingarden emphasizes that the whole is a real equivalent of a “subjective point of view and conscious behavior of the subject, in which there is ... an avoidance of the implementation of any intentional acts” (Ingarden 1962, 207). Cultural meaning “labels” can be “glued” structure only when it becomes a correlate of consciousness, when it was sent to an intentional act and it is positioning itself as an intentional object. “The sense in architecture is composed, first of all, of harmony and proportion - both in the architectural structure itself and with the surrounding landscape. Experiencing the semantic content of the environment allows a person to feel ‘at home’ and fully feel the meaning of the being” (Molodkina 2019, 74). In phenomenological terms, it is about the actual structure of the whole, its “life-world”, background and horizon, tending to its semantic expansion. Ingarden notes greater mobility and variability in these intentional acts of consciousness. This is largely determined by the socio-cultural environment, the type of social and individual consciousness, the religious beliefs, the whole mentality level, etc. However, the intentional act of consciousness, aimed at the real thing as a correlate (construction, landscape fragment, household items, etc.) does not change anything in the real physical world of these things. It is important that such a thing takes on a new intentional property, it becomes the existential basis of intentional objectivity to constitute meaning: a temple, a palace, monastery, monument, etc. “Only when the subject intervenes in interpretation, ... the expression in concrete material becomes the idea that illuminates the artist’s work embodying the creative ideal work of art, and in particular the work of architecture; until then, it was just conceptually presented but not creatively ‘done’” (Ingarden 1962, 214).

CONCLUSION

The notion of intentionality is the key to the phenomenological and aesthetic interpretation of the creative process in architecture. The structural and compositional being of architectural work, the aesthetic combination of its volumes and shapes, “missing” in the light of the intentional consciousness as its correlate, receives different semantic transformation that requires new reading and a corresponding vision and understanding. Architecture is a peculiar language, the main characters of which are the “silence” of heavy weights and technically rigorous construction, materializing the utilitarian and aesthetic idea of the author, and appearing as an existential base intentionally eventful formed. Architectural “events” as phenomena “are being” to our consciousness, imprinted in intentionally “written by” the text, in a specific sequence constituted consciousness as intentionally structured architectural story that fixes cultural meanings. The production of meanings is a process. Meanings are co-partners in the process of interaction, opening more and more as deployment of such a cooperation and deepening it. Production of meanings in social interaction is an open-ended process; it is a real adventure that is fueled by the synergy of interacting individuals. The diversity of cultural values filling the intentional consciousness of the subject, the evidence of dialogic different semantic approaches requires a particular interpretation of the architectural “event” as the constituted one by own intentional consciousness and the ‘others’ consciousness, too.

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Methodological aspects of post-non-classical philosophy and science based on the coordinate system of deterministic chaos

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Abstract: The characteristic features of post-non-classical philosophy and science are examined, where the priority of philosophy over science is emphasized. It is investigated how a broad and stable philosophical foundation will make possible to identify the contribution of basic concepts of post-non-classical science to the development of its methodology. Among these concepts, we will single out primarily the basic ideas of phenomenology, hermeneutics, synergetic, co-evolution, global evolutionism, universal interdisciplinarity, global studies, and ecology.

Keywords: world coordinate system, dynamic equilibrium, chaos, harmony, phenomenology, hermeneutic triangle, synergetic, self-organization

CHARACTERISTIC FEATURES OF POST-NON-CLASSICAL PHILOSOPHY AND SCIENCE

During the last third of the twentieth century, philosophy faced with completely new types of reality, which required the development of fundamentally new methodological approaches, the formation of a new type of rationalism. Post-non-classical philosophy turned out to be closely intertwined with the post-non-classical philosophy of science, since the epistemological and methodological resources of the previous stages of development were exhausted. Despite the close intertwining of the main characteristic features of post-non-classical philosophy and science, we choose the most important thing for them.

For post-non-classical philosophy, such features are: flexibility of ontological matrices; ethical categories and value orientations included in the very structure of scientific and philosophical knowledge; human-sized systems, such as the biosphere, biocenosis, social objects, including complex systems of modern technology (“human-technical device-ecological environment”, “human-computer network”, etc.)

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united in planetary being; methodology of complexity and pluralism; opportunity to consider the world in its inherent fullness.

For post-non-classical science, the main characteristic features are: universal, complementary, omnipresent synthesis of philosophy and science; fundamental nonlinearity of the post-non-classical scientific picture of the world; formation of mechanisms for the synthesis of all types of philosophy and science based on post-non-classical universalism; interdisciplinarity covering almost all the main directions of science; opportunities for sustainable consideration of the relationship of each thing with its environment, that opens up new horizons for the development of environmental philosophy.

Comparing these characteristics between each other allows us to see the priority of philosophy over science. Modern science can develop if it is constantly based on philosophy. A universal, complementary synthesis of philosophy and science is possible only on a broad, stable philosophical basis, which was not, for example, in the interdisciplinary nature of non-classical science, where the methods and principles of one of the sciences penetrated into another science; for example, the case of geochemistry, biochemistry, geophysics, etc. In addition, this ontological basis must be stable and optimal at all levels of the world's organization.

It should be noted that the methodology of post-non-classical science is closely related to the basic concepts of phenomenology, hermeneutics, synergetic, co-evolution, global evolutionism, universal interdisciplinarity, global studies, and ecology. We examine how a broad and stable philosophical foundation will make possible to identify the contribution of the above concepts to the methodology of post-non-classical science.

REFINEMENT OF THE INITIAL FUNDAMENTAL CONCEPTS IN TERMS OF THE LIMIT DYNAMIC EQUILIBRIUM OF THE WORLD COORDINATE SYSTEM

The ontological basis for post-non-classical philosophy and science can be the coordinate system of the world based on deterministic chaos, since the dynamic equilibrium of this chaos is the most common at all levels of the world's organization.

The world coordinate system is based on two cells: the inside (I, C, K) and the outside (F, H, G). The first combines the limits of identification (I), communication (C) and the main rhythms of things directed towards stable rhythms of the world (K). Limits are the

transcendental boundaries of the world and, despite their unattainability, they can be described by texts created by a specific 'thing' under study that interacts with them. The second characterizes the limiting dynamic equilibrium of a particular 'thing' associated with intermediate essences. Here (F) is a phenomenon, (H) is the horizon, and (G) is the main rhythm of a certain stage in establishing the dynamic equilibrium of a thing associated with its corresponding relaxation time. Similar ideas were developed in our previous works (Kozhevnikov and Danilova 2016; 2018; Kozhevnikov 2018).

Let us clarify the basic concepts of 'thing', 'world', 'thing-in-existence', 'being' and 'essence' from the point of view of the world coordinate system, since the reliance on extreme dynamic equilibrium changes ideas about them. A 'thing' is something that independently exists in the world. A 'thing' always contains some degree of organization, a store of energy, information, etc. (depending on the level of structural organization of the world). The 'world' consists of many separate things in the process of becomingness, flowing into each other, and it contains their organization and randomness. It is reasonable to single out the levels of organization of the world by depending on the type of its dynamic equilibrium. 'Essences' are comparable to the outer cell of the world coordinate system (F, H, G), based simultaneously on the phenomenon, horizon and the main rhythm of a thing. 'Thing-in-existence' is the totality of the limits of all essences. Thing-in-existence and essence create 'texts' forming 'being'. The rhythms corresponding to the thing-in-existence are the fundamental rhythms of the world. They are the rhythms of world harmony with which all the supporting rhythms of things are connected. 'Being' is taken as a combination of 'texts of essence' and 'thing-in-existence'. Texts of essence are chaos of being, while texts of thing-in-existence are ultimate texts and provide self-organization of all things of the world and, accordingly, the world as a whole. The 'texts of being' pervade the whole world and act on the 'thing', like the environment, providing its interaction with other things.

The levels of the world's organization are associated with the fundamental dynamic equilibrium of things. They differ from the traditionally allocated, such as inanimate, living, social, spiritual, and their sublevels. The levels distinguished in our approach correspond in particular to inertial systems, quasi-static processes, vacuum, etc. The levels of the world's organization based on the limiting dynamic equilibrium of a thing are much greater than traditionally

distinguished. They correspond to each thing-in-existence for a certain class (kind) of things. The level of fundamental equilibrium of the world, its thing-in-existence, corresponds to the inner cell (I, C, K) of the coordinate system.

CONTRIBUTION OF THE BASIC CONCEPTS OF POST-NON-CLASSICAL SCIENCE TO THE METHODOLOGY DUE TO THE COORDINATE SYSTEM OF DETERMINISTIC CHAOS

From the point of view of the traditional structural levels of the world, there cannot be any universal unified method, since all the attributes of these levels (things, parameters of processes and interactions) are completely different. This fact is one of the main provisions of the methodology of non-classical and post-non-classical science. However, if we look at this methodology from the point of view of the basic principles of the world coordinate system, we can say that the limiting states of these processes and interactions are closely correlated to each other, which can be illustrated in the basic concepts of post-non-classical science. Phenomenology, hermeneutics, synergetic, co-evolution, global evolutionism and its varieties, global studies, universal interdisciplinarity and ecology are closely interconnected with the ontological basis of the world coordinate system described above.

The key issues of the *phenomenological approach* are the 'mechanisms' of the formation of the world coordinate system's cells (F, H, G) and (I, C, K). The formation of cells is carried out in various ways. Unattainable limits of dynamic equilibrium in these cells are revealed through the interaction of a specific thing with them. This creates texts composed of the notation of the above limits (I, C, K) or (F, H, G), with the help of which the process of their self-organization can be described.

The outer cell (F, H, G) characterizes the limiting dynamic equilibrium of a particular thing associated with intermediate essences. The phenomenon characterizes the identification at a certain point in time of a thing, that is, a characteristic feature, which can provide a definition of its essence at this stage. However, to outline such a definition, it is necessary to have an optimal horizon within which this identification can be fixed due to communication and rhythm corresponding to this horizon. Thus, the horizon represents the boundaries of the system necessary to include the identification that has arisen in it, to give it stability and optimality. The basic rhythm of

thing provides the emerging phenomenon and horizon with stability and optimality.

The phenomenon and horizon are connected with limiting dynamic equilibrium only in the above cells of the world coordinate system. However, they can exist for relatively long in states close to these cells, but nonetheless different from them. These states correspond to various figures of phenomena and horizons, due to the peculiarities of the processes of self-organization of things, as well as the levels of the world's organization, each being herein determined by the 'thing-in-existence' of a particular 'thing'.

The formation of a cell (F, H, G) begins with the fact that a 'thing' in the process of self-organization tends to "cling" to any equilibrium, to be identified through it, since anything in the world (elementary particles, gas nebulae, individuals, populations, people) strives for self-identification. This equilibrium can be random, "wrong", it is still far from the limit of the dynamic equilibrium state, so that the identification will be intermediate. Moreover, at different levels of the world's organization, each is determined by its 'thing-in-existence'; so, the mechanisms of this identification will be different.

The formation of a stable invariant from a phenomenon, horizon and rhythm corresponds to the internal quasi-equilibrium process of a 'thing', as a result of which it reveals its intermediate essence. The intermediate essences are subject to their self-organization that can be regarded as external; and the result of which is 'thing-in-existence'. The combination of these essences can be considered as a quasi-equilibrium process. When an essence approaches to a thing-in-existence, the quasi-equilibrium process slows down.

Internal cells of the world coordinate system (I, C, K) are formed by specific things and are both created as a result of using their internal resources and under the influence of external being. To the limits of identification (I), communication (C) and the basic rhythms of things directed towards the stable rhythms of the world (K), the stages of its dynamic equilibrium ascend.

The coordinate system is a regulatory system that selects 'texts' able of forming quasi-equilibrium states and processes as the most stable and therefore preferable for a particular 'thing' from the set of 'texts of being' from various types of 'thing-in-existence'. This regulatory system directs the process of interaction of a 'thing' with its 'thing-in-existence' and 'being'. A thing organizes itself and creates a thing-in-existence, forming new dynamic equilibria corresponding to them.

‘Being’ can be anything, including non-equilibrium, but the ‘text of being’ is a quasi-equilibrium stream of signs, that is, it has a stable structure and rhythm. The flow of signs can only come from sustainable things.

As a result of self-organization due to the guiding action of the ‘texts of being’, identification becomes more and more stable and optimal. Similarly to the formation of an external cell, this is ensured by the desire for two other ultimate equilibria: the communication and basic rhythm of things oriented towards world harmony. All three of these ultimate equilibria (identification, communication and basic rhythms) ensure each other’s stability in equilibrium by interacting with each other. An animal unit, an individual is determined through the flows of information, at all levels of living exchange between themselves; personality, through a system of dialogue relationships; culture, through dialogues and relationships between individuals and their groups. In addition, all stable natural or cultural formations are based on the rhythms of dynamic equilibrium; all outstanding religious texts, works of literature and art have stable basic rhythms correlated with the rhythms of the world harmony.

The contribution of *hermeneutics* to the methodology under consideration can be made primarily through the universalization of the classical hermeneutic triangle - “author-text-reader”. The universal hermeneutical triangle “thing-essence-being” can be considered as its generalization.

By analogy with “author-text-reader” hermeneutical triangle in the universal hermeneutic triangle within the process of the corresponding self-organization of its elements, follows that: essence (and thing-in-existence) produces the ‘text of being’; the text of being affects the ‘thing’; a thing forms an ‘essence’, which then transforms into its limit state (into ‘thing-in-existence’).

The non-equilibrium random rhythms of things disappear as quickly as they appear. So that the process of self-organization of a thing can continue for a sufficiently long time, the stage of this self-organization must be stable. It must be the limits of dynamic equilibrium for a given thing, each of which characterizes the stage of its self-organizing process. ‘Essence’ and ‘being’ of concrete things participate in a universal process in which the whole world is involved, forming infinite ‘thing-in-existence’ and being common to it.

The hermeneutic triangle reveals three self-organizations: thing, essences and being. A ‘thing’ organizes itself in a quasi-equilibrium

formation, within which the 'essence' becomes. 'Essence texts' are transformed into 'being'. Self-organization of 'being' reveals the 'thing-in-existence' and its 'texts'. The latter ensure the self-organization of things and close all these processes into a single whole. These three self-organizations complement each other and cannot exist without one another. A universal triple self-organization process arises, the stability of which is ensured by the interaction of individual quasi-equilibrium processes that provide alternate support for chaos and order from each other.

The core of *synergetic* is self-organization, so it is often called the science of self-organization. Deterministic "order-chaos" has two facets: order and chaos. Thus, the self-organization of every thing can be considered inside and outside. For example, if for a 'thing' there is deterministic chaos, for 'being' there is a deterministic order, etc. When chaos is inside a thing, order is outside and vice versa.

The internal self-organization of a thing allows its essence and existence to reveal, which are ensured by "thingness", that is, organization, communication resources (energy, information), time, etc. This self-organization forms intermediate essences of a thing, which then can be transformed into thing-in-existence - the limit state of all these essences. Steps of this self-organization should be the limits of dynamic equilibrium for a given thing. Self-organization of the essence of things is generated by the texts of the world coordinate system.

The self-organization of a thing goes under the influence of various texts and co-organizes the thing and the text of thing-in-existence coming from the cell (I, C, K). Initially, a 'thing' is passive, but in the process of interaction of a 'thing' with 'being', the 'text of being' most relevant to this 'thing' is updated. It makes the 'thing' active and directs it to the search for its 'thing-in-existence' - the cell (I, C, K). Each new element of the 'text of being' provides a certain stage in the process of self-organization.

The external self-organization of a thing is ensured by its interaction with the environment. As a result, the signs of the 'essence' (F, H, G) are formed, and the 'texts of being' are formed, too. Self-organization of these texts of being allows us to identify the 'thing-in-existence' of a 'thing' as its 'essence' limit.

Interacting with the thing, 'being' contributes to the restructuring of the random organization of things on dynamic equilibrium (deterministic order-chaos). Each cell (F, H, G) corresponds to an

intermediate essence that is often frozen to forming a dead-end development. The impact on a thing allows us to make an identification step, which is then fixed by communication and the basic rhythm that a 'thing' selects from the stream of 'being' as a main for this stage. A 'thing', as a random object of a non-equilibrium world, meets the 'text of being' and begins to transform, rushing to the nearest quasi-equilibrium state, being oriented at three limits of dynamic equilibrium at the same time. One limit will not be able to provide a stable state of dynamic equilibria of the corresponding 'texts of being'.

Concerning the *self-organization of essence*, if all "thingness" is completely randomized (mental procedure), then the 'thing-in-existence' arises and its limits define the cell (I, C, K). 'Thing-in-existence' as the limit state of an 'essence' can interact with all essences of its kind. The 'text of thing-in-existence', as a coordinate system of the world, is a "passive beholder", with respect to which all things of the world are considered. The concept "passive beholder" is more broad and neutral than the "observer". A look from the outside reveals the presence of a 'thing' in the world coordinate system, that is, in the totality of stably interconnected limiting dynamic equilibria.

According to Aristotle, "the question of what is thing-in-existence is a question of what is essence ... Some people believe that essences are the limits of the body ..." (Aristotle 1976, 188). Thus, the self-organization of the essences of things is due to their internal resources. Things that have found their own kind of thing-in-existence possess a tendency toward self-organization. 'Thing-in-existence texts' provide self-organization of 'being'.

As regards the *self-organization of being*, we note that 'being' is an endless semi-sphere from various texts, caused by random transitions from one state to another; and mostly of them are dead-ends. In addition to various texts, 'being' also contains individual signs of all possible texts of the world. However, all texts that produced without the participation of thing-in-existence are not able to ensure the self-organization of the world and represent chaos itself. Self-organization of 'being' leads to limit texts of 'being': 'texts of thing-in-existence' that can be considered as the limit state of 'being' based on deterministic chaos. It can be said that the 'texts of being' are in the chaos of all other signs.

Theories of *co-evolution* are seriously criticized now, because the scale of rhythms, things, their structures and systems at different levels (for example, "non-living" or "living") is significantly different. This

concerns the traditional point of view on the issues of co-evolution. From the point of view of the world coordinate system, the representation of co-evolution is changing. It follows that all the limits of identification, communication and the basic rhythms of the harmony of things are interconnected. Since all things strive for these limits, they turn out through them to interact with each other. Some of the things reach their thing-in-existence and corresponding fundamental rhythm of the world, the totality of which unites all the limit rhythms of the world harmony.

Co-evolution deals with processes that occur at various levels of dynamic equilibrium (the levels of thing-in-existence). These levels can be collected into groups and included in traditional areas: inanimate, living, spiritual, etc.; then the co-evolution - from the point of view of the world coordinate system - can be considered within the framework of traditional approaches adopted in most modern studies.

The foregoing observations can be considered by analogy with respect to the concepts of *global evolutionism*, if we engage the broadest view of the world. In this case, there is no question of considering the whole world as a single system, which is undoubtedly controversial, since in reality the totality of many interconnected systems and structures can be compared to the world. We can talk about the evolution of things located at all levels of the world that is carried out in various ways, closely intertwined with each other. In this approach, global evolutionism is divided into many separately evolving systems and structures that are continuously interconnected.

The world coordinate system allows us to take a fresh look at other varieties of post-non-classical universalism, grounded on the concepts of post-non-classical philosophy. Among them, first of all, it is worth highlighting the planetary synthesis of various spheres of human activity, the concept of open rationality, the interaction of scientific and extra-scientific approaches, the cognitive and value parameters of knowledge, the close relationship of explanation and understanding, Western and Eastern types of thinking, rational and irrational methods of cognition, etc. Such universalism must be based on dynamics and network of fundamental equilibria for an individual and for humankind alike. On the one hand, each person can develop his natural being in the social and spiritual context, making it unique, but predisposed to interact with the universal. On the other hand, 'being' on a planetary scale formed combinations of biological, social and spiritual subsystems that are homeomorphic to the 'being' of individuals. This

approach deepens the synthesis of West and East philosophical ideas and it is consonant with the cross-cutting ideas of the “great equilibrium” and “world harmony” of Chinese and Indian philosophies.

The foundation of post-non-classical universalism is the organization of the earth's shells, which surpasses everything created by man, having high stability, optimality and the ability to self-developing. If the parameters and the rhythms of geosphere did not correspond to the cosmic ones, then they would not exist for billions of years as the hydrosphere and atmosphere. The modern person must be involved in sustainable natural and social cycles in which the final product of one of the intermediate cycles becomes the beginning of the other. The general totality of all these cycles forms a single closed system that implements in nature and society the fundamental process of its circular return. The criterion for such cycles is the cost of energy, information, spirituality. The emerging human-sized complexes created by the efforts of personalities get self-sufficiency, responsibility, internal harmony, ability to carry out regulatory processes to optimize the flow of matter, energy, and information within their limits. A person in such conditions will not be alienated from itself, but will be capable of the most complete development.

Universal interdisciplinarity is based on a set of dynamic equilibria at all levels of the world's organization. There are stable relationships within a separate level of the world's organization and between these levels, too. In contrast to co-evolution, here we are dealing not with processes, but with structures and systems of educated ‘things’.

The set of dynamic equilibria at all levels of the world's organization provides universal interdisciplinarity of post-non-classical science with a broad and stable philosophical foundation, which is different comparing with the non-classical science. The main approaches of the latter were the dissemination of the methods or concepts of one science in related fields or the identification of the border area where an intermediate methodology was developed for these sciences. Despite the radical differences between the limits of identification, communication and basic rhythms of harmony at different levels of the dynamic equilibrium of the world, the algorithms for their interaction with ‘things’ of these levels are organized in a similar way.

Global studies cannot be oriented toward regulation, letting alone control over global processes. Global studies need a harmonization of

global processes for an individual (person), community, and planetary (universal) phenomena.

Huge possibilities for harmonizing global processes are possessed by planetary cultural and civilizational networks that are closely connected with the world coordinate system. On the one hand, rational concepts, meaningful concepts, clear rhythms and cognitive thinking can be used in organizing the cells of these networks. On the other hand, irrational oriented to intuition, unclear but somehow correlated with limit dynamic equilibria can also be included in these cells.

There is feedback in network processes that creates counterweights for processes occurring in all areas of modern human activity. Any hasty non-equilibrium solution and the action directed by it will inevitably be stopped by the inertia of the networks, “get stuck” in them, which will allow to return the action or part of it and to correct the error. Harmonization of all these shells and global processes will ensure a sustainable dialogue between individuals and cultures in modern conditions.

The limit view of globalization and global processes includes the scale of the planet itself, the geosphere, so everything secondary is eliminated. All limiting dynamic equilibria correspond to concrete things and the scales are connected with each other. Cultures, religions, economics, finance, etc. have their own identification, communication, rhythms (cycles), connecting them with the world coordinate system.

The problem of *ecology* focuses on the stability of connections between a ‘thing’ and its environment. All initial concepts of ecology, an individual, a population or a community (Begon et al. 1989, 10) call the philosophical term ‘thing’ used in our approach as part of a specific ecosystem. The methods of forming the external and internal cells of the world coordinate system, the self-organization of a ‘thing’ and its essence, etc., presuppose a complete coverage of all the connections of a ‘thing’ and of an ecosystem with the environment. According to the principles of ecosystem functioning, the latter is oriented toward its limit states. Research methods based on the limiting dynamic equilibrium of the coordinate system deepen this orientation and make possible to consider all the (inter)connections from the point of view of their limits.

Thus, the philosophy of ecology (Keller and Golley 2000) deals primarily with the totality of all the interconnections of a ‘thing’ with the environment. The world coordinate system allows us to explore these relationships in all their possible completeness, providing them

with maximum stability and optimality. This creates the ontological basis for modern environmental concepts.

CONCLUSION

As we tried to emphasize, phenomenology sustains us to identify the ‘mechanisms’ of the formation of the world coordinate system’s external and internal cells. The universal hermeneutic triangle allows us to simultaneously consider the processes of self-organization in ‘things’, ‘essences’ and ‘being’ that can be called a “triple self-organizing spiral”. Synergetic considers two facets of the deterministic order-chaos, where order and chaos complement each other. Self-organization of a ‘thing’ reveals its essence; self-organization of essence discloses texts of ‘being’; and self-organization of ‘texts of being’ leads to the ‘thing-in-existence’. Co-evolution and all varieties of global evolutionism do not consider the whole world as a single system, but investigate the totality of many separately evolving structures that are continuously interconnected. Many stages of the world’s development (primarily its initial stages) show non-equilibrium, and the self-organization of all ‘things’ is spontaneous. But after the formation of a coordinate system based on ‘essences’, ‘texts of being’, and then on ‘things-in-existence’ and ‘limit texts of being’, the self-organization goes toward quasi-equilibrium. This self-organization always went on, but not always it determined the development of the world. Finally, universal interdisciplinarity is basing now on a broad and stable philosophical foundation; global studies need the harmonization of global processes at each level, from individual to planetary phenomena; and ecology claims that a stable relationship between man and humanity with the natural coordinate system is a prerequisite for their further development. Only following such a way, humanity will be able to develop harmoniously, optimally and almost unlimitedly long. Neither aliens nor beauty will save the world; but all further human activities based on the understanding of the world coordinate system will do it.

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LITERATURE AND ART STUDIES

Pastoral tradition from Andrew Marvell's Renaissance perspective: The "Mower" poems

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Abstract: Estimated to be written between 1651 and 1652 (Pole 1966), Andrew Marvell's four "Mower" poems are the products of the same period following a similar pattern which places each one of them in a consecutive position. Following a similar fashion, the "Mower" poems are brought together as a "suite" (Cousins 2011) among Marvell's other pastoral works published in the 1681 Folio. In the sequential pattern of the "Mower" poems, the voice of the same speaking persona, Mower, is heard from different angles, literary, scientific and political influences and a distinct perspective of the pastoral tradition. Thus, it is evident that Marvell is a man of his age experiencing the religious, social as well as political turmoil of the seventeenth century England, albeit through his Renaissance background and mind. With this, the focus of the paper is Marvell's "Mower" poems: "Damon the Mower", "The Mower to the Glo-Worms", "The Mower against the Gardens" and the fourth poem, "The Mower's Song" – pastoral works by Andrew Marvell in his unique perspective reflecting the influence of social and political state of England at the time and the poet's talent of extracting different traditions and incorporating them to his work.

Keywords: Andrew Marvell, pastoral tradition, seventeenth-century poetry

Praising Andrew Marvell's unique talent of borrowing from previous traditions and adapting them, T. S. Eliot in his essay pinpoints Marvell's manifest difference from John Donne, the quintessential poet of the seventeenth century, as follows: Marvell's verse "is a quality of a civilization, of a traditional habit of life [...] Donne would have been an individual at any time and place; [however] Marvell's best verse is the product of European, that is to say, Latin, culture" (Eliot 1950, 251-252). In other words, Marvell stands aloof as a seventeenth-century poet nourished by European traditions.

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In his “Mower” poems, Marvell initially alludes to the pastoral tradition as well as classical literature setting the basic pattern of the poems upon which the larger piece of the argument is placed. Adopting from a wide range of sources from “high culture of the Greek and Roman classics to the bawdy street singers, all levels in the context of biblical imagery” (Badley 1993, 1), Marvell exhibits a satiric and humorous tone reflecting different ideas and concepts. Then again, he refers to the significant political and religious issues of the mid-seventeenth century “along with contemporary sciences of optics, alchemy, and horticulture” employed within his understanding of “art, nature and their relation [...] in conjunction with two major themes of the Renaissance - love and death” (Ibid.). Furthermore, in the “Mower” poems, Marvell commits the pastoral figure of a lovelorn man confused by his passion and inability to receive any response from his beloved, Juliana. Choosing Juliana as his “imaginary mistress,” he composes the set of “Mower” poems similar to Robert Herrick’s “Julia” poems in which Julia is posed “as his [Herrick’s] fantastic mistress to whom he [Herrick] addresses in his poetry” (Chung 2012, 157).

In the same vein, employing the pastoral pattern upon which a more serious argument is built, the “Mower” poems differ from the pastoral tradition of the late-Renaissance period. The poems present a microcosmic picture of the Mower’s world reflecting the larger piece, macrocosmic England and whole humanity “affirming almost nothing while elegantly and provocatively bringing almost all into question” while introducing “conflict” to the pastoral scheme (Cousins 2011, 523). Each poem presents the pastoral mode through a different argumentation. “Damon the Mower” is written in the ancient tradition of Theocritus depicting the rustic figure who is lovesick due to unrequited love which is also seen in Ovid and Virgil (Badley 1993, 46). However, relying more on Ovid’s model which comes to “link all classical mythology with the theme of change or transformation” (Ibid.) as observed in the figure of Damon, Marvell combines the whole classical influence and makes a perfect sum of the pastoral tradition. Likewise, another poem, “The Mower against the Gardens,” which pictures the criticism of a mower with the focus on his garden, derives from “a long tradition from Theocritus and the censure of the supposed first city-gardener, Epicurus” through the religious and political atmosphere of “the radical Reformation” in the early Renaissance and the “enclosure of land” in Middle Ages (Ibid, 90).

Furthermore, establishing the basis of his "Mower" poems within the pastoral tradition, Marvell discusses such pressing issues as the place of human beings in nature and Neo-platonic love with its earthly connotations. Placed within the pastoral landscape, Damon in the three Mower poems depicts his love for Juliana "in terms of familiar meadows, meadow occupations [and] meadow creatures" (Pole 1966, 31). Likewise, philosophising on the fall of the humankind, the Mower is in "a state of war within his mind, and with the natural world" (Wilcher 1967, 62). As a lover in a pastoral setting, he feels hurt because of Juliana and receives no reward for his pain. His suffering seems to be endless as he asks Juliana in "Damon the Mower": "How long wilt Thou, fair Shepheardess,/ Esteem me, and my Presents less?" (33-34). He is desperate in the way that "[j]ust as the mower brutally damages the grass, so Juliana disparately hurts the mower" (Chung 2012, 156) in "The Mower's Song" and he is isolated from nature and has lost his way because of Juliana's love in "The Mower to the Glo-Worms". So, through the suffering lover of the poem, Marvell reflects the separation of human beings from nature due to bitter human experience and unreturned love.

"Damon the Mower" begins in a sad mood with Damon's plaintive approach: "Heark how the Mower Damon Sung,/ With love of Juliana stung!/ While ev'ry thing did seem to paint/ The Scene more fit for his complaint" (1-4). Her love has taken away all his hopes like a scythe cutting the grass (7-8). So, the Mower in the sequence poems who "tak[es] the place of the traditional shepherd" serves in a way that the "pastoral innocence of the shepherd gives way to a more qualified innocence in the mower" which brings out a more complex figure "in the pastoral landscape" (Lord 1979, 135). He is complicated in his mind; however he tells of his naïve nature, past innocence and merriment as follows: "How happy might I still have mow'd,/ Had not Love here his Thistles sow'd!/ But now I all the day complain,/ Joyning my Labour to my Pain" (65-69). He cannot take any joy from mowing and being a part of fields and meadows anymore since he is lovesick.

Complaining about Juliana's love, Damon moves on to the extreme heat affecting all amphibians as explained in the second stanza with the emphasis on "grass-hopper[s]" and "hamstringed frogs" seeking for shade (11-14). However, the snake (like the serpent from the Garden of Eden) "that kept within" (15) is quite alive and well as it "glitters in its

second skin,” (16) which calls for the sexual connotations of Damon’s love. In this respect, the state of the snake being well in its second skin may be “seen as a symbol of renewal, but it can also be seen as a rebirth or the process of starting birth, coitus” (Badley 1993, 94). Moreover, the general commentary on the hot weather recalls for Damon’s lust and his physical suffering. Damon can also be observed as the epitome of humanity in a shifting state from innocence to experience, and also the embodiment of the fall of the humankind, through Juliana’s love and his extreme passion for her. With his exile from the pastoral serenity and idyllic life to love’s sphere of suffering (Lord 1979, 136), Damon falls from both Arcadia and Eden referring to the pastoral and biblical traditions that the poem successfully blends. From another perspective, “perceiving Nature through terms similar to those that Francis Bacon advocates [treating Nature as a woman from a male perspective], Damon discovers the critters of nature with a different perspective, yet without finding “the path to back Paradise but re-enact[ing] the Fall” (Funari 2010, 1). With this in mind, Juliana, with her name originating from Latin “Jove”, has a touch of godliness and thus contributes to Damon’s fall and “dislocates him from his cosmos by the impact of frustrated sexual experience” (Badley 1993, 89). Damon, the lover, tries desperately to extinguish his fire and yearning for her as he is now the embodiment “Of the hot day, or hot desires” (26). So, he looks for a “cool Cave” (27) or a “gelid fountain” (28) as a temporary cure for his lust. In these lines, the “sexual imagery is quite vivid” (Hamed 2016, 45). Nevertheless, the lover is not only seeking a sexual encounter with Juliana but he also desires to have her heart and mutual affection in the Neo-platonic sense, as seen in the following lines:

To Thee the harmless Snake I bring,
Disarmed of its teeth and sting.
To Thee Chameleons changing-hue,
And Oak leaves tipt with hony-dew.
Yet Thou ungrateful hast not sought
Nor what they are, nor who them brought. (35-40)

“Harmless snake” and “hony-dew” stand for the innocent side of Damon’s love. However, Juliana does not accept anything from him, sexual or innocent, which frustrates him and leaves him in such intense desperation and carelessness that he accidentally cuts his ankle instead

of grass with the scythe (77-80). Yet, not caring about his condition, he once again philosophises about his lovelorn state: "Alas! said He, these hurts are slight/ To those that dye by Loves despight" (81-82).

Similarly, Damon seems like an ordinary mower reflecting the rustic and pastoral landscape. However, he still holds a certain degree of pride as he talks about his occupation and how nature provides for him:

I am the Mower Damon, known
Through all the Meadows I have mown.
On me the Morn her dew distills
Before her darling Daffadils.
And, if at Noon my toil me heat,
The Sun himself licks off my Sweat.
While, going home, the Ev'ning sweet
In cowslip-water bathes my feet. (41-48)

In other words, Damon boasts about himself for being the "mower" of the meadows and the master of nature as an experienced person instead of showing humility as an innocent pastoral figure. Likewise, he is associated with death towards the end of the poem since "his occupation as a mower, his frequently sour remarks and [the final line of the poem]" relate him "to the sinister figure of death who likewise wields a scythe" (Baldwin 1977, 25). Changing from the first person to the third person point of view in the last two stanzas, the speaking persona discourses on the issue of "death": "Tis death alone that this must do:/ For Death thou art a Mower too" (87-88). Thus, Damon's identity changes with the figure of death with a scythe in the end (Chung 2012, 155) focusing on the metaphysical concerns of human beings. Depicting once an innocent but now experienced figure of the mower, Damon, the poem reflects his sexual and Neo-platonic yearnings for love giving way to a final philosophical approach through the mentioning of death.

Likewise, "The Mower to the Glo-Worms" begins in a nocturnal mood with the speaker addressing glow-worms that create light and serve nature at night. The mower in the voice of Damon calls them "Lamps" (1), "Country Comets" (5) and "Lights" (13), praising their unique quality: "Ye living Lamps, by whose dear light/ The Nightingale does sit so late,/ And studying all the Summer-night,/ Her matchless Songs does meditate" (1-4). Providing light for the

enjoyment of nightingales at night and for the lovers to find their way, glow-worms produce pure light as opposed to the “foolish fires” that “stray” throughout the night (12). Compared to “Damon the Mower” in terms of light imagery, “The Mower to the Glo-Worms” presents a contrast through “the former in the light of midday and the latter in darkness” reflecting the “Renaissance concern with perception versus conception” (Badley 1993, 96). Concerning this, the lover cannot find his way despite the light of the glow-worms that shows the way because his mind is in conflict and he cannot conceive things in nature properly: “Your courteous Lights in vain you wast,/ Since Juliana here is come,/ For She my Mind hath so displac'd/ That I shall never find my home” (13-16).

“The Mower to the Glo-Worms” is similarly studied in comparison to “The Mower’s Song”; as, in the former, the mower accepts he is lost in nature because of Juliana’s love, whereas, in the latter, the mower bitterly remembers that his mind’s “true survey of nature - or map to the original Garden - is lost because of obsession with Juliana” (Badley 1993, 97). Then again, light imagery brings along the imagery of darkness and the contrast of external world of nature with the inner world of the “mind” through “shifting and shimmering” light images (Chung 2012, 156). Despite the external twilight, the light of the glow-worms still shows the way - only to the ones with a clear and peaceful mind, which explains the mower’s desolate state as his mind lingers in darkness because of Juliana. Finally, the nocturnal imagery of the poem recalls the image of time; and with this, death, through “the arc of the scythe as the image of time; [because] Chronos/Saturn carries the scythe” (Badley 1993, 165).

About the pastoral landscape and the theme of love within this context, the poem presents the mower in a non-pastoral manner. Although the poem recounts the beauty, peaceful atmosphere of nature and “the importance of lowly creatures”, namely the glow-worms, the lines “converge on a personal crisis” as a result of which the mower denies his pastoral identity (Stroebe 2000, 64). He is so “displac’d” in his mind that he can no longer find his way in nature. From another approach, the mower is blind with Juliana’s love, or light, so he will never find “content or comfort” in nature for he is now “a lost wanderer” (Hamed 2016, 46). Lastly, the “foolish fires” (12) may refer to a false kind of love causing only suffering and desperation in the lover, which may be the mower’s case “crudely exemplify[ing] the

lower end of the seventeenth-century scale of love as an itch to Platonic ideal" (Badley 1993, 120).

In the final "Mower" poem, "The Mower against the Gardens", the main argument is about the human exploitation of nature and the criticism is directed towards artificial gardens. The speaking persona adopts a "georgic tone [complaining about] the imposition of artifice" (Roy 2007, 7). As seen in "The Garden" and also in "Upon Appleton House", the speaking persona of this poem discusses the matter of "artificiality" and human influence on nature (Colie 1970, 30). The mower, who comes from meadows and green fields, condemns the art of horticulture as the reflection of human corruption and fall from innocence:

LUXURIOUS man, to bring his vice in use,
Did after him the world seduce,
And from the fields the flowers and plants allure,
Where Nature was most plain and pure.
He first inclosed within the gardens square
A dead and standing pool of air,
And a more luscious earth for them did knead,
Which stupefied them while it fed. (1-8)

Yearning for a pastoral world, the mower objects to the artifice of human beings and what they build under the name of luxury. Following the Renaissance tradition, Marvell discusses the theme of nature against art/culture; and in this context, "horticulture is the art that transforms nature" (Badley 1993, 44-45), which he highly criticises. In the same vein, through pastoral tradition, Marvell embraces two different attitudes at the same time in "The Mower against the Gardens": "it exhibits a satiric strain and a pathetic strain at once, like its long eighteenth-century inheritors, or like its pretexts in Theocritus and Virgil" (Boyd 2016, 3). Furthermore, thinking of the pastoral past in nostalgia as opposed to the luxurious present, the mower prefers to live in the virtuous world of the pastoral landscape:

And in the cherry he does Nature vex,
To procreate without a sex.
'Tis all enforced, the fountain and the grot,
While the sweet fields do lie forgot,
Where willing Nature does to all dispense
A wild and fragrant innocence;

And fauns and fairies do the meadows till
More by their presence than their skill.
Their statues polished by some ancient hand,
May to adorn the gardens stand;
But, howsoe'er the figures do excel,
The Gods themselves with us do dwell. (29-40)

Nature is presented as a gift to human beings by “Gods”, so it is innocent and has the power to procreate by itself, which proves its superiority to the human-made gardens coloured and multiplied by human intervention. After the abuse of nature by the gardener as part of the horticulture, “all the natural order is spoiled entirely, and the worst of it is that all the flowers and trees are shown grotesquely and are painted in an exotic style--multiple colour in a flower, the mixture between the trees” (Chung 2012, 154).

The concept of garden changes from “The Garden” to “The Mower against the Gardens” in that it becomes not only the symbol of nature and innocence but also “of human nature before the Fall - nature in its purest, most innocent form, and it is the corrupted, fallen Mower who works ‘against’ it” (Sengupta 2012). It is the “luxurious” (1) and “proud” (20) man who influences, exploits and searches for everything beautiful and innocent on Earth, stretching from England to “the marvel of Peru” (18). Humans teach the flowers “the art of make-up that this has led to envy among flowers” (Badley 1993, 56) that the “white” tulip symbolising purity starts to find ways to look more colourful: “And flowers themselves were taught to paint./ The tulip white did for complexion seek,/ And learned to interline its cheek” (12-14). So, the impact of human beings can be observed everywhere, to the poet’s distaste.

Then again, the religious and political tone in the poem is evident. First of all, the poem reflects the Puritan anger. From the “verb tenses” of the poem, it is clear that the past and present incidents are referred: “the radical Protestant Reformation and the social revolution that were coincident with the political revolution of the Civil War and the execution of Charles I in 1649” (Badley 1993, 47). More importantly, the poem starts with the word “luxurious” in a despising manner. In the seventeenth century, “‘luxurious’ is an epithet of condemnation” in Puritan ideology (Ibid, 48). Then, “pointed language and the significant resolution of the final couplet of the poem [as well as] the poetic complement of the significant darkness of the Senecan style”

(Pole 1966, 22) expose the serious undertone of the poem. Finally, in lieu of a summary, according to William John Badley, "The Mower against the Gardens" and other "Mower" poems can be explained as the fall of the humankind from innocence to experience, as follows:

So, the centre of "The Mower against Gardens" was the word "proud," and the centre of "Damon the Mower" is a boast of being the axis of nature's concern. There were "falls" in "Damon the Mower," but here in "The Mower to the Glo-Worms" the results of the fall are seen to be the loss of direction from nature to find one's home [...] The poetic movement of the Mower's progress reminds one of a biblical description of the progress of sin. (1993, 169)

In conclusion, with his "Mower" poems, Marvell interprets the pastoral tradition with his contemporary perspective shaped by his Renaissance background and the social, religious and political conditions of the seventeenth century. Depicting the change within England from rural happiness and innocence to urban displacement and experience, Marvell makes a critique of his age through the central speaking figure, Damon the Mower, who stands for the humans with their life-time transition from innocence to experience.

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Virginia Woolf as a creative social artist: Female transcendence and male ambivalence in *To the Lighthouse* and *Mrs. Dalloway*

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Abstract: Virginia Woolf, one of the most gifted female authors of 20th century England, is recognized as a major female modernist author of her time. Woolf's use of the (feminist) narrative voice has been the hallmark of her work and an influence to many of her contemporaries. Her description of female characters often overshadow their male counterparts in domestic and social spheres of life in the past century. This paper dissects the female protagonist in *To the Lighthouse* and *Mrs. Dalloway* and their role in maneuvering through the patriarchal framework of their societal construct, simultaneously demonstrating their individual strengths to achieve a transcendence of consciousness that is illuminating while amalgamating moments of transient happiness with the turbulence of life through the use of the narrative voice dominant in her two novels.

Keywords: social identity, psychology, gender, feminism, narrative voice, transcendence

In two of Virginia Woolf's best known works, *Mrs. Dalloway* (1925) and *To the Lighthouse* (1927), the author portrays her two well-known characters, Mrs. Ramsay and Clarissa Dalloway as ordinary housewives who transcend their conventional roles to become creative social artists in their own right. Both weave their mastery over their domestic spheres that ultimately go well beyond their social space, touching the lives of so many people, each in their own special way. This paper discusses Woolf's employment of her novelistic psychology in these two novels, charting her female character's psychological development that eventually brings harmony, sustenance and enlightenment to other characters as well.

The novel *To the Lighthouse* contains such characters like Mr. and Mrs. Ramsay, their son James, Lily Briscoe the painter, Augustus

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Carmichael the botanist, Charles Tansley the student, William Bankes, Minta and Paul. All of them are characters with their own quest, each trying to maintain an equilibrium and sense of control over the forces of disharmony presiding over various social, natural and cultural arenas. Similarly, in *Mrs. Dalloway* it is the attainment of meaning through heightened self-awareness that Clarissa Dalloway succeeds in achieving enlightenment. Both novels are seen from the female point of view, with the central characters of Mrs. Ramsay and Mrs. Dalloway being less educated as compared to their male counterparts, but obtaining our sympathy for their “ability to triumph over limitation, struggling against the absurdity of existence that demands their death” (Boorda 1976, 8-9).

Their characters remain resilient till the end, each demonstrating their will and determination not to be overpowered by confusion and the transience of life that threatens the survival of their family. For Mrs. Ramsay it is poverty, “unsanitary dairies” and her husband’s self-pity while Mrs. Dalloway shows courage and resiliency over the battery of self-criticism poured over her by the religious Doris Kilman that she grows stronger and experiences psychological awareness and character advancement.

The characters of Clarissa Dalloway and Mrs. Ramsay utilize their domestic spheres of life to transcend the ordinary, a feat only imaginable through Woolf’s portrayal of them. It was through their giving and sacrifices that their greatness be known and the domestic worlds of the characters exposed. Similarly, the male characters in her two novels are portrayed with ambivalence, none achieving the sort of transcendence Clarissa Dalloway and Mrs. Ramsay obtain in the end. Characters such as Richard Dalloway, Mr. Ramsay, Septimus Warren Smith and Peter Walsh were shown to be achieving very little in understanding them. They could not achieve the equilibrium of emotions and love demonstrated by the female central characters like Mrs. Ramsay who not only touched the lives of many individuals including her husband and children but she played a pivotal role in the enlightenment of her friend Lily Briscoe, who completed her painting in the end. It is the missing link to the Ramsays’ world, which finally shed light on the character of Mrs. Ramsay as the novel ended. “It was done; it was finished. Yes, she thought, laying down her brush in extreme fatigue, I have had my vision” (Woolf 1996b, 306). But it was only after a decade that this realization was achieved with the lighthouse trip undertaken by Mr. Ramsay, James and Cam.

The male characters of Woolf's two novels were also shown to have achieved a slow transcendence or none at all. Even if they do manage to rise above their current state of flux, it was towards the end of the novel that this is shown. Mr. Ramsay undertakes the trip to the lighthouse after the death of Mrs. Ramsay; and Septimus' death eventually gave the much needed answer her moment of illumination, a heightened self-awareness that enables her to transcend beyond her previous disarray in her life, and to arrive at a state of serenity, in control of her psychological reality and state of being. The moment of transcendence and illumination occurs when she perceives the mind of Septimus Warren Smith at his moment of death, and from her examination of the mind of Septimus; the novel ends in the reaffirmation of life. "Death was defiance. Death was an attempt to communicate; people feeling the impossibility of reaching the centre, which, mystically, evaded them; looseness drew apart; rapture faded; one was alone. There was embrace in death" (Woolf 1996a, 202).

While Clarissa Dalloway herself was nearing death because of her heart condition, she embraces it and seems to be drawn to life more than Septimus who, as a war veteran, was disillusioned with life as he sees civilization to be meaningless, and his existence, a mere shadow:

Spiritually and emotionally eviscerated by the horror of war, Septimus returns to civilian life; being no longer able to feel. The cost of physical survival, for Septimus, has been severe; obsessed with self-loathing for having escaped while others died, he emerges from the war mad, a product of lunacy around him. His madness insulates him from all human relationships, even that with his wife, Lucrezia, whom he married without emotional commitment, following his release from the army" (Rosenthal 1979, 91).

While the transcendence of Clarissa was life giving and fulfilling, the mental workings of his mind were self-annihilating. Both characters draw parallels with one another in terms of their physical appearances, attitudes and psychological responses. Although Septimus was shown to be a person torn apart by his fragmented mind, he dies with his belief in the beauty-of-life. Though he is a fighter, he dies reluctantly; according to Michael Rosenthal (1979, 93), "Death is at once a refuge from the terror of loneliness as well as a protest against people like Holmes and Bradshaw ...For Septimus realizes, even at the end, that life is good; it is only people who ruin it". He has refused to give in to people like Dr. Holmes and Sir William Bradshaw, a physician. Both

are unfeeling and cold men who were well responsible for his destruction. Thus, the ambivalence sets in, as Bernard Blackstone notes:

Virginia Woolf gives us a brilliant and drastic picture of the professional man. The evil Sir William can do is rendered the more horrible by the considerations that he is technically a healer; that society looks up to him, rewards him, and fails to look below the surface. He is the product that is of spiritual apathy, of ignorance, of the brute weight of non-awareness that afflicts our twentieth century world. We live all the time in the realm of appearance. We worship and distrust pity and intuition, and send our Septimus Warren Smith to Sir William Bradshaw" (Blackstone 1949, 84).

Comparing Septimus and Clarissa, we realize that the connection between them is indeed strong. Both are linked consciously in the end. Septimus is seen to be the composite "death-obsessed version of Clarissa" (Rosenthal 1977, 94) whose yearning for death supersedes his commitment to life. It is interesting to note that Woolf indicates, in the Preface to the 1929 American edition, "Mrs. Dalloway was originally to end with Clarissa's suicide; Septimus, who was not part of her early thinking about the novel, grew out of the initial conception of Clarissa, taking from her many traits, including her obsession to kill herself" (quoted in Rosenthal 1970).

Peter Walsh, Clarissa's former love, made his first appearance during lunch. Upon seeing him, Clarissa reflects upon the past of her once strong feelings for Peter. She was more strongly attracted to him than she had ever been to Richard; but as for Peter, his presence and aura of masculinity had a stifling effect on her mind. She was afraid of Peter's self-possessiveness would engulf her totally and for that she left him. Peter's self-possessiveness and resentment of her independence of him were too much for Clarissa. As for Richard, it was the emotional freedom that he gave, that finally made her marry him. Richard could provide the security she longed for, he was stable financially and in some ways emotionally, as compared to Peter who was still very much undecided in his life. Having seeing him afar, Clarissa ponders upon her past choice of not marrying him. She then reflects, "If I had married him, this gaiety would have been mine all day" (Woolf 1996a, 52), but then as she ponders earlier on. "For in marriage a little license, a little independence that must be between people living together day in and day out in the same house; which

Richard gave her, and she him...But with Peter everything had to be shared; everything gone into" (Ibid, 10).

She decided it was wise giving Peter up, as it would cost her, her freedom. Peter's habit of playing with his pocketknife when he meets Clarissa soon drives her up the wall; it was his old self that she meets again. She thinks he is unwise to be doing the same characteristic routine over and over again. The pocketknife, a phallus symbol, represents Peter's masculinity. He shows his aggressiveness when he meets once again his former love, Clarissa; but she soon congratulates herself of not marrying him. She feels herself drawn to him because of his need for support, and Elizabeth entrance frees Clarissa from this entrapment. Both characters are actually ignorant of one another's feelings, as Clarissa thinks Peter is overwhelmingly possessive while he thinks she was being too assertive. In the end however, Peter has his vision too; "the terror", "ecstasy" and "extraordinary excitement" that he feels, all come from her, "For there she was" (Woolf 1996a, 213); and the novel ends with Peter having his share of the moments of illumination. Even though he does receive some form of realization, it is a slow process that unites him with his emotional and unknown self. He could not visualize what she sees or thinks but he does recognize her presence to be something mysterious and awe-inspiring. One can only say that Clarissa Dalloway's role has succeeded in bringing people together, uniting them with her mastery of human psychology and communication. Thus, we could see this entire incident happening at her dinner party. It is said, "[...] the party is a grand spiritual reunion, within the spirit of Clarissa, where the scales drop from all eyes and all illusions of separateness and individuality vanish" (Love 1970, 147). It is an assembly of multiple characters united by her love and charm. Peter at first doesn't realize the magnitude of the party in terms in bridging the human relations gap; but, in the end, he realizes the vibrancy and intensity of life that surround him having its origin in Clarissa Dalloway.

Richard Dalloway, Clarissa's husband, meanwhile, is a politician, a Conservative MP, who truly loves her. Between them lies a unique form of communication that is unspoken but understood; it is this kind of silent love that binds them together. Although the character of Richard Dalloway seems to be a rigid individual, cold and undeveloped, he is pictured to be a successful humanitarian MP, championing the rights of others and believing in gradual reform. Woolf pictures Dalloway to be the embodiment of a middle-class

gentleman, confident, and playing a masculine role without any worries. Clarissa Dalloway accepts her husband's nature and because she was comfortable with him more than anyone else. Thus, "In came Richard, holding out flowers...He was holding out flowers-roses, red and white roses. (But he could not bring himself to say that he loved her; not in so many words.) But how lovely, she said, taking his flowers. She understood; she understood without him speaking" (Woolf 1996a, 126-129).

She understood her husband well enough to know that there is between them a "gulf" that one must respect, for "one would not part with it, or take it against his will, from one's husband without losing one's independence, one's self-respect - something, after all, priceless" (Ibid, 132). Richard, being a person who does not show his feelings openly, understood his wife's role as a giver of parties. It is her way of being the perfect hostess, giving out parties that even the prime minister attends. Her social event draws the social elite and its success is not so much of an importance than its symbolic meaning. While Clarissa has her social event in which she specializes in, her husband does not interfere in her affairs. He is rich enough to finance all her parties but she is in charge of them. Her dinner party is her pride and from it she finds fulfillment and reaffirmation in life; it is a sort of "[...] ritual celebration of life, a gesture full of meaning for her, which Woolf wholeheartedly affirms" (Rosenthal 1979, 100). It gives her something to look forward to, in the fragility of life and the post-war society of her time, which had, among its victims, Septimus Warren Smith. Unlike Clarissa, Septimus does not have any life affirming ritual that he could fall back on; and as a result, the nightmare of the Great War succeeds in obliterating him.

Thus we see the ambivalence of the male characters in her novel. Neither one seems to be achieving the sort of transcendence that Clarissa obtains in the end. The characters were seen to be lacking substance, weak, torn by their past or stunted emotionally. Characters like Peter Walsh and Richard Dalloway embody this kind of emotional incapacitation. Their ambivalent portrayal by Virginia Woolf shows their deficiency in being the complete wholesome person like Clarissa Dalloway. Their ambivalent and inconsistent portrayal is in line with the development of the female central characters that constantly outshine and achieve a psychological transcendence in their emotional and mental outlook. The male characters are portrayed to be weak in one instance and strong in another.

This contrast with the central female characters is also seen in the character of Mr. Ramsay in the novel *To the Lighthouse*. Mr. Ramsay comes across as a person in need of assurance to boost his self-esteem. He is described to be a tyrant who dominates and bullies his wife while demanding her attention at the same time. He crushes his son's hopes of going to the lighthouse, by saying the weather will not be fine tomorrow; he did it so much so that his son, James, would have taken any weapon at that moment and killed him. Being a domineering and jealous husband who even fights for his wife's attention from his son, even Lily Briscoe notices how Mr. Ramsay wears Mrs. Ramsay out to death. "That man, she thought, her anger rising in her, never gave; that man took. She, on the other hand, would be forced to give. Mrs. Ramsay had given. Giving, giving, giving, she had died, and had left all this" (Woolf 1996b, 219).

On the other hand, Mrs. Ramsay comes across as a caring and compassionate wife and mother, especially to her son James. Knowing her son to be devastated by his father's cruel reply, Mrs. Ramsay reassures him by saying tomorrow may be a fine day for the scheduled trip. Such protectiveness and love make Mrs. Ramsay James' special refuge from his father's harsh ways.

Mr. Ramsay was described to be a person obsessed with his work and also in terms of his "aggressive intellectualism" and "unyielding demands for pity" (Rosenthal 1979, 114) that unsettles even Lily Briscoe. She finds him hard to get along with because he embodies chaos and negative energy, a disruptive element to the cause of her work. He must be avoided at all cost. "Let him be fifty feet way, let him not even speak to you, let him not even see you; he permeated, he prevailed, he imposed himself. He changed everything" (Woolf 1996b, 219).

Although the portrayal of Mr. Ramsay is one of negativity, he is shown to be a scholar pursuing academic excellence, which continues to draw so much upon him. Woolf shows him to be a character that dwells upon his fears of being failure; for example, his fears of not getting beyond "R" in his work. But he must be admired for his perseverance and courage to go beyond his limits, pushing himself to the heights of excellence. Similarly, his perseverance eventually leads him to make that journey to the lighthouse, years later with Cam and James. It was a journey "that enables him to resolve the antipathies nurtured by his children and earn from them; a sympathetic appreciation of his point of view they had never exhibited before"

(Rosenthal 1979, 126). It was a journey that brought forth the much-desired praise that James looks forward to, a journey that was made after the death of Mrs. Ramsay. It was also a journey that simultaneously leads to Lily Briscoe finally obtaining her vision of Mrs. Ramsay who, despite all odds, manages to overcome the forces of destruction. Woolf highlights the journey motif because it is symbolic in portraying the relationship between Mr. Ramsay and his son. Estranged from his father since he was six years old, James' decade old grudge is exorcised with the completion of the much-anticipated journey. In it, we see the complex relationship that Woolf tries to expound while she [...] "establishes their complex relation to each other, indicates the relation to Mr. Ramsay to the other characters and their relation to him, and illuminates some general problems concerning the relation of parents to children, husband to wife, and people to each other, but also endeavors to suggest indirectly certain profound ideas about experience and its dependence on time and personality" (Daiches 1979, 82).

Virginia Woolf gives an outlook on the struggles of the Ramsay family and she establishes the journey motif as a first step reconciliation process between father and son. The journey to the lighthouse is a journey of discovery and exoneration in which where one must surrender one's individuality and pride to an "impersonal reality" (Ibid, 86).

Even though he is an egoist, Mr. Ramsay understands his wife for her simplicity and virtue in taking care of their children. The tension between them exists but it recovers its depth, and the love between them grows again. According to Joan Bennett (1964, 83), "Mrs. Ramsay soothes his wounded vanity, fosters his faith in himself. Mr. Ramsay gives her a sense of security, of stability and of confidence in life". Mr. Ramsay understands that only his wife cares about him; and we see Mr. Ramsay acknowledging her presence and worth as somebody dear in his life. The following lines show the loving side of Mr. Ramsay that we rarely get to see:

One ought not to complain, thought Mr. Ramsay, trying to stifle his desire to complain to his wife that young men did not admire him. But he was determined; he would not bother her again. Here he looked at her reading. He liked to think that everyone had taken off themselves, and he and she were alone" (Woolf 1996b, 181).

Mr. Ramsay comes across as a scholar facing the dilemma of loneliness; and, in this aspect, he puts his full concentration on his work. It is a job that he takes seriously and devotes his entire life bent on completing his quest. He is an emotionally stunted man and he is incapable of projecting such radiance that Mrs. Ramsay exudes.

We see that Virginia Woolf has created the male-female characters in place with Mr. Ramsay almost in control of the world of academia, while Mrs. Ramsay rules the domestic world with ease. Mr. Ramsay struggles with his work. He is filled with uncertainty over the prospects of continuance. However, he excels like Clarissa Dalloway in the management of human and domestic relations. Her triumph is in the “Bouef en Daube” dinner in which she unites the different worlds of consciousness by the power of her love. She emerges triumphant in her conquest, using her prowess in cooking the perfect meal, that Mr. Banks comments, “It is a triumph” (Woolf 1996b, 151), while Lily Briscoe admits the aura of Mrs. Ramsay was irresistible: [...] “how childlike, how absurd she was, sitting up there with all her beauty opened again in her, talking about skins of vegetables. There was something frightening about her. She was irresistible [...] It came over her the emotion, the vibration of love” (Ibid, 152-153). Endowed with simple intelligence, she admires her husband’s work and considers it a monumental task, an “admirable fabric of the masculine intelligence” (Ibid, 159). Whatever it is, Mrs. Ramsay supports her husband full heartedly, knowing that he needs her constant reassuring that all will turn out right. Sharon Kaehele and Howard German observe the character of Mr. and Mrs. Ramsay to be actually fulfilling to one another: “Their traits are complimentary. Mrs. Ramsay’s creative and intuitive femininity balances her husband’s courageous and intellectual masculinity. ...the man-woman relationship is strengthened by the union of these characteristics” (Kaehele and German 1970, 190).

Thus, we see Woolf’s ambivalent portrayal of various male characters in her novels. Men and women, with the exception of Mrs. Ramsay and Clarissa Dalloway, seem to be characters lacking depth, substance, personality and wholesomeness of being. The reason for this lack of development seeks to make a distinct comparison between the male characters and the female central characters. The male characters are portrayed to be holding too strongly to a masculine set of values in life that hinders them from having the vision of fulfillment and illumination, which would have enabled them to break free from the conservative expectations of society. Joseph L. Blotner comments

on the role of women such as Mrs. Dalloway: to “give love, stability, and fruitfulness to the family ...so the female should always function; woman serves to ameliorate the effects of male violence, hate, and destructiveness” (Blotner 1956, 187). These women are able to transcend their limited space and look well beyond their domestic sphere to create harmony and equilibrium with the forces of chaos in their lives. Clarissa Dalloway could bridge both feminine and masculine worlds, because of her openness of mind and heart; her knowledge of feelings and experience, seen in her past memories with Sally Seton, suggest hints of lesbianism: “The strange thing. On looking back, was the purity, the integrity of her feelings for Sally. It was not like one’s feeling for man. It was completely disinterested; and besides, it had a quality, which could only exist between women, between women just grown up (Woolf 1996a, 39). Here, Virginia Woolf shows that the experiences of the present are always influenced by the experiences of the past. She moves from one consciousness to another in the tightly knit novel *Mrs. Dalloway* to show how fluid the nature of our consciousness was. She has created a vast network of interlinked consciousness that not one distinct and separate consciousness can exist separately. Thus, Clarissa Dalloway visualizes the death of Septimus because of their shared consciousness is so strong; it transcends the normal boundaries of thoughts between two people. The feeling of Clarissa for Sally is an example of her feelings of love for another woman that transcend the normal boundaries of a relationship. It is something that does not happen between any of the male characters in both novels. The male characters seem to be engrossed in their own pursuits, being totally oblivious to the other characters’ feelings, and each of them hold strongly to their way of perceiving the other as compared to Mrs. Dalloway and Mrs. Ramsay who perceive the mind of both male and female characters to the point of understanding their consciousness and passion.

Lily Briscoe, the painter who finally obtains her vision of enlightenment, is another character that embodies the development and evolution of Woolf’s vision. She possesses androgynous qualities that enable her to understand and to explore both feminine and masculine minds, and to complete her painting in the end. She could visualize how Mr. Ramsay has finally reached the island and James received the so much needed affirmation from his father. It was her search for truth that she “gets the whole picture” in the end. Lily Briscoe and Mrs. Ramsay share a distinct likeness for each other because of Mrs.

Ramsay's ability to be the guiding force, exuding much zest for life that attracts Lily. The connection between them becomes stronger because both have a mutual want for life and a passion for creating order out of chaos. According to Hermione Lee,

Completed forms, whether made from a social and family group, an abstract painting or the journey to the lighthouse, create the only lasting victory over death and chaos. Such forms can only be brought into being by means of the arduous search for truth, which are a necessary personal responsibility (Lee 1977, 137).

Lily Briscoe makes a tribute to Mrs. Ramsay with her painting; she finally receives the vision to see Mr. Ramsay in a totally new light. She has made the connection with Mrs. Ramsay by withdrawing herself from her. Lily Briscoe has succeeded in seeing her in a new reality through an entirely new perception. "Mrs. Ramsay - it was part of her perfect goodness to Lily, sat there quite simply, in the chair, flicked her needle to and fro, knitted her reddish-brown stockings, cast her shadow on the step. There she sat" (Woolf 1996b, 296).

The character of Mrs. Ramsay in the novel comes across as an enchantress or goddess who weaves her charm around her guests. She wins over them with her superb dinner and she creates an emotional impact on Lily; and even after a decade, her presence is felt strongly by her. Mrs. Ramsay's role is more than a nurturer or homemaker; she is the gravitational force that pulls everything together, and hence all life revolves around her. Her presence is at the center of events that she orchestrates. Being a prime mover of events, her subtlety stays in the background, while she tries to chart in the best mode the course of events for the fulfillment of all who stays with her. She is a stark contrast to the other male characters of whom neither one outshines her in terms of the love she gives, nor has anyone created any lasting impact similar to Mrs. Ramsay's.

Virginia Woolf thus sets the ambivalence of the male characters against the central female characters that manifest the feminine and masculine outlook. This was something the male characters in her novels fail to embody; a dual vision that would have granted an understanding of the inner psyche of both sexes; and so, the equilibrium in the male-female relationship would have been achieved for a more harmonious unity. They do not exude love like Clarissa Dalloway and Mrs. Ramsay who reaches out to bridging various characters with their multiplicity of personality and behavioral

patterns. It is their (Mrs. Dalloway and Mrs. Ramsay) reaching out that has helped other characters to understand themselves as well as the complexities of life that is far reaching in its consequences to those who are unprepared to face it. Lily Briscoe, for example, realized that Mrs. Ramsay has created harmony and permanence over chaos. The obtained vision shows her becoming like Mrs. Ramsay, reaching out and understanding the plight of characters like Mr. Carmichael and a change in her attitude towards men. She felt great sympathy for Mr. Ramsay as she admired his determination to continue with the trip to the lighthouse, as compared previously when she had only feelings of dislike for him. Her vision in the end, the glimpses of reality gave the answer she longs for the missing piece to the puzzle, which is finally found and the picture completed. Virginia Woolf suggests that transcendence could then be got with such androgynous qualities that are essential for the obtaining of heightened self-awareness and for eventually overcoming the forces of confusion and destruction. This should be the attainment of the ideal space that both male and female character should achieve, so as to co-exist peacefully within the spheres of differences in our world today. Much hope and optimism come from this ambivalence of characters such as Mrs. Dalloway and Mrs. Ramsay could create moments of love, while uniting worlds of consciousness at a time of great difficulty and anxiety.

Virginia Woolf captures the essence of time and she creates a mélange of past, present and future events of the novel; she achieves a unity of disparate forces, eventually culminating in the fusion between individual and society. The English author writes by amalgamating experience and suffering, and she views the world of reality through a free mind from any pre-conceived judgment. This finally leads to an ideal space, fully liberated and deemed to be perfect for every individual to co-exist peacefully with mutual respect and love for one another.

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Rosendo Mejica, the golden age of the Hiligaynon literature and the vernacularization of Jose Rizal's novels

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Abstract: The first three decades of the twentieth century are considered the golden age of the Philippine literature in the vernacular language. In Western Visayas, Philippines, where the popular language is Hiligaynon, Rosendo Mejica was at the forefront of advocating nationalism through his publication *Ang Makinaugalingon*. One of Mejica's legacy was the Hiligaynon translation of Jose Rizal's *Noli Me Tángere* and *El filibusterismo*. Translations were initially serialized in the local newspaper, *Makinaugalingon*, before they were published as books. This paper discusses the history of the Hiligaynon versions of Rizal's novels. It explores how the early 20th century political, social, cultural and literary upheavals influenced Mejica towards promoting the Hiligaynon language and literature, and ultimately publishing the said literary pieces. Mejica's success reflects how authors and publishers of that era contributed to the development of regional literature in the Philippines.

Keywords: Hiligaynon literature, Rosendo Mejica, Jose Rizal, *Noli Me Tángere*, *El filibusterismo*

INTRODUCTION

The two novels of the foremost Filipino hero Jose Rizal are considered as among the most translated literary pieces in Philippine literature. *Noli Me Tángere* and *El filibusterismo* portrayed the corruption and abuses of the Spanish colonial government and the friars. As a consequence, the author was labelled as subversive by the authorities and copies of these novels were banned from the Philippines. Nevertheless, his works were instrumental in strengthening the Filipino consciousness while exposing the abuses of Spanish authorities and indirectly fuelling the Philippine Revolution against Spain. Translations of his works in other languages began not too shortly after his death in 1896. In 1899, for example, *Noli Me Tángere* was already

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translated in French by Henri Lucas and Ramon Sempau. Its first English translation followed afterwards (Gannett 1900) but it would take almost two decades before the novel was translated in the local language. In 1906, Pascual Poblete's Tagalog translation was published.

Among Rizal's many works, *Noli Me Tángere* and *El filibusterismo* left the most profound impact on the Filipino people (Romero et al. 2006). Authors went to write on nationalism honored Rizal and other heroes drawing directly from him as the situation at the beginning of the twentieth century reflected ascendant nationalism, the rise of labor unions and the entry of socialist literature. While early Filipino writers in English imitated the themes and methods of the Americans, writers in the vernacular languages lamented on the conditions of the country and turned to the pen and paper to kindle the love for one's native tongue.

Thus, while the early period of the American occupation in the Philippines provided an atmosphere suited for modernization, the first two decades of 20th century also saw the increase of significant literary output of all major regional languages in the various literary genres (Mojares 1994), including the Hiligaynon literature. The result were works that highlighted nationalistic tendencies and literary ingenuity. The vigorous literary activity in the local languages neither was just a response to liberal U.S. policies nor a reflex on years of Spanish neglect. It was also a reaction to the increasing Westernization of Philippine society. Specifically, the literary activities of the locals of Panay Island from the onset of American regime until the pre-World War II years were both reaction to foreign encroachment and a manifest of their creative imagination.

The goal of this paper is to present a historical development of the Hiligaynon literature in the Philippines and its implications in the translations of the novels of Jose Rizal, which are considered as two of the greatest novels in the Philippine literature. The essay also touches the significant contributions of Rosendo Mejica in the promotion of vernacular literature, as well as in the translation and popularization of Rizal's novels among the Hiligaynon readers.

This paper utilized the historical research method to study, understand and interpret the past events related to the development of the Hiligaynon literature and factors that led to the translation of Jose Rizal's novels into the vernacular language. Primary and secondary historical documents were used as sources of data. The primary

sources included the *Makinaugalingon* newspapers, the translated novels of Jose Rizal, letters, and other related documents. The researcher had examined the primary sources for authenticity and truthfulness to avoid bias, omissions and inconsistency in the data.

THE GOLDEN AGE OF HILIGAYNON LITERATURE

Hiligaynon is the common language in Western Visayas, a region which comprises the provinces of Aklan, Antique, Capiz and Iloilo on the island of Panay, the island-province of Guimaras (formerly a part of Iloilo) and Negros Occidental, the western half of the island of Negros. While Hiligaynon is the region's *lingua franca*, Kinaraya-a remains the predominant language especially in the island of Panay. It is spoken in the central and southern towns of Iloilo, the entire province of Antique and most of Capiz. Hiligaynon, meanwhile, is spoken in Iloilo City, the coastal communities of Northern Panay (extending from Carles in Iloilo until Ivisan in Capiz), Guimaras Island, and majority of Negros Occidental. Hiligaynon-speaking migrants from Panay who moved to South Cotabato in Mindanao Island also spread the use of Hiligaynon in this part of Philippines (Abeto 1989; Reid 2005).

The earliest literary works in the vernacular were dictionaries and prayer books. While the clergy was criticized in Jose Rizal's novels, the Agustinian friars who arrived in the island in the 1570s and evangelized the natives deserve merit for their efforts to analyze the structure of the Hiligaynon language and for writing religious instructions in the local's mother tongue (Maza 1987). The most significant book of the literature in this language was Fray Agustin de Mentrída's Spanish-Hiligaynon dictionary, the seminal *Bocabulario de la lengua Bisaya hiligaeyna y haraia de la islas de Panay y Sugbu, y para las demas islas* (*Dictionary of the Hiligaynon and Harayan language of Panay Island and Cebu, and for the other islands*), which was printed in 1637. A second edition came out in 1841 (Fernandez 2006).

The Hiligaynon literature developed in the 1880s, following the economic boom of Iloilo. The influx of foreign culture when Iloilo was opened to the international market stimulated the local literature. As Hosillos (1993) put it, Hiligaynon writing was "gestating on native grounds where literary forms, religion, patriotism, and other factors in the historical process were coming to life". The establishment of Imprenta La Panayana in Iloilo City late in the nineteenth century by

Mariano Perfecto, triggered the popularization of the Hiligaynon literature. However, as the Philippines revolted against Spain, moralist and religious writing gave way to the patriotic and nationalistic. A number of writers from the end of the Spanish regime towards the American occupation poured themselves in literary pursuits with allusions to freedom and independence. Works like *Dutang Olipon (Enslaved Land)* by Jose Ingalla, *Pagmahal sa Banwa (Love of Country)* by Manuel Laserna and *Ang Nagahinugyaw sa Iya Duta (The Patriot)* by Salvador, and even the first novel in Hiligaynon, *Benjamin*, by Angel Magahum (written in 1894 but published in 1907) all reflected the struggle for freedom.

The coming of the Americans saw the emergence of the Golden Age of Hiligaynon literature despite the presence of Spanish influences (Galang 1950). Writing in Spanish was declining, although the Spanish influence was still dominant, the major writers having been educated in the colonial school system and had adopted Spanish taste and lifestyle. The introduction of English and its use as a medium of instruction had not yet produced readers and writers who could influence the literature. The consumerist culture which the United States was exporting through the movies, the radios, books, magazines and newspapers was just beginning to capture the Hiligaynon writer who was inspired to create, motivate, invent and experiment in his art (Hosillos 1992).

The decline of Spanish as a prestige language and with the use of English still at a nascent stage paved the way for the popularity of vernaculars. The demand for novels and short stories were at all time high. In fact, by 1940, there were more or less 1,000 novels produced, original, translations and adaptations of foreign forms. However, author mills eager to cash in on the huge demand of the reading public lead to the “enervation of artistic standards” (Mojares 1994).

The passage of the Sedition Law in 1901 compelled one to write more creatively to carefully mask nationalist motives with themes and tones that appear acceptable to the American authorities. Thus, literary outputs resulted to the writing of Hiligaynon history and cultural heritage, analysis of the Hiligaynon language, beauty of the land, social consciousness, and status of women in society. Nevertheless, writers kept churning patriotic pieces as one was eager to see Mother Land gain her liberty.

Hiligaynon writers saw the introduction of urbane, consumerist lifestyle by the Americans as an affront to the long-held traditions and virtues. Thus, literary pieces served as a reaction to the incursion of

Western culture that has crept into the lives of the Filipinos. However, excessive emphasis on moral recovery also took a toll on educational and patriotic causes. Presentation of *comedias* in the countryside consumed the local's time to the extent that they would sell their livestock at the behest of the priests (Cruz 1917). It was up to fervent nationalist newspaper owners to keep the patriotic views alive. One of them was Rosendo Mejica, an Ilonggo leader from Iloilo who opened *Ang Makinaugalingon* (*Partisan to One's Own*) in 1913. It was one of the very few partisan publications as political groups established their own newspapers that served as propaganda mouthpieces. Ruperto Montinola established *El Centinela* (*The Centinel*) and *Ang Manugbantay* (*The Guardian*) for Partido Democrata. Jose Ma. Arroyo launched *La Tribuna* (*The Tribune*) and *Ang Manugpahayag* (*The Tribune*) to promote the Nacionalista Party's advocacies. One could observe that each political party has a Spanish and Hiligaynon paper, each catering to the preferred language of the readership. Other local papers like *Kabisay-an* (*The Visayan*), *Kabikahan* (*The Tribe*), *Ilang-Ilang* (*Ilang-Ilang*), *Kasanag* (*The Light*), and *El Tiempo* (*The Times*) also peddled news and serialized literary pieces to the eager readers.

The purpose of these nationalist papers, according to Mejica, was: "To instruct the working class, to inculcate in him the love for work, virtue, honesty, to teach him his duties and highest rights; to awaken him in his soul the sentiments of dignity and civicism, necessary for a perfect citizen." Mejica added that nationalist newspapers served to "foment virtue in the homes, and to direct our intellect to the highest aims of our country."

ROSENDO MEJICA: ILONGGO NATIONALIST

Rosendo Mejica was born from a humble family in Iloilo City on March 1st, 1873. After obtaining the degree of *Perito Mercantil* (Bachelor of Commerce) at *Escuela Profesional de Artes y Oficios* in Iloilo City in 1896, he worked as a bookkeeper for big firms in Iloilo and Bacolod. He became the first certified public accountant in the Iloilo province and, in 1902, was named the first Municipal Treasurer of Bacolod. Because he could not take the corruption of the American officials in Negros and also because of his interest to serve his fellow Ilonggos, he returned to Iloilo where he established a school for the children of his community in 1905. In order to do so, he organized an association called "Mga Baybayanon" ("The Seaside Dwellers") to raise money for the construction of the school. The school, the first

public school building put up in the Philippines under the American rule, was established even before the passage of the Gabaldon Act in 1907.

As a writer, he contributed essays to the earliest newspapers in Bacolod, *La Libertad* and *Kabugwason*, and later for periodicals in Iloilo. In 1913, he founded and edited his own paper, *Makinaugalingon*, which became the longest existing Ilonggo publication from 1913 to 1946. In 1915, he established the *Almanake sang Makinaugalingon* (*The Almanac of Makinaugalingon*) that survived until 1953. *Makinaugalingon* had its own printing press, which enabled Don Rosendo to publish many works of several Ilonggo writers.

Mejica was elected to the Iloilo council in 1906, a post he held until 1936, making him the longest serving councilor of the city. Among the many projects he sponsored included the construction of Molo Boulevard and the Iloilo City Hall (now the main building of University of the Philippines in the Visayas). Aside from his efforts to promote juvenile education, he also held utmost concern for the working class, founding and presiding over the *Union Obrera* (Workers' Union).

His strong sense of nationalism was evident in his writings, where he criticized the corruption of the Americans while passionately urging his fellow Ilonggos to love and serve the country with utmost pride. Aside from publishing *Makinaugalion*, his other most lasting legacy was the translations of the novels of Jose Rizal into Hiligaynon. After a long fruitful life in literature, publishing and public service, he died of natural causes on November 24, 1956.

THE MAKINAUGALINGON

Nationalism played a significant role in the development of vernacular literature. It was a defensive reaction against new influences introduced by the Americans. As the promotion and refinement of local languages gained pace, publishers sprang as well. Literary outputs reflected nationalist tendencies. With the boom of journalism followed the demand for short stories and novels, which were serialized by local newspapers and magazines. Social awareness and consciousness among the Filipinos gained impetus due to the prolonged granting of freedom and independence. Filipinos were vocal about these sentiments. One of the media for such expressions was the newspaper (Andrada 1997). On May 1st, 1913, Rosendo Mejica

launched the *Makinaugalingon* newspaper. *Makinaugalingon* is a Hiligaynon word which means self-reliance, the very principle that Mejica lived by all his life (Lua 2016). The newspaper's name hinted the founder's ethnocentric and nationalistic tendencies. He had high regards for the Ilonggo culture, while he found it necessary to uphold the Filipino culture and values. Its stories and articles urged every reader to be independent and called for the community to reclaim their language and culture (Andrada 1997).

Rosendo Mejica founded the newspaper with the help of Ulpiano Vergara and Cesario Medina, envisioning it as an "instrument of information, a mouthpiece of the Filipinos' nationalistic aspirations, and a forum for public discussion of vital issues" (Ledesma 1980). The founders pooled their resources together to come up with P150.00 as capital. Because it was a vernacular newspaper, it caught the interests of local readers, competing with leading and established Spanish periodicals during that time (Andrada 1997).

As a community paper, *Makinaugalingon* did not only reported local, national and international events; it also served as a strong and influential medium for nationalistic and patriotic expressions of the Ilonggos, as emphasized in the article "Ang Balasahon" ("The Newspaper") of its maiden issue (May 1, 1913):

Ang balasahon amo'ng ginapahamtangan sang mga pabatyag, mga pabantala, mga balita, mga panumbungon, mga sugid, mga kasuguan, kag iban pa nga nagakahanabu sa aton pagpangabuhi, dili lamang sa aton banwa, kundi sa iban man nga kabanwahanan. (The newspaper contains sentiments, announcements, allegations, talks, laws and other events in our lives, not only in our country, but also in other countries.)

Ang balasahon nagadangat sa aton mga puluy-an sa adlaw nga sia naga gua. *Ang balasahon subong sang isa ka bisita nga nagaduaw sa aton sining masunsun kag tungud sa pagbasa ta sa iya, mahibal-an ta ang naga kahanabu sa aton banwa kag sa luas* (The newspaper reaches our home as it comes out of the press. The newspaper is like a guest who visits us often and, reading it, we are informed of the events here and abroad).

The importance of *Makinaugalingon* was greatly emphasized on the aspect of educating people the way we want to learn and not on the process of the American oppressor's dictate. In addition, the *Makinaugalingon* had become a marketplace of ideas and information that paved the way in sharing and expressing one's opinion regarding vital issues concerning the Iloilo community. A great deal of

interaction was seen in the letters sent in by readers and subscribers that discussed societal issues and concerns (Andrada 1997).

The newspaper has three dimensional orientations: civic, purist and nationalist, reflecting the publisher's virtues. Being a "purist" publication, Mejica wanted the newspaper to promote and uplift the Hiligaynon language and Ilonggo culture. He was so concerned with the corruption of Hiligaynon language (combination of Spanish, English pure Hiligaynon) that he strictly used native Hiligaynon terms in every story published in his paper. The term *buluthuan* was used instead of *escuelahan* to refer to school, and *ganha-an* instead of *puertahan* for door. In cases when there was no exact Hiligaynon word available, he modified words that are popularly used in the vernacular.

Aside from its patriotic stance, the newspaper also reflected his radical views, considering his support to the plight of the working class. In fact, the newspaper was launched right in time for the commemoration of the first-ever Labor Day in the Philippines (National Historical Commission of the Philippines 2012). Thus, the paper appealed to the poor, generating a huge audience primarily because it was written in a language that the masses could easily understand. The use of allusions and figures of speech that only Ilongos and other Hiligaynon-speaking could understand was beyond the comprehension of most American readers (Andrada 1997).

The popularity of Hiligaynon literature in the first three decades of the 20th century is reflected on the sales of local magazines and literary supplements: Mejica's Sunday paper, *Ang Domingo sang Makinaugalingon*, which sold for five centavos a copy; Angel Magahum's *Almanaque kon Kalendario Panayaon* (Panayan Almanaque and Calendar), first printed in 1909 with 1,500 copies, was circulating in 1916 with 40,000 copies, making it the most-read publication in the entire Visayas (Hosillos, 1992).

INSPIRATIONS FROM JOSE RIZAL

José Protasio Rizal Mercado y Alonso Realonda was a polymath who served the face of the Filipino struggle against European colonialism in Asia. Trained as a physician, Rizal was a polyglot, scientist, artist, agriculturist, musician, playwright, poet, essayist, and novelist in both Spanish and his mother tongue, Tagalog. His two novels, *Noli Me Tángere* (1887) and *El filibusterismo* (1891), are his lasting legacy that fuelled the Philippine independence movement and provided a vision of reform for a bright future for the Filipino nation (DeStephano 2011).

Rizal's execution by the Spanish authorities in 1896 fueled the revolution for Philippine independence and immortalized him as the foremost Filipino. Writers were quick to emulate on Rizal's virtue; among them was Mejica who looked to the hero for inspiration both in his life and writings. In fact, Mejica patterned his writings with that of the hero's, which shows great passion for his struggles and achievements. Both Rizal and Mejica had a similar cause: to conduct a passive revolution—to achieve freedom and independence from a colonial ruler—through their writings.

Like Rizal, Mejica was a reformist, a profound thinker, a writer and an idealist. He also wrote many articles of political, historical and literary nature. All of these were directed by a primary aim of uniting the Ilonggos and awakening their consciousness for the importance of education to raise their dignity as people. Moreover, his writings contained many universal truths and principles, among which are the brotherhood of peoples and the importance of mutual understanding among nations.

VERNACULARIZING RIZAL'S NOVELS

Originally written in Spanish and later translated in French, English, and Tagalog, Mejica wanted to have the Hiligaynon versions of *Noli* and *Fili* in *Makinaugalingon*, to give his readers a glimpse of the harrowing abuses of the colonizers. He set to accomplish the herculean task by collaborating with another Hiligaynon writer, Ulpiano Vergara. As early as 1912, Vergara started translating *Noli Me Tángere*, which was serialized by Mejica in *Makinaugalingon* from its maiden issue on May 1st, 1913, until December 1914. Translations of *El filibusterismo* were serialized from the second anniversary issue until December 1916.

Mejica later decided to compile all the translations and publish them as books. On May 2, 1929, he obtained the copyright from the National Library of the Philippines to publish the Hiligaynon translation of *Noli*, which was titled *Noli Me Tángere translated in Visaya*. Ulpiano Vergara was given the sole credit for translating the work.

On June 20, 1933, Mejica obtained the copyright registration of *El Filibusterismo nga Binisaya*. Interestingly, Eulogio B. Rodriguez, then acting director of the National Library of the Philippines, rejected the two copies sent for deposit to the library because they were “considered defective.” Rosendo Mejica eventually “substituted [the defective copies] with good ones” before he was sent a copyright

certificate (Rodriguez, personal communication, 1933). Both Ulpiano Vergara and Mejica were credited for translating the second novel.

With his newspaper as his marketing arm, Mejica immediately advertised the availability of the books in vernacular language:

Ang mga nakaabut sadtong panahon sang mga katsila kag nakapanilag kag labi na gid kon nakaantos sang mga pag ginahum nga sa guardia sibil, magasiling sila kon naga-basa sila sang ila maayo nga palad, magasiling man sila: “abaw nga pagkasubo matuud sang mga gin-antus sang aton mga ginkanan, gani bulahan kita matuud kay tungud sang mga dugu kag kabuhi sang mga natulupuk sa tungan sang mangitngit nga kagab-ihon, wala kita sing makaabut bisan ang magsaksi lamang.” (Those who lived during the Spanish period and those who survived the abuses of the civil guards could well attest upon reading this book about their hard luck: “How sad indeed the misery that our parents endured, thus, we are fortunate for by the blood and life of those who perish in the midst of the night, we no longer have to witness such wretchedness.”)

Furthermore, in one advertisement in *Makinaugalingon*, Mejica puts the book on a bargain sale to entice more readers:

“Sang tuig sang tinalikdan ginabaligya sing tag P4.50 ang isa ka libro, karon tag P3.00 na lamang agud ang tanan nga bisaya makapanganinaw sang adlaw nga gin-antus sang aton mga ginikanan.” (“Last year, the book was for sale for P4.50 per copy, now it is for sale for only P3.00 so that all Visayans could reflect upon those days when our parents endured much”.)

It is not known how many copies of the novels were printed and sold, but subscribers of *Makinaugalingon* have availed copies of the vernacular versions. The wide circulation of *Makinaugalingon* (approximately 5,000 copies are printed for every issue) was maintained until the outbreak of World War II in 1941. It was read all over Panay Island and Negros Island, as well as in the Hiligaynon speaking parts of Mindanao. Copies even reached Hawaii, where Hiligaynons were invited to work on plantations at the onset of the American regime.

The printing of Rizal's novels ceased after *Makinaugalingon* closed in 1946. Only the printing press remained in operation. After Rosendo Mejica's death, his oldest daughter, Eulogia, took over the management.

CONCLUSIONS

The legacy of Jose Rizal was not extinguished by the Spaniards with his passing. In fact, it was passed on to the Filipinos who were eager to fight for the freedom of the Philippines. This extended to writers and journalists who, like Rizal, used the power of pen and paper to foment nationalist causes. The translations of Rizal's novels and the publication of many Hiligaynon literary works by Rosendo Mejica were not only a proof of the passion to promote ideas that espoused the Filipino causes but were also lasting contributions to the enrichment of Hiligaynon literature.

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Lo ominoso en cuatro novelas mexicanas contemporáneas (The ominous in four contemporary Mexican novels)

Gloria Vergara*

Abstract: This article pretends to show us reconstruction and updating of the work of literary art, as mechanisms of concretization of reader, in front of the ominous world represented by four contemporary Mexican writers. Thus, from the concept of concretization exposed by the Polish philosopher Roman Ingarden in *The Work of Literary Art* and *The cognition of the Work of Literary Art*, and from ominous as feeling of strangeness that Sigmund Freud develops in *The Ominous*, we enter in the world represented by Beatriz Meyer (1961), Patricia Laurent Kullick (1962), Guadalupe Nettel (1973) and Daniela Tarazona (1975) to investigate the transformation of subject in that world delineated by blurring that comes from the other who live in it.

Keywords: concretization, ominous, Mexican writers

INTRODUCCIÓN

La concretización es una actividad compleja que realiza el lector mediante los mecanismos de ‘reconstrucción’ y ‘actualización’ y que, aun cuando hace posible el florecimiento de la obra, debe distinguirse de esta, según Roman Ingarden. Así, la concretización es vista como una “complementaria determinación de los objetos presentados [...] en la [que] entra en juego una actividad peculiar co-creativa [del lector]” (Ingarden 1998, 74). Por ello es posible preguntarnos ¿cómo opera nuestra capacidad creativa cuando percibimos los mundos ominosos que nos muestran las novelistas mexicanas contemporáneas?, ¿cómo es completado lo que no está en las obras y que sin embargo forma parte de lo extraño, lo oscuro, lo abominable?, ¿es lo ominoso una cualidad metafísica que emerge de los objetos representados? De esto nos ocuparemos en las siguientes páginas.

Para nuestro estudio contemplamos: *El camino de Santiago* (2003) de Patricia Laurent Kullick, *El huésped* (2006) de Guadalupe Nettel,

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El animal sobre la piedra (2008) de Daniela Tarazona y *Meridiana* (2016) de Beatriz Meyer. Realizamos nuestro análisis literario a través de los estratos de la obra como estructura esquemática; de manera especial, consideramos los aspectos esquematizados que ayudan en la reconstrucción y actualización del cuerpo y que, a su vez, provocan el ámbito de lo ominoso, “eso que tiene como destino permanecer oculto, pero [que] cuando sale a la luz produce horror. [...] Algo tan propio como la angustia que mientras no se manifieste es como si no existiera y cuando se siente es extraña, ajena, insoportable” (Celis 2014).

LA RECONSTRUCCIÓN

Para lograr su reconstrucción, la obra misma nos prepara, como dice Ingarden, ya que su “función primaria [...] consiste en capacitar al lector [...] para constituir un objeto estético que pertenezca a los objetos estéticos permitidos por la obra” (Ingarden 2005, 109). Pero la reconstrucción implica juicio, reflexión en los actos mentales para percibir los objetos representados a partir de algunos de sus aspectos. “El lector se esfuerza por ser receptivo a las sugerencias provistas [...] y experimentar precisamente los aspectos que están ‘mantenidos listos’ por la obra” (Ibid., 79). Considerando lo anterior, la reconstrucción siempre debería estar relacionada con la lectura activa, más allá de la competencia lingüística; pues como Ingarden argumenta, la actitud filológica no revela los aspectos polifónicos propios del carácter artístico. Entonces, ante la falta de una competencia literaria que rebase la mera actitud filológica, los lectores solamente conocen “el esqueleto de la obra de arte, frío y muerto, neutro en cuanto a valores, y se comunican con algo a lo que le falta la resultante simplicidad e individualidad de la obra de arte literaria plenamente concretizada” (Ibid., 115). Con una actitud meramente filológica nos quedaríamos, por ejemplo, en el sentido literal de las metamorfosis de Irma, la mujer que se transforma en reptil, en la obra de Tarazona. Los hechos de la historia serían irrelevantes para el lector (y vistos si acaso como mera ocurrencia de la autora), sin llegar a la reflexión que implican los momentos existenciales del personaje en la vivencia estética.

Pero existen también otros riesgos que corre la reconstrucción de la obra. Ingarden menciona la sobre indeterminación por parte del autor, que puede convertirse en un obstáculo para que el lector lleve a cabo una reconstrucción sintética del mundo representado. Un peligro más,

lo constituye una actitud estética sobrecargada de información (ocurre a menudo con los lectores especializados), que se vuelva prejuicio para ver la obra. Puede pasar, por ejemplo, que reconstruyamos el mundo de *El huésped*, de Nettel, a partir de un conocimiento detallado de los espacios cerrados que operan en los andenes del metro y nos vayamos por los datos de su construcción, el diseño, el material con el que se hicieron los cuartos subterráneos, el país de donde vinieron las vías, o que sepamos de personas que en realidad no son ciegos y solo aparentan serlo para conseguir limosnas y nos detengamos a estudiar el censo de ciegos de la ciudad de México para ver cuántos de ellos pertenecen a alguna asociación o están involucrados en actividades ilícitas, etcétera. En estos casos, si bien los detalles pueden abonar matices al mundo ominoso, se salen de la obra y de una ruta ‘fiel’ de reconstrucción, y nos llevan a una actualización alejada de la obra. Esto sucede porque el lector busca la correspondencia entre lo que conoce y lo que lee. Así, relaciona la verdad de la obra con una ‘verdad’ que viene del mundo ‘real’ y lleva al extremo las referencias de una realidad cercana a su experiencia, forzando su interpretación. A pesar de todo, la obra puede tener muchas concretizaciones adecuadas o incorrectas, como diría Ingarden, gracias a su estructura esquemática que “permite la presencia de puntos de indeterminación” (2005, 298) que dan al lector márgenes de error y movimiento. Sin embargo, lo que importa, siguiendo el pensamiento ingardeniano, es que la visión co-creativa y la actitud estética nos permitan el reconocimiento de las cualidades artísticas y estéticas ‘mantenidas listas’ para la reconstrucción del mundo de la obra, aun cuando ese equilibrio total entre lo indeterminado y la concretización sea prácticamente imposible.

LA ACTUALIZACIÓN

La ‘actualización’ se enlaza con la ‘reconstrucción’ del mundo sugerido y tiene que ver con el hecho de que el lector hace presente (en un ‘ahora’) el mundo representado. No importa si ese mundo está como pasado o como futuro. Es pues la inmanencia de la obra. Podemos, así, percibir, como si estuviera pasando en este momento, el pasado de la narradora de *El camino de Santiago* cuando alude a su primer intento de suicidio: “Los otros miedos, indescifrables como relámpagos que ciernen la sangre, son de Santiago, el intruso que invadió mi cuerpo cuando abrí la primera vena” (Laurent Kullick 2003, 7). Durante la lectura, el lector se presta a las sugerencias del

tiempo esquematizado, y dentro de la gama de aspectos y orientaciones que encuentra, va actualizando en cierta dirección el mundo que constituye el objeto estético. En la obra de Laurent Kullick, podemos seguir de forma inmediata ese pasado que se nos revela arrollador en la voz que recuerda el pasaje de su adolescencia: “Ese año catorce de mi existencia quedé más triste que nunca. Muy poco por el escándalo familiar, algo por el fallido intento de suicidio y mucho a consecuencia del espejismo que asaltó mi razón” (Ibid., 7). Como lectores, traemos de nuestra experiencia y de nuestra competencia literaria, elementos para construir un rumbo de sentido que se ‘va haciendo’ conforme nos dejamos llevar por el mundo de la obra. Por ello, la concretización es también la construcción de una nueva intencionalidad que se acota en la lectura, rebasando la intencionalidad del autor y del lector.

Afirma Ingarden que en la obra hay aspectos ‘mantenidos listos’ que el lector alcanza; puntos de indeterminación que son ‘rellenados’. Pero siempre habrá también aspectos no percibidos, a la espera de nuevas concretizaciones. Porque vemos solo unos cuantos detalles de las múltiples coloraciones que tiene la realidad ‘multirayada’ que aparece en nuestro correlato total de la obra. Estas coloraciones son de diferente índole. En *Meridiana* de Beatriz Meyer, por ejemplo, estas vienen de aspectos esquematizados relacionados con el mito de Meridiana en la historia de la iglesia, pero también de la abuela que se encontró con la escultura de la diosa, de la madre y de Fausta, personaje meta-referencial que sabe el pasado de la protagonista y la reencarnación de Meridiana en ella. Algunas coloraciones esquematizadas sirven a los puntos de orientación espacial (las ruinas de la casa que visita la protagonista); otras se revelan como aspectos temporales (los recuerdos de Fausta) y otras más funcionan como perspectivas o puntos de vista que llegan de todos los estratos de la obra (materia fónica, unidades de sentido, objetos representados y aspectos esquematizados). Lo importante aquí, es notar su capacidad de sugestión y provocación: metaforizan, opalescen, vuelven ambiguo al lenguaje. Pero, como dijimos antes, de la obra solo actualizamos una parte mínima; lo demás queda como repertorio potencial, según Ingarden. Por esto, al hablar de la concretización debemos considerar por lo menos cuatro cosas: 1) la concretización no es idéntica con la obra, 2) la concretización es todavía esquemática, 3) la forma final sintética puede modificarse a partir de una concretización y, 4) la concretización está vinculada al estilo de la obra, de tal manera que

podemos hablar de que una concretización es adecuada por su 'fidelidad' al estilo y a su valor estético (Ingarden 2005, 75-77).

LO OMINOSO

Pero ¿cómo ocurre la concretización del mundo ominoso?, ¿a qué llamamos ominoso? Una de las formas en que se ha reconocido este concepto, que se tradujo al español también como lo siniestro, a partir de Freud, es con la noción del doble y la imagen ante el espejo, como lo anota el psicólogo, cuando narra su experiencia en un vagón de tren:

Una vez estaba sentado, solo, en un compartimiento del coche dormitorio, cuando, al abrirse por una sacudida del tren la puerta del lavabo contiguo, vi entrar a un señor de cierta edad, envuelto con bata y cubierto con su gorra de viaje. Supuse que se había equivocado de puerta al abandonar el lavabo que daba a dos compartimientos, de modo que me levanté para informarlo de su error, pero me quedé atónito al reconocer que el invasor no era sino mi propia imagen reflejada en el espejo que llevaba la puerta de comunicación. Aún recuerdo que el personaje me había sido profundamente antipático. (Freud 1978, 57)

Freud reconoce que el disgusto de aquella visión tuvo que ver posiblemente con el temor arcaico del doble. En este sentido, lo ominoso o siniestro, parece muy cerca de la búsqueda existencial, connatural al ser humano. Es lo extraño que causa angustia, miedo, horror y sorpresa; "aquella suerte de espanto que afecta las cosas familiares desde tiempo atrás" (Ibid., 10); lo extranjero que invade al sujeto de forma abonimable, que le desagrada y molesta profundamente aunque, como afirma Freud, no necesariamente todo lo nuevo o insólito resulta espantoso. Pero este inicial rechazo se da en el seno de la intimidad y se vuelve ajeno cuando aquello que nos ha sorprendido, revela algo que debía permanecer oculto. Entonces se da la escisión del ser, lo ambivalente entre lo de dentro y lo de afuera; entre lo propio y lo ajeno.

Según Freud, el efecto de lo siniestro u ominoso aparece cuando se borran los límites entre la realidad y la fantasía; cuando aparece como real algo que habíamos tenido por fantástico, como ocurre con algún objeto que cobra vida, una muñeca, por ejemplo. Pero en la narración literaria, en las fábulas, leyendas o en los cuentos de hadas, pueden pasar situaciones o aparecer cosas insólitas que no necesariamente causen terror, a menos que este quede intencionado por medio de la coloración de diversos aspectos esquematizados en la obra. En el

contexto artístico, dice Freud, siguiendo a Jentsch, un procedimiento para evocar lo siniestro es sembrar la duda en el lector acerca de su personaje. “Es verdad que el poeta provoca en nosotros al principio una especie de incertidumbre, al no dejarnos adivinar —seguramente con intención— si se propone conducirnos al mundo real o a un mundo fantástico producto de su arbitrio” (Freud 1978, 28). Lo siniestro en la ficción merece un estudio aparte, asegura Freud, pues allí no tenemos que verlo como un deseo reprimido del artista, puesto que “el dominio de la fantasía presupone que su contenido sea dispensado de la prueba en realidad [...] Mucho de lo que sería siniestro en la vida real no lo es en la poesía; además la ficción dispone de muchos medios para provocar efectos siniestros que no existen en la vida real” (Ibid., 59).

En el siguiente apartado veremos cómo los miedos que vienen de los mitos, los sueños y las fantasías como el miedo a quedarse ciego o el miedo a que se te aparezca alguien, están enraizados en las estrategias de representación de lo ominoso que siguen las novelistas mexicanas contemporáneas abordadas en nuestro estudio.

LA CONCRETIZACIÓN DEL MUNDO OMINOSO

Lo ominoso, lo siniestro, lo abyecto, lo oscuro, lo incomprensible, se manifiestan como sinónimos, a través de dos estrategias principales en las obras que hemos seleccionados para nuestro análisis: la metamorfosis y el cuerpo habitado. Estas estrategias, a su vez, nos hacen ver que los límites de la identidad del sujeto se hacen borrosos y que esas borrosidades se convierten, a su vez, en formas ominosas de sobrevivencia.

La reconstrucción de estos mundos ominosos y su actualización en las novelistas mexicanas contemporáneas, abren un diálogo con autores como Franz Kafka, Clarice Lispector y Jorge Luis Borges, tanto por el concepto del otro que surge con el cuerpo habitado, como por la metamorfosis del sujeto. Asimismo, se antoja una especie de nuevo existencialismo que nos lleva a pensar en Ernesto Sábato y en Juan Carlos Onetti, con las acciones de sus personajes que ocurren al borde de la angustia de ser en *El túnel* y en *Juntacadáveres* respectivamente. En el caso de las novelistas mexicanas contemporáneas los personajes “habitan otra dimensión: lo extraño, la mutación y lo fantástico son una constante. Los cuerpos de las protagonistas experimentan mutaciones y deformaciones que exponen por un lado crisis internas, ya sea de personalidad o psicológicas, y por

otro crisis externas o sociales” (Serratos 2017, 96). Así, la metamorfosis y el cuerpo habitado se hacen evidentes como estrategias que provocan la aparición de lo ominoso.

Meyer nos muestra en *Meridiana* la vida de Mercedes quien, ante el mundo marital violento, encuentra su salida en los recuerdos y da con una situación sobrenatural que la revela en una doble metamorfosis. Primero descubre que su cuerpo toma posesión del alma de otra niña que se ahoga en un episodio trágico que comparten ambas. Pero ese recuerdo la lleva a otro acontecimiento sobrenatural en el que su cuerpo es habitado por *Meridiana*, a quien su abuela le había pedido el favor amoroso de un hombre a cambio de reencarnar en su hija. La abuela *Caya* no cumplió, pero *Meridiana* logra reencarnar en la nieta, quien desde los cuneros provoca un percance, al hacer que el estudiante de medicina que la observa se masturbe frente a la criatura y sea corrido del hospital. Luego, la protagonista se convierte en una continua pesadilla para los demás: produce incendios, se mete a la cama con hermanos, tíos y cuanto hombre halla a su paso. Es vista como un engendro diabólico hasta que a los trece años cambia, como le confiesa su madre:

— Y el bendito accidente en el río, de manera paradójica, te cambió la personalidad. Te volviste una niña temerosa de todo. Tímida. Pasiva. No sabías quiénes éramos ni tu padre ni yo. Sólo reconocías a tu abuela. Le decías 'Mamá Mari'. Poco a poco los psicólogos te fueron calmando. (Meyer 2016, 88)

Beatriz Meyer representa el mundo siniestro a través de un cuerpo habitado, más cerca de los poseídos por el demonio, como se les reconoce en el lenguaje popular. De hecho, *Meridiana* encarnada en *Meche* es, dice Fausta: “un demonio femenino. Súcubo, creo que le dicen los enterados. Amante de un papa. Una mujer que supo amar a pesar de su naturaleza diabólica. Ella necesita encarnar en un cuerpo material. Ha vagado sola demasiado tiempo, y tu abuela no le cumplió”. (Ibid., 127). Pero en el accidente del río, Mercedes cambia, al quedarse con el alma de la otra niña ahogada. Por unos cuantos aspectos esquematizados, reconstruimos la imagen de la nueva *Meche* que llega incluso inocente al matrimonio:

Lo conocí en la prepa pero me lo ligué en una oficina, como el noventa por ciento de mis amigas a sus maridos. Durante nuestro noviazgo, siempre creí haberme sacado el premio mayor de la lotería. Incluso respetó mi decisión de llegar virgen al matrimonio. En ningún momento

trató de propasarse ni insistió en que nos fuéramos al motel luego de una cena romántica [...] Por eso creo que mis compañeras envidiaban mi buena suerte. (Meyer 2016, 19)

Pero Mercedes descubre, además de su fracaso en el matrimonio, el diario de su abuela y, con ello, el misterio de su pasado ominoso: “Junto con los documentos bancarios venía un diario de pasta azul. Lucía muy viejo. Sus hojas amarillas tenían pequeños hoyos dejados por las termitas. A pesar de las manchas de moho, se podían leer las breves notas que una Arcadia muy joven había garrapateado cuando vivía en París”. (Ibid., 91) Así, el recuerdo, el diario, el viaje que hace la protagonista tratando de huir de su marido, así como el viaje de la abuela a París, se convierten en elementos clave para la proyección del mundo siniestro en la novela de Meyer.

Patricia Laurent Kullick nos muestra, en *El camino de Santiago*, los límites de la existencia en una mujer que se debate entre dos seres que habitan su cuerpo. Mina es hasta cierto punto sumisa y le proporciona experiencias permisivas, como el placer del tacto que tiene con el mendigo a quien le regala una tortilla. Y Santiago domina las acciones de la protagonista de manera violenta y le obliga a que se haga su voluntad desde el primer momento en que se manifiesta:

Antes de hallar asilo en el torrente sanguíneo, Santiago me rondaba. Invisible soplaba mi aliento sobre mi hombro. Me acechaba como la antítesis del ángel guardián, esperando el gran momento de flaqueza para integrar su perdida dimensión en la mía. Mientras trazaba la topografía de sus rutas encefálicas que hoy lo albergan, su proximidad me dispersaba obligándome a traficar cual si robara cada memoria de los primeros años, cuando Mina y yo penetrábamos reglas y límites humanos con el entusiasmo de un colibrí. (Laurent Kullick 2003, 7)

Santiago aprovecha los recuerdos que se destapan a partir de las fotografías. Simula el monstruo que devora todo a su paso, dejando a la protagonista sin aliento. De hecho, es Santiago quien la orilla al intento de suicidio. También la obliga a casarse y, por él, la narradora se encuentra postrada en una cama de hospital. Se asoma a su interioridad y allí percibe a Santiago. Su cerebro es ahora el espacio simbólico del viaje. Ella lo recorre, sube, baja, vigila a Santiago, oye su cólera cuando le grita sollozando, implorando ante el doctor que la inyecta. Luego, en una situación de lucidez, como ella misma lo enuncia, nos muestra su lucha en la orografía cerebral:

Perpleja ante la lucidez, camino por la orilla. Colgados de arterias que sobresalen de las paredes, encuentro capullos con larvas de sueños apenas imaginados. Despedazo uno interrumpiendo la gestación. Adentro hay una plasta viscosa, con un par de ojos ciegos. Lo lanzo al fondo y pienso en lo que hubiera sido.

Debo darme prisa. No sé cuánto dure el efecto del sedante. Camino con cuidado, haciendo a un lado tejidos adiposos y trazos intrincados del torrente sanguíneo. Sigo el paraje abierto por donde Santiago hace sus recorridos para alimentar a sus criaturas. A la vuelta de un recodo encuentro el umbral de una gruta. (Ibid., 97)

Mientras que Meyer nos presenta tanto el viaje de la abuela como el de Mercedes en el exterior, Laurent Kullick hace que la protagonista realice un simbólico viaje cerebral, de lucha, contra Santiago, que la obliga a peregrinar entre sus arterias y recuerdos. Pero finalmente, el viaje que se volverá una recurrencia para que la metamorfosis se cumpla en las cuatro novelas abordadas, contiene desbordamientos hacia dentro y hacia fuera de las mujeres representadas.

El huésped, de Guadalupe Nettel, nos muestra la paulatina transformación de Ana, a partir de la presencia extraña de La Cosa, quien la va poseyendo y se va asociando a la muerte del hermano, así como a los misteriosos signos que tiempo después entiende:

Ahí estaba la hoja de libreta denunciando, como una pátina amarilla, los años transcurridos desde su muerte. El mensaje que había visto en su brazo consistía, lo supe en ese momento, en una sola palabra. La penúltima letra me resultó incomprensible, no venía en el alfabeto. ¿Qué podrá ser esto?, me pregunté mientras revisaba el libro en busca de una explicación. Pronto encontré que, para anunciar el uso de una mayúscula, había que llenar primero la segunda y la sexta casilla. Tal y como estaba en el papel, la mayúscula aparecía al final de la palabra. Lo leí en voz alta y comprendí que se trataba de mi nombre, pero de manera invertida, como en un espejo. (Nettel 2006, 111)

El desdoblamiento inicia mucho antes de que Ana tenga conciencia de ello, en la convivencia cotidiana con su hermano Diego y la vida familiar, pero Ana tendrá que pasar por varias pruebas en el mundo externo para darse cuenta de ello, como si su viaje al mundo siniestro de la ceguera fuera análogo al emprendido por el héroe en los cuentos populares analizados por Vladimir Propp o el aludido por Joseph Campbell. Todavía en su primera etapa, el cuerpo ominoso de la adolescencia se descubre frente al espejo y su figura escuálida le

confirma su metamorfosis:

En el espejo, mi cara se veía casi esquelética: dos pómulos salientes, irreconocibles, ocupaban el lugar de los cachetes que nunca volvería a tener. No era mi rostro ya, sino el del huésped. Mis manos crispadas, la forma de caminar, reflejaban ahora una torpeza pastosa, la lentitud de quien ha dormido muchas horas e intenta despabilarse de golpe. (Ibid., 124)

A la visión extraña del cuerpo, se añade la presencia inexplicable de otro ser que lo habita. Ana deja clara la presencia del huésped. “Al mismo tiempo descubría con asombro una sensualidad nueva. Mis caderas y mis pechos, antes totalmente pueriles, eran cada vez más prominentes, como si los dominara una voluntad ajena. Poco a poco, el territorio pasaba bajo su control” (Ibid., 124). De hecho, el mismo título de la obra abona al mundo de lo ominoso, si consideramos el sentido literal que conserva la palabra “huésped” (en tanto extranjero, enemigo), junto a la definición que podemos encontrar en nuestra cultura actual como el inquilino o amigo que alojamos en casa. Esta ambivalencia entre lo amigable y lo ajeno se revela en la carga de lo abominable que adquiere el huésped en el cuerpo de Ana.

La protagonista de Nettel va perdiendo la vista y se acerca al mundo siniestro de los ciegos. Aquí aparecen dos elementos propios de ese mundo borroso: la vista y el cuerpo. Los aspectos esquematizados que los proyectan van confirmando la visión de lo extraño que, si bien no llega al horror, confina a la protagonista en un círculo de auto-repulsión. A la par, Ana se relaciona con otros habitantes del mundo oscuro del instituto para ciegos, el metro y las calles habitadas en la noche o la madrugada por seres que infringen las normas sociales y la ley. Aquí también se combinan aspectos que vienen de lo exterior con elementos de la interioridad del personaje para colorear las circunstancias ominosas. La Cosa la induce a insertarse en esa vida doblemente marginal. Ana busca entender el mundo del que se sabe parte y que funge como una especie de refugio paradójico, pues la aceptan, pero la enfrentan a los límites de su identidad a medida que va reconociendo su desdoblamiento.

En *El animal sobre la piedra*, de Daniela Tarazona, la protagonista inicia su búsqueda a partir de la muerte de su madre y en la playa se da cuenta de su transformación. Desde el principio, la autora nos planta frente a lo insólito, estableciendo el primer pacto con lo siniestro: “Mi casa fue el territorio de un suceso extraordinario. Después de la muerte

de mi madre un gato de color gris entró en mi cuarto y orinó bajo mi cama” (Tarazona 2008, 11). Irma es un ser huidizo, invadida por miedos y sueños irracionales. Finalmente es internada y allí vive el embarazo y su extrañeza:

Ellos buscan en mí algo que me es imposible dar. Esta mañana, la enfermera me habló —una vez más, no pude entender el significado completo de lo que decía— pero sí reconocí dos palabras: placenta real. Ella dijo algo sobre eso. Pero la placenta no estaba en mí Yo había puesto un huevo y la placenta estaba dentro del huevo, rodeando a mi hija para protegerla. (Ibid., 168)

La protagonista de *El animal sobre la piedra* llega a este punto luego de que ha vivido un proceso de transformación, originado, igual que en los casos anteriores, por un viaje. En la playa, Irma contempla su cuerpo, lo reconoce como otro, se ve en el reptil. “Miro de nueva cuenta el pellejo, lo recojo con las dos manos, lo palpo. En la parte que cubría mi cabeza reconozco las cicatrices de la varicela que tuve en la frente; manoseo el pellejo porque quiero recordarlo con claridad. El pellejo es mi historia” (Ibid., 39). Esta estrategia de la metamorfosis viene de la fábula, de las leyendas, afirma Michel Serres. A través de los personajes que se transforman para luchar con la rigidez, la fábula se convierte en un aprendizaje. “Serres cree que las fábulas retratan cualidades corporales de potencias humanas a través del cuerpo animal y metamorfosis sensibles entre el hombre y el animal” (Cangi 2011, 10). Pero esto no es nada nuevo, es posible ubicar ese poder de transformación en los textos de Ovidio o en La Fontaine, quien “comienza su último libro con ‘Los compañeros de Ulises’ metamorfoseados en animales. Ellos no quieren volver a ser humanos, rechazan en ese gesto un carácter definitivo, una pasión fundadora que los distinguiría de sus hermanos, una identidad en la que los marineros perderían la magia multiforme” (Ibid., 11).

En Tarazona, el descubrimiento de sí en lo ominoso de la enfermedad lleva a la narradora a una situación de sobrecogimiento que toca la sensibilidad del lector no solo en el acto de la reconstrucción, sino en la actualización de la mujer como reptil. Irma tira a la basura lo envolvente de su cuerpo como si el pasado fuera esa piel de la memoria que duele desechar, pero que es preciso hacerlo. “Recojo el pellejo y lo llevo al basurero del baño. Lo miro allí, perdido para siempre, siento ganas de llorar porque no hay nadie a quien pueda contarle” (Ibid., 39). Pero los lectores sabemos que la nueva Irma tiene

habilidades que han aparecido con su transformación. La metamorfosis se convierte así en un resguardo para la sobrevivencia, si entendemos que esta no es definitiva ni total, pues como asegura Andrés Cangi, siguiendo a Serres: “el cuerpo escapa a cualquier representación estable y a cualquier identidad” (Ibid., 12).

La reconstrucción del cuerpo y la actualización de estos mundos ficcionales nos hacen ver, como dice Freud, que lo ominoso viene de fuera del sujeto y de su interioridad. La narradora de Tarazona no tiene el espejo frente a ella, ni cartas, ni fotografías, pero sí una especie de diario en donde anota lo que va pasando. Ella se ve en el pellejo, en sus despojos como una representación del pasado. En esa actitud reflexiva de sí, aflora lo extraño como parte de su interioridad que se revela.

CONCLUSIONES

Personajes que habitan el sueño, el encierro, el delirio, atmósferas comunes que marcan la transformación del cuerpo sea por desdoblamiento, desprendimiento o porque son habitadas por otro ser, son proyectados por las narradoras mexicanas contemporáneas. Los cuerpos habitados o despojados de su envoltura son abominables para los mismos personajes. Aunque lo único que tienen es su cuerpo, este resulta una apariencia, un punto frágil que rompe el equilibrio a la menor provocación. Lo importante, al final de cuentas, es la conciencia de su condición y búsqueda que aflora en las mujeres de estos mundos siniestros.

La metamorfosis y el cuerpo habitado se construyen como ideas sintéticas de un mundo concretizado gracias los diversos aspectos esquematizados que funcionan como marcadores de lo ominoso. El viaje, los recuerdos, diarios y fotografías sostienen la memoria de un sujeto nuevo que pone ante nuestros ojos el post-humanismo. Sujeto que es también sus borrosidades, sus contornos, aquello que lo desarticula.

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Biomorphic images of comparison in Yakut *Olonkho* and other Turkic epics of Siberia

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Abstract: The present article provides the results of a comparative analysis of biomorphic images of comparison; epic tales of the Turkic peoples served as the material for the analysis. The aim of the given research is to single out the general and special features of comparison implemented in the Yakut, Altai, Khakas and Shor epics. The novelty of this research lies in the fact that being a constituent part of comparison in the Turkic epic texts, biomorphisms have not been studied from the comparative point of view. The importance of the work is based on the necessity to conduct an in-depth comparative study of genealogically related Turkic epics on different poetic levels of the text structure; these findings will make a new contribution regarding the origin and formation of the Yakut *Olonkho*. Special focus is given to the structure of the comparative images embedded in the creative canvas of the analyzed epics. We also overview the special features of the traditional beliefs about animals and birds in the above-mentioned Turkic peoples' culture; these beliefs had an impact on the semantic structure of the comparative images. We also completed a thorough analysis of the comparative structure, which might potentially be "common" for all the cultures overviewed in the analysis. We further make assumptions on the presence of such transformations of the epic texts, as the cultural replacement of the image and a deactualization of the object of comparison.

Keywords: linguistic tool for epic imagery, comparison, biomorphic images, anthroponyms, zoonyms, ornithonyms

INTRODUCTION

The epic heritage as the genuine form of intangible verbal art is the main traditional heritage of the Altai, Khakas, Shor and Yakut peoples (i.e., the Turkic peoples living in Siberia and the Far Eastern part of the Russian Federation). Epic-telling traditions of the peoples, which have

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common long-established genealogical roots and common ancestry, continued to expand through the changing times and locations, social and cultural conditions, and they attained their unique features on different levels. Each kind of epic tale became a unique and wholesome masterpiece that withholds the historical memories of its peoples. The features of the Yakut *Olonkho* are significantly unique as this epic tale genre “detached itself” from the unified Turkic-Mongolic world of art approximately in the middle of the 8th century AD (Ivanov 2013, 54; 2016, 26).

Such aspects as the place that the Yakut *Olonkho* holds and the role that it plays in the system of Turkic-Mongolic epic tales have all been studied previously in the prime of the Russian folklore studies as a branch of the academic science (in the second half of the 19th century) in the research work conducted and written by V.M. Zhirmunsky (1974), E.M. Meletinsky (1978), B.N. Putilov (1972) et al. As for the studies of epic texts in Yakutia, the foundations for holding comparative studies of *Olonkho* and other Turkic epic tales were laid in the 1960-1970s by I.V. Pukhov who was the first scholar to justify the fact that *Olonkho* originated from the southern areas I.V. Pukhov also conducted a number of comparative studies on the plots, images, and expressive means and stylistic devices featured in the epic tales (2004a, 2004b). The key ideas presented in his research studies were quoted in the research conducted by the successive generations of epic studies scholars (Emelyanov 1980; Burtsev 1998; Nikiforov 2010; Ivanov 2013, 2016; et al.); the research ideas established by I.V. Pukhov are further expanded in the modern-day studies held by contemporary experts in *Olonkho* studies and linguistic folklore studies (Gabysheva 2009; Danilova 2008; Koryakina 2017; Borisov 2017; et al.). Some preliminary results of comparative studies have been presented by a range of scholars specializing in other Turkic epic tales – the Altai folklore researchers S.S. Surazakov (1985), T.M. Sadalova (2018); Khakas researchers I.I. Butanaeva & V.Y. Butanaev (2001), V.E. Mainogasheva (2015), N.S. Chistobaeva (2015); the Shor epic tale researchers – N.P. Dyrenkova (1940), D.A. Fyunk (2003); et al. A considerable contribution was made by a Turkic languages and literature expert K. Reichl in his research work *Turkic Oral Epic Poetry: Tradition, Forms, Poetic Structure* (2008); and in an experimental edition by E.N. Kuzmina titled *A Guide to the Typical Locations of the Heroic Epics of the Peoples of Siberia (the Altai, Buryat, Tyva, Khakas, Shor and Yakut people)* (2005), etc.

Despite the existing scientific research findings that were discovered half a century ago, the “theoretical studies on general Turkic epics” need to be updated with new facts and argumentations. Naturally, there is no possibility to determine which of the epics has retained the initial ideas, content and images of the “ancient Turkic” epic text, however, distinguishing the general and unique features of these epics is one of the key aspects of the comparative study as well as to determine their general and culture-specific features. In an attempt to do so, we base our research findings on the theoretical principles established by I.V. Pukhov, who states that “the relatively accurate details regarding the common genetic features of the Altai-Sayan and Yakut peoples epic texts could be retrieved in the following aspects: [...] b) a similar range of descriptive, characterizing and illustrative mechanisms; c) a similarity in specific details” (2004a, 290).

The aim of this article is to single out the general and specific images of comparison in the texts of *Olonkho* and other Turkic epics of Siberia. The topics of our research are the biomorphic images of comparison, i.e., the images of living beings of the world surroundings (humans, animals, birds, fish, insects, etc.) compared to other objects. The research is based on the written examples of epic texts that were published with a parallel text of word-by-word translation into Russian (with the exception of the Yakut *olonkho*). The main texts analyzed in this research are the best examples of the traditional epics in the scope of our study: the Yakut epic *Khaan Dzahgystay* (*KhDz*) recorded in 1887; the Altai epic *Maaday-Kara* (*MK*) recorded in 1978; the Khakas epic *Ay-Khuuchin* (*AKh*) recorded in 1987 and the Shor epic *Altyn Syryk* (*AS*) recorded in 1967. In order for the results of the research to be more objective, we will also bring examples from epic texts.

RESEARCH METHODS

The predominant methods implemented in the given research were the descriptive method and the method of comparative analysis; these methods allow distinguishing the general and specific features of comparison in the genealogically related epics. In the initial stage of our study, a list of comparative constructions was created using the continuous selection method; this list served as specific research material in the consecutive stages of the study. The images of comparison used in each type of epic text were categorized using the thematic classification method and subdividing them into groups and

subgroups. Quantitative figures displaying how frequently the comparative constructions used as well as the correlation of each group/subgroup in percentages were singled out using the method of static analysis. The special features of specific images of comparison and their functions were singled out by incorporating the methods of a semantic or contextual analysis. In the article the examples from epics are given in the original language with a word-by-word translation of the article's author.

RESULTS AND DISCUSSION

The image of comparison is a component of the comparative structure, the element which is compared with the object. "Using images helps to discover a new mythological world created in the epic" (Lvova 2019, 132). Images of comparison are never chosen spontaneously or approximately; the storyteller and the listeners are normally well-informed of these images and their components reflect real-life aspects in which the people (the representative of a certain cultural epic) live.

Images of comparison used in the epics can be subdivided into six main thematic groups. The quantitative indicators (percentages) of these groups in the epics considered are as follows: *Nature facts*: KhDz (Yakut) – 27%, AKh (Khakas) – 27%, MK (Altai) – 61% and AS (Shor) – 40,5%; *Artefacts*: KhDz – 27%, AKh – 8,5%, MK – 7%, AS – 25,5%; *Biomorphisms and somatisms*: KhDz – 39%, AKh – 47,5%, MK – 21%, AS – 23,5%; *Actions*: KhDz – 4%, AKh – 10%, MK – 1%, AS – 6,5%; *Metals and others materials*: KhDz – 3%, AKh – 5%, MK – 9%, AS – 4%; *Abstract notions*: KhDz – 0, AKh – 2%, MK – 0,6%, AS – 0.

Images can be general (those used in all the epic tales) or individual for a particular epic tale. The general images are universal and particular for all the peoples of the world: celestial bodies, natural phenomena, anthropomorphic somatisms, etc. The individual images are those created in particular geographical locations, climate, domestic and cultural conditions, etc. Along with artefacts, the latter group of images includes a great number of biomorphic images. Biomorphisms, in particular, are subdivided into three main subgroups of anthroponyms, zoonyms, and ornithonyms. In addition to these, there are also fish, amphibians, and insects. Images of comparison that are based on the inhabitants of the animal world can reflect the fauna inhabiting the native land from which the epic originates. Among all

the anthropomorphic images, the most typical ones in the context of the traditional epic are images-ethnonyms and mythological images.

BIOMORPHIC IMAGES OF COMPARISON AND THEIR STRUCTURE

In total, there were 65 biomorphic images revealed in the text of the Yakut epic out of which 23 were anthroponyms, 10 wild and 15 domestic animal images, 15 ornithonyms as well as a frog and mosquitoes. More than a third of the images are not biomorphisms proper, but somatisms. There was a range of universal images-somatism such as the human fist and various internal organs (liver, joints, tendons, abdomen fat) and animal and bird bones (blade, occipital bone, parietal bone, the nose bone and jawbone), which are used to come one object to another in terms of their shape and size.

Anthropomorphic images are used in *Olonkho* quite frequently and conventionally. For instance, a pole with branches that served as a kind of clothes rack for various things and was placed in a bogatyr's homestead is depicted through an association with a young woman, who is holding a crane that has lost its feathers and is trying to fly away. The zoonym images are subdivided into domestic and wild zoonyms. The images of domestic animals reflect the culture of horse-breeding and animal-herding as a traditional form of farming among the Yakut people. Images of horses are widely used in the epic predominantly due to the sacred meaning of a horse in the Yakut culture, which is also common for other Turkic peoples. There is always a large variety of the forest life zoonyms and ornithonyms used in any tales of the *Olonkho* epic. They are images that reflect the areal (local) features of the Yakut *Olonkho*. *Olonkho* tellers use images of those forest inhabitants, birds, fish and insects and the like which are well-known among the listeners. Due to the fact that Yakutia is known for its vast territory, which covers the taiga and tundra, mountains and other landscapes, comparisons of particular *Olonkho* tales can depict the fauna of one particular regional zone of Yakutia. In the context of our research, the *Olonkho Khaan Dzargystay* refers to the epic tradition of the Verkhoyansk region – a northern region of Yakutia. This particular *Olonkho* mentions images of foxes, elks, lynxes, ermines, Siberian cranes, cranes, curlews, scoters, and partridges. Generally, incorporating images of reindeer, sables, hares, squirrels, and various kinds of forest animals and water birds, as well as ravens, eagles, swans, diver birds, and redpolls is typical for Yakut *Olonkho*,

however, these images were not detected in the *Olonkho Khaan Dzargystay*. Particularly popular are the images of water birds of the duck family – the scoter, the northern pintail, the mallard, the garrot, the smew, the Siberian bean goose, etc. It is also worth mentioning that another special feature of the images of comparison in the Yakut *Olonkho* is using the subgroup of ichthionymic images that is not used in other epics. Thus, fish are a popular topic that is thoroughly expanded in the *Olonkho Keter Mulgun*, in which there are images of burbot, herring, minnow, and Siberian white salmon. The text of this *Olonkho* was recorded in the Momsy region, where fishing is an integral part of living. Interestingly, *Olonkho* contains the image of a lion which inhabits the Yakutian forest. Examples indicate that the semantic structure of this image is equivalent to its variations in the other Turkic epics: in a state of anger, the bogatyr growls like a lion.

The analysis of the *Khakas epic* revealed 33 biomorphic images; this number includes 9 somatisms, 5 anthroponyms, 6 wild and 11 domestic animals, 9 ornithonyms, an image of a fly and an ant. In this epic, a third of the biomorphic images is depicted and incorporated in terms of the sounds they make and the voice they possess. For instance, the main female character of the epic cries from grief like a Siberian red deer and like an elk, moans like a spring coucoubird and laughs like a horse, but when it is overcome with anger, it roars like a bear and growls like a lion. Apart from the traditional horse images, this Khakas epic also portrays images of a dog; these images are compared to the way a bogatyr cries as if he is howling, or to a bogatyr-girl who is very hungry and eats like a dog, or with two warriors who attack a vicious enemy together. Compared to the Yakut image of a dog, which is used only once to describe an antagonist, the Khakas epic uses this image as a semantically neutral one and it is used in descriptions of protagonists. The following are typical images for comparison for this particular epic: a vicious khan, a camel, a mythological Khan-Kiret as well as the blood of cattle.

The analysis of the *Altai epic* revealed that biomorphisms are the second most frequently incorporated image of comparison, while nature facts are the most commonly used images of comparison. There are totally 33 such images of comparison, 6 of which are somatisms: 7 anthroponyms, 5 wild and 9 domestic animals, 9 ornithonyms, as well as snakes, frogs and gnats. The significant differentiating feature of the Altai epic in terms of its images of comparison is the implementation of the images of animals and birds based on the association with the

sounds they make to portray the voice, speech and sound features used by various characters. Such images are the roar of a bear, the squeaking of the roe deer calf, the screeching of a young three-year-old horse, the laughter of a colt, the mooing of a cow, the barking of a dog, the yelping of a puppy, the whistling of a mouse-hare, the hooting of an eagle-owl, the rattling of a magpie, and the chirping of a sparrow. The images of comparison typical for the Altai epic are: boars that are compared to the warriors of the Lower World; a stag, a mouse-hare, an eagle-owl, and a sparrow, the voices and the sounds of which are used to give a voice/sound characteristic to the characters in the state of anger, fear, or pain; and the last typical image is the “heart” somatism that is used to describe the yurt dwelling.

The analysis of the *Shor epic* revealed 11 biomorphic images, including 3 somatisms, which accounts for 23.5% of the total number of images: 5 anthroponyms, 4 domestic animals, and 2 ornithonyms. This epic contains a prevailing number of anthropomorphic images. Four out of five anthroponyms are incorporated to give a description of the characters. Particularly interesting are such comparisons as “a bogatyr who is the likes of a true bogatyr”, “they shouted like people shooting out [words]”, all of which are used to express certain types of human qualities by singling out the positive features over the other tribemates. The images of two domestic animals (a goat and a horse) and regular human speech are used to describe bellowing voices during a battle between two opponents and the bogatyr’s speech. The images of a goat and a bat are typically used for comparison in the *Shor epic*.

GENERAL IMAGES OF COMPARISON AND THEIR CULTURAL CORRESPONDENCES

Among the anthropomorphic images of comparison, there is a distinctive group of somatism images of the “big finger”. In the analyzed epic texts, this image is used to express the size of the embryo/fetus/baby: *Khakass*: *Иргек пазындаг пала үчүн / Изиргенерге чарабас* [AKh: 234] ‘Because of a child the size of a big finger / One should not feel despair’; *Shor*: *Эргек пажы шен эр палазы / Чайан непаар...* [AS: 336] ‘A boy the size of a big finger / [You shall] Create...’; *Altai*: *Эргекчеде энтешкен...* [KA: 396] ‘Engaged when we were the size of a big finger...’; *Yakut*: *Дьахтар тарҕатын иһигэр / Сутурук саҕа уол оҕо...* [KhDz: 66] ‘In the woman’s womb / A baby boy the size of a fist...’.

The most distinctive features in the examples given above are the versions of the Khakas and Shor epics on which there is an expressive means of a litotes being used. The example of the Altai epic is selected from another epic text material titled *Kan-Altyn*; in this epic, the embryos inside mothers' wombs are compared to a big finger; these embryos resemble the not-yet-born but already engaged heroes of the epic. In the Altai epic, the image of a big finger is also used to describe the size of a birth mark (MK, 269), a piece of meat (food) (OB, 285), and pieces of flesh, which the rivals tear out of each other during a bloody battle (KA, 351). In the Yakut *Olonkho*, the size of the fetus in a mother's womb is expressed using a different and much larger somatism image – a fist. This might be connected with the fact that the ancient Yakut people did not consider the baby as a person for quite an extensive period even after it was born, due to the fact that the toddler was too vulnerable and could be “taken away” by the evil spirits at any moment. The complexity of such traditional beliefs and their representations in Yakut culture is sometimes explained by “the problem of surviving in extreme climatic conditions” (Sapalova 2010, 75).

Possibly, in the course of time, there was a semantic shift in the understanding of the terms “embryo/fetus/baby” and the image of the big finger became too simple to associate it with this phenomenon and, as a result, it was replaced by a similar one, but a more specific and “reliable” image. The image of the big finger was distinguished only in three *Olonkho* texts in which there are the following objects of comparison: a copper idol on the shaman-girls clothes, which shrunk to the size of a big finger during her chanting (MB, 216); a wall-eye on the eye of the dweller of the Upper World the size of a half of big finger (MB, 368); perhaps, there is a minimal superiority over the opponent (DBr, 233); as well as the anvil of the great blacksmith, which is compared to the appearance of a big finger with crackled skin (KhDz, 177).

The basic features common for all four analyzed texts are the horse images, which are universal in their concept. In the majority of cases, the image of a horse is used for sound imitation: in all four analyzed texts, there is a comparative construction “*to laugh like a horse*”. In addition, the Khakas epic contains the following comparisons: a wolf is compared (in size) to a galloping horse; the cuckoo birds are compared to a horse head and the saddlebacks are compared to a horse's back. In the Altai epic, in order to create two-leveled parallel

comparison constructions, the images of horse are used, which differ in the age – before it rushes forward, the *bogatyr* horse laughs like a year-old stag and screeches like a three-year-old stag. The greatest variety of horse images is seen in the Yakut epic; these images include: a mature stag, a mare, a young stag, the fur growing on a particular part of a horse's body and of a particular color and many other features. The *Olonkho* sometimes contain images of bones or internal organs of a male/female horse of a particular age and color to depict various objects of comparison. For instance, a cross-shaped handle of a tambourine used by a shaman-girl is depicted in the following way: *aghystaakh atyyr sylgy khaangsaaryn unguoghun kurduk* (KhDz, 43) - lit. 'similarly to a nose bone of an eight-year-old stag'. The function of this nose bone image in this comparison is to depict the shape of the cross-shaped handle. If you look at a horse skull from the top view, it can be seen that the nose bone consists of two extended parts linked together with an intranasal seam¹ and in this state it resembles the branches of a cross-shaped handle. The fact that the nose bone belongs to an eight-year-old stag, and not just any ordinary horse, makes the cross-shaped element to look impressive in size. Therefore, additional qualities that the images of comparison possess also play their role in the comparison.

Among the horse images there is a image of a horse head which stands alone in the scope of all the images; this image is presented in all the four analyzed epics. There is a complete similarity that was detected in the Altai, Khakas and Shor epics: *Altai*: *Јети үйелү мөңкү терек бу бажында / Эки түңей ат бажынча алтын күү к ...* [МК: 68] 'At the top of the seven-ringed eternal poplar / Two identical, the size of a horse head, there were golden cuckoo birds...'; *Khakas*: *Пай хазыңның пазында / Ат пазындаг алтын көөк ...* [AKh: 194] 'At the top of the sacred birch-tree / There was a golden cuckoo bird the size of horse head...'; *Shor*: *Қазың паиштарында / Ат пажынча / Алтын көөктер қағыш- чөрча* [KS: 118] 'At the top of the birch / The size of a horse head / Cuckoo birds were chirping'.

In the examples from the three epics given above, we can see that the cuckoo bird is especially cherished in the Altai culture (Golikova 2015, 74), Khakas culture (Saaya and Elaev 2019, 221), Shor culture (Chudoyakov and Nazarenko 1998, 441); these golden birds sit at the top of a sacred tree. The foundation for comparing the cuckoo bird to a

¹ Horse skull from the top view; <http://studvet.ru/anatomiya-loshadi-skelet-golovy-cherep/> [accessed February 11, 2020]. (In Russ.).

horse head is the close similarity in shape and in the exaggeration of the size of the compared object. In the Yakut *Olonkho*, such a comparison was not detected; no particular birds are mentioned in the plot description of the world tree. At the same time, the cuckoo bird is also a sacred and totem creature in Yakut culture; however, it is used predominantly as a negative symbol: being “a shaman bird”, the cuckoo bird is depicted as a creature that scares with its magic qualities; there are various beliefs according to which the cuckoo bird brings sorrow and troubles (Kupriyanova 2011, 25). It is quite possible that such frightening representation of a cuckoo bird made it necessary to avoid expanding this image in describing the wonderful and sacred tree; this led to the complete deactualization of this image in this type of place in the epic. The image of a horse head, on the contrary, is a popular image of comparison, with the help of which the size of any object is exaggerated, for instance, a fire-striker (KM, 25), a bogatyr’s fist (DBr, 76-77), and sometimes an abstract notion, such as happiness (KM, 82). In the analyzed *Olonkho* text *Khaan Dzhangystay*, this image is traditionally used to describe the bogatyr’s fire-striker: *Allaakh at bahyn sagha / Ala chokuurdaan khatattakh* (KhDz, 16) - lit. ‘The size of a fast horse head / a colorful and flint fire-striker he possesses’.

The image of a horse in the analyzed epics is relatively the same in its representation; however, among the images, we also carried out a general comparison analysis. It includes comparisons of a stone to a cow, which was found in the Yakut, Khakas and Shor epics: *Khakass*: *Инек улиндаг хара тастың...* [AKh: 248] ‘To the large stone the size of a cow...’; *Shor*: *Нек шени таиш...* [AS: 372] ‘A stone the size of a cow...’; *Yakut*: *Сытар анах саҕа / Хара таас...* [DB: 55] ‘The size of lying cow / A black stone...’.

This comparison was not indicated in the analyzed Altai epic text; in this particular epic text, the image of a horse is used to create sound imitation: “moos like a cow”. In the Yakut epic tradition, this comparison is widely used, the following example from another *Olonkho* text *Duguya Bege* recorded in 1940 in the Oimyakon region of Yakutia serves as an illustration to this feature. Unlike the Khakas and Shor versions in which the object of comparison is a simple stone just mentioned along the way in the course of various actions, the “black stone” in the Yakut epic is almost always equipped with magic properties (Lvova 2020, 208). In addition, the Yakut *Olonkho* depicts various transformations of this image, for instance, the zoonym image

turns into a somatism: Sytar ynakh khannyn *sagha khara taahy* (KM, 96) lit. ‘A black stone the size of *a plain tripe of a lying cow*’. In this example, the image of a cow is replaced with the image *ynakh khanna* ‘the plain tripe of a cow’, i.e., “a large section of the cow abdomen”. Variations of this set comparison are quite frequently used in all the Yakut *Olonkho* tales.

As for the images of forest animals, the commonly used ones are the images of a bear and a wolf. The image of a bear in the analyzed epics is used to describe the vicious exclamations of the main characters and their rivals; this principle is used in all the analyzed epics except for the Shor epic. Wolves are compared to negative images: in the Altai epic, the bogatyr of the Lower World are compared to wolves; in the Yakut *Olonkho*, tree stubs in the Lower World are compared with the wolves, too.

Birds are one of the most popular images of comparison in epics. In the Altai and Khakas epics, there is a frequent usage of comparison depicting the speed of a galloping bogatyr horse; this comparison is achieved by comparing the horse to a flying bird. Also, among the types of birds, the most frequently incorporated images are those of ravens, cuckoo birds, sea-gulls and swallows. The image of such totem birds as ravens used for comparison to negative characters was detected in the Altai and Yakut epics. The image of a cuckoo bird in the Khakas epic helps to portray the sorrow of the main female character, as for the Yakut *Olonkho* the same image is used to compare it with the ears of the bogatyr horse. It is known that the Altai people believe the cuckoo bird to be “a martyress bird” (according to one legend²) and this brings it close to the semantic image implemented in the Khakas epic. The image of the cuckoo bird mentioned earlier could have possibly become the reason for which this image of “a shaman bird” is not compared to humans in the Yakut *Olonkho*; this way, the human being described in the plot is protected from the possible dangers. However, this does not hold true for the other images presented in *Olonkho*, for example, the image of a horse. The foundation for the comparison of horse ear with a row of cuckoo birds perched together on a branch is the belief in the bird’s ability to predict the future (it is perceived as a psychic bird). Thus, the raven and the cuckoo bird, being the images of comparison in the analyzed epics, perform a special semantic function and are used for comparison to

² The Legend about cuckoo bird; <http://myaltai.ru/culture/legendy-zhivotnye> [accessed April 17, 2020]. (In Russ.).

specific characters. Moreover, birds are often compared in terms of their colors and shades. For instance, the positive characters' hair color is described by contrasting it with the bird colors, i.e., dark or grey hair. Thus, in the Altai epic, the hair of the main character's parents was like "the feather of a raven" when they were young, and when his parents grew old, the hair turned grey as if covered with "a fog". In the Shor epic, there are some instances of comparing the grey hair of the old people with a sea-gull and with the fur hair of a white horse in the Yakut *Olonkho*.

The images of swallows in the Altai and Khakas epics have a common feature, describing a large group of peoples: *Altai*: *Карлагаашты ар албаты / Баатырды мактап айдын турды* [МК: 245] 'Countless, like a flock of swallows, group of peoples / who praised the bogatyr'; *Khakas*: *Халых, аймах чон / Харлыгас чили хайназыбысхан* [AKh: 158] 'Different kinds of peoples / Like the swallows lurked around'.

The image of the swallow is used in the Yakut *Olonkho* for comparison but it performs different functions, i.e., it is used to depict a black and small object or to illustrate a sound imitation, etc. The image was relatively close in terms of its semantics in just one *Olonkho* text, in which swallows are compared to a character that sheds many tears (DB, 69). If we take into account the fact that swallows are considered migrating birds in Yakutia, and a certain type of these birds is even listed in the Book of Endangered Species of the region (Alekshev & Solomonov & Tyaptirgyanov 2003, 122), then we can say for certain that there are not as widely represented in Yakutia as in the southern parts of the Altai region, in Khakasia and Mountain Shoriya (the southern part of the Kemerovskaya region). For these reasons, the absence of the swallow as an image in the description of a group of peoples in *Olonkho* is logically predetermined. Instead of the swallow, this role in Yakut *Olonkho* is played by a different image, i.e. swarms of mosquitoes.

Another point worth mentioning is that there is an interesting image of comparison that is widely used in Yakut *Olonkho* and that has an analogy in the Shor epic text:

Yakut: *Ити киһи ити атын үрдүгэр / Хадьдьаайыттан көппүт / Хара улар курдук / Хатана түстэ* [SuDb: 72] 'This person to his horse / Which sprang up from the spring thawing trail / Similar to a *black capercaillie* / Leaned, clinging on tightly'; *Shor*: *Алтын*

чаллыг ак кыр атка / Чарганат шени чапишына түйүтү [AS: 428]
 ‘To the golden-maned grey-white horse / Similar to a *bat* leaned to’.

These comparisons illustrate how the bogatyr saddles his horse. In this case, the image of comparison is implemented using various ornithonyms – a black capercaillie and a bat, their function, however, along with the object of comparison is a general one. The Yakut comparison brought as an example above is not only a fragment of a four-leveled parallelism structure in which there are additional image of comparison – the female capercaillie, the black grouse, and the snow-bunting. The *Olonkho* also contains a great number of variations of such comparison; however, the main and most likely the initial comparison is that of a capercaillie. Apart from the fact that they belong to the bird species, the capercaillie and the bat are similar in feather color and in the “unexpected manner” of their appearing in the plot.

This gives us reasons to suppose that the comparisons used in the two epics mentioned in the example above are of a common origin, i.e., they are variants of one and the same comparison. Quite possibly, the Shor epic managed to retain an earlier version and the comparison used in *Olonkho* is a transformed version in which the initial image was replaced with an image of a bird representing the fauna of the area that served as the new homeland for the Yakut people. To support this hypothesis, it is necessary to single out the different versions of this comparison in other Turkic epic texts as well, which is something we have yet to achieve.

Apart from animals and birds, there are also general features of a snake and a frog that are featured in all the four epic texts. However, the objects of these comparisons are diverse; the only unifying aspect is that these animals are used to give a negative characteristic: in the Altai epic, they are compared to the warriors of the Khan of the Lower World and to a woman-monster (MK, 331, 429); in the Khakas epic, the woman monster has froglike slanted eyes, she wears a belt which resembles a snake; and the woman-monster herself rattles like a snake (A, 480, 492); as for the Yakut *Olonkho*, it is the breasts of the woman-monster are compared to frogs who shed their skin (KhDz, 123); traditionally, a woman-monster and the long tongue of a monster are compared with a snake.

CONCLUSION

As a result of the comparative analysis of the Yakut, Altai, Khakas, and Shor epics, we have discovered that the biomorphic images of comparison are most commonly used in the Khakas and Yakut epics, while the Altai and Shor epics prefer to use image of nature facts. The components of the biomorphic images of comparison in the Altai, Khakas and Yakut epics are variously represented; this can be seen in the variety of images including insects, snakes, frogs, mythical birds, etc. that are not a part of the main subgroups. In addition, the images of horses are widely used in all the three epics.

Each of the epics contains specific images of comparison, which cannot be traced in the epic texts of the peoples belonging to the same genealogical group. In this respect, the Yakut *Olonkho* is marked by a range of images containing types of birds of pheasant, duck, crane, and sandpiper bird families; animals that only inhabit the northern forests, and various kinds of fish presented as a separate subtype of images. The genealogically related Turkic epics have common images of horses, cows, bears, wolves, ravens, cuckoo birds, sea-gulls, swallows, snakes and frogs.

The most valuable result of the research are the 5 examples that were singled out and possibly being variations of the initial comparisons: 1) embryo/fetus/baby compared to the somatism of a “big finger”; 2) the golden cuckoo bird compared to a horse head; 3) a black stone compared with a cow; 4) numerous peoples compared with a flock of swallows; 5) a bogatyr who quickly saddles his horse compared to a bat/capercaillie.

In terms of their identity (frequency) of the singled-out comparison images, the closest correspondences were among the Altai, Khakas and Shor epics. In different Yakut epics, apart from the comparison of a cow to a stone, there are also transformations such as an image replacement and a deactualization of the object of comparison.

Thus, we can conclude that in the course of its development, the Yakut epic has significantly enriched its fictional content, mainly, it contributed fresh and new images from the fauna of its “new homeland” in Yakutia, while doing so, it also went through a number of transformations in the use of comparative constructions, and yet retained some of the previously established elements of comparison.

ACKNOWLEDGMENTS: This research has been conducted as part of the scientific-research project NEFU “Heroic Epics of the Turkic-Mongolian peoples of Eurasia: Problems and Perspectives of Comparative Study”.

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Humour and anticolonial discourse in the early novels of R. K. Narayan

Dhananjay Tripathi and Bhaskar Chettri*

Abstract: The paper explores the use of humour as a literary device to protest, criticize and reject the ruling class and its culture in the early novels of R. K. Narayan. He, generally labeled as an apolitical writer, maintains the equilibrium between tacit criticism of the colonial system and the projection of Indian values, thereby building a counter narrative against the British hegemony with his subversive humour. His lighthearted humour is overtly charged and politically loaded with strong anticolonial arguments that open new vistas and presents humour as a literary weapon. R. K. Narayan appears naive and is engaged in the apparent projection of Indianness, but behind the veil of simplicity, his writing emerges as a strong medium of criticism.

Keywords: humour, postcolonialism, anticolonial, culture, character, identity

Humour is commonly approached as an apolitical antidote to seriousness. The question of the seriousness of fun and the funniness of serious have conventionally been perceived as semantic paradoxes, although if we closely parse the content of humour, it relatively often proves to be embedded in social reality, and is often highly politically charged. (Ridanpaa 2014, 711-712)

Humour in its nuanced form transcends genre, time, and geographical territories to mark its presence in literature, be it Dante, John Milton or J. K. Rowling. As humour creates the ambience of pleasure and amuses everyone, literary critics until recently have even believed that a work of art which “evokes innocent laughter lacks intellectual appeal” (Mtumane 2001, 433). This assumption is a constraint to the wider significance of the theory of humour and its applications when there are works like *The Rape of the Lock* (1712), *Tom Jones* (1749) and *The Importance of Being Earnest* (1895) of varied implications and of high repute. Sigmund Freud promulgated the dimensions of

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humour with his popular work, *Jokes and their Relation to the Unconscious* (1905) and the credit for unearthing the sociological, therapeutic, and biological value of humour must be given to the thinkers like Immanuel Kant, Soren Kierkegaard and Jacques Lacan. Literary criticisms, of late has highlighted the hitherto unnoticed implications of humour arising in the popular works of fiction as a postcolonial device to overpower the Other, the marginal and the subaltern.

The paper discusses the early novels of R. K. Narayan (1906-2001), who is generally labeled as a regional writer for his creation of the fictional town Malgudi, which in many ways, is the microcosm of India engulfed with nationalism, Hinduism, ethnocentrism and nativism. The paper articulates that beneath the shadow of pan Indian culture, he maintains the equilibrium between tacit criticism of the colonial system and the projection of Indianness, and thereby successfully builds a counter narrative against the British hegemony. His artistic approach bears close affinity to that of Rindappa, where humour is used “both as a rhetoric device and as an outlook, in the process of fixing, organizing, representing and reasoning their personal experiences as well as in identity perceptions” (Rindappa 2014, 712). Narayan’s humour paves a new space for the marginalized and narrates their being different with the ones placed at the center, in the manner pronounced by Muchiri (2015, 769), “humour offers marginalized population an opportunity to voice their discontent and to challenge prejudice”.

The seriousness of the arguments placed in humour is lightened by the laughter that emerges out of it but there is high seriousness missed by many in the works of Narayan. The writer praised thoroughly for his projection of Indian middle class society with Hindu life style and values often softens his anticolonial arguments making it acceptable, subtle and long lasting through humour. Multitudes of critics are of identical opinion on the implications of R. K. Narayan’s work. Majority of them including V. S. Naipaul and Uma Parameswaran are critical pleading the apolitical stand and circular movements in the plot. Ghai mentions, “Narayan’s art is too undeliberate and too much uncritical” (Ghai 1975, 34). Further Aikant comments, “he remains detached from the raging social and political issues and dilemmas of his times and seems committed to his artistic vision alone” (Aikant 2007, 99). H. M. Williams says, “Where Anand is an angry protestor, a satirist, and a revolutionary author of tragic or mere tragic coolie and

untouchable, Narayan is essentially a humourous writer” (Williams 1976, 49).

Narayan uses the English language to suit his own Indian perception and to address new sensibilities, thereby humour emerges as a natural offshoot of his writing. “In his (Narayan) case, unlike that of Desani, Raja Rao, or Rushdie, it is not the language or the art of storytelling that bears the imprint of traditional cultures, but his vision, his attitude to social and personal crises” (Dissanayake 1985, 235). This unique technique has camouflaged and provided a literary veil to some of the serious issues dealt by the author. It is a fact, missed by most of Narayan’s critics, that he projects all dominant social and cultural problems, under the garb of humour and irony which enables him to show the incoherent inconsistencies, weaknesses, evil and goodness of human nature altogether and the oscillation of human consciousness between the two perennial sides (good and evil). Unlike his contemporaries, he never tries to be didactic or moralist in his writings. Analyzing the use of his humour, William Walsh says: “tracts of human experiences are looked at with that kind of humour in which jokes are also a series of moral insights. This explains why R. K. Narayan’s humour is not satirical but ironical always” (Walsh 1973, 47). Narayan’s humour is a direct result of the intellectual analysis of inherent contradictions in human nature. It ensues from the observations of human weakness, follies and foibles where his characters “are a comic blend of virtue and weakness” (Venkatachari 1970, 74) but are always seeking a positive philosophy of life. There is a lack of forceful ridiculing, farce, mockery and sardonicism in his writings but it does not mean that his writings are devoid of critical humour. “Narayan’s novels treat of the subtle realities of the common man, be he a student, a teacher, a financial expert, a painter, a champion of emancipation or a guide” (Ibid, 73) and presents it through wisecracks, loaded with multiple meanings.

Narayan always avoids character assassination, vulgarity or caricature, in order to make his writings joyful experience for his readers. He preferred to rely on indirect and covert projections of acrid and sensitive issues under the garb of subtle humour. Idiosyncrasies of major and minor characters, ironical situations, situational comedies, and unusual circumstances arising due to generation gap, educational and cultural differences are the immediate sources of Narayan’s humour. As Helen Tiffin mentions,

It is not just the experience of other worlds that makes post-colonial literature fundamentally different from that of the European, but the double vision inherent in the use of an alien language to express these worlds, and the concomitant perceptions of the political implications of the act. (Tiffin 1984, 26)

The attempt of anticipatory resistance to colonial rule, thereby addressing national values is witnessed from the very first novel of Narayan, *Swami and Friends* (1935). This novel introduced one aspect of the kind of humour that has made Narayan famous: the humour of the world as seen by little children” (Nazareth 1965, 121). Narayan has attempted colonial resistance through the young protagonist’s reactions, filled with humour. The novel is a “textbook example of how empire time operates in colonial texts as an imposed order that is in tension with local or native time but in a way that does not necessarily anticipate a resistant version of the future” (Barnsley 2014, 732). However, the anticolonial remarks remained unnoticed due to dominant innocent humour associated with children’s behavior. This method of critiquing colonial values and cultural hegemony through the young protagonist is followed even in his next novel *The Bachelor of Arts* (1937). The novel has a simple storyline and “Narayan presents his character as comic in the blindness of their egoism; and yet as never so small that one cannot feel sympathy for them” (Nazereth 1965, 125). Narayan’s next novel *The English Teacher* (1945) is replete with humour arising from the major protagonist Krishna’s reaction to the colonial ideas and the effects it has on his personality.

Narayan’s humour appears unique and strange to fiction, therefore charges are often made against him of being frivolous in approach. It hints at his comical yet serious bent of mind that is unique and not found in other fiction. Almost every humorous expression in his work is tinged with seriousness usually unexpected in other works of fiction. His humour in the early novels may appear very light hearted in tone but it brings to light his knack of exploring the innate tendency of man to barge into the arena of oscillation between appearance and reality. This is why Hatfield mentions, “When words are humorously important, it is rather that they reveal something about the speaker than that they are verbally comic” (Hatfield 1979, 103). One can notice the exaggeration in Swami’s speech wherein he describes his fellow student Shankar that brings chuckles on reader’s face.

There was a belief among the section of the boys that if only he started cross-examining the teachers the teachers would be nowhere [...]. He knew all the rivers, mountains and countries in the world. He could repeat History in his sleep; Grammar was a child's play for him. (Narayan 2006a, 7)

The discussion of the principle Mr. Brown and Krishna regarding the significance of spelling in English language in *The English Teacher* is one such similar instance. The principal was very serious and said that it is a blunder even for Mathematics teacher to commit mistake in spelling, upon which Krishna says, "...the English department existed solely for dotting the i's and crossing the t's" (Narayan 2009, 7). Krishna voices angst against colonial rule and appears to be justifiable when he undermines the English language, which he has been teaching simply because it is subjugating his Indianness.

Humour generally has a tendency to stimulate frivolity. Therefore the paper further analyses this claim to contradict by saying that it stimulates frivolity only to intensify the seriousness. Humour works as a catalyst by aggravating the seriousness in R.K Narayan's novels. When the teacher asks Swami about Indian climate in the classroom he says, "It's hot in summer and cold in winter" (Narayan 2006a, 16). However, the same Swami while preparing for the examination is portrayed thinking:

He opened the political map of Europe and sat gazing at it. It puzzled him how people managed to live in such crooked a country as Europe. He wandered what the shape of the people might be who lived in the places where the outline narrowed as in a cape, and how they managed to escape being strangled by the contour of their land. And then another favorite problem began to tease him: how did those map-makers find out what the shape of a country was? How did they find out that Europe was like a camel's head? (Narayan 2006a, 55)

The factual phenomenon underlying humorous expressions brings into account the concern of sociologists in viewing humour objectively. The sociologists often ignore humour and jokes as a part of the social reality. In the guise of objectivity, they seem to ignore the individual and subjective connotations involved in character study. "Humour, like other parts of social structures surrounding us are living experiences, institutionalized or spontaneous historical process, which take different forms in different societies, historical conjectures and cultures" (Mantzaris 1985, 112). Swami's reaction primarily brings smile with

surprise, which actually shadows the anticolonial stand especially in a classroom, when his teacher continuously insults and lampoons Hindu Gods and compares Lord Krishna to Christ:

Did our Jesus go about stealing butter like that arch-scoundrel Krishna ...? He [Swami] got up and asked, if he did not, why was he crucified? ... If he was a God, why did he eat flesh and fish and drink wine? (Narayan 2006a, 4)

The paper portrays humour in the light of contemporary approach where love, marriage and relationships are treated differently under the changing trends of modernization. The concept of love marriage abounds in anticolonial sentiments. In the similar manner, Narayan's novels seem to mock the notion of humour preserved by time honoured ideas. Chandran's blind love for Malathi in *The Bachelor of Arts* is portrayed in a manner that makes him immature and childish. Later Chandran, who left his home and became ascetic, says, "Love is only a brain affection; it led me to beg and cheat; to desert my parents; it is responsible for my mother's extra wrinkles and grey hairs, for my father's neglect of the garden" (Narayan 2006b, 124). It is Narayan's way to resist colonial influence of love marriage and a way to celebrate Indianness. The speech could be considered as a criticism of British Empire as Meenakshi Mukherjee says, "The fulfillment of oneself, however desirable a goal according to the individualistic ideas of western society, has always been alien to Indian tradition" (Mukherjee 2016, 38). Here, the indignation against colonial values is profound but Narayan puts forth comedy and humour instead of suggesting a serious debate. It provides opportunity to his readers to smile at heart and laugh while reading.

Sometimes there is a radical criticism of Europe and the colonial system in the writings of Narayan but the charge is under toned through irony, which seems to be a conflict between culture and humour. "Narayan presents things so factually, bluntly and simply that it is only his irony that saves his writing from being pedestrian. The irony is like a torch illuminating the simplicity, offering, at the same time, hints of other views in the shadows" (Deshpande 2007, 70). One such example is the incident of the protagonist's and his friend's meeting with Gouri Shankar, a freedom fighter in *Swami and Friends*. After listening to the claim of a freedom fighter where he says, "let every Indian spit on England, and the quantity of saliva will be enough to drown England ...", Swaminathan says to Mani, his friend, "Then

why not do it? It is easy” (Narayan 2006a, 95). This is further sharpened when Narayan writes in *The Bachelor of Arts*, “All Europeans are like this. They will take their thousand or more a month, but won’t do the slightest service to Indians with a sincere heart” (Narayan 2006b, 5). Krishna also shows his overt reaction towards the colonial education system in India. He says,

What about our own roots? I thought over it deeply and felt puzzled. I added: I am up against the system, the whole method and approach of a system of education which makes us morons, cultural morons, but efficient clerks for all your business and administrative offices. (Narayan 2009, 178-179)

Soon after, he immediately outpours his indignation; “this education had reduced us to a nation of morons; we were strangers to our own culture and camp follower of another culture, feeding on leavings and garbage” (Ibid, 178). He is not satisfied with his job as an English teacher. He ponders and reflects;

I did not do it out of love for them or for Shakespeare but only out of love for myself. If they paid me the same one hundred rupees for stringing beads together or tearing up paper bits every day for a few hours, I would perhaps be doing it with equal fervour. (Ibid, 12)

Subsequently Krishna articulates his disillusion with the college education tendering his resignation from the college. His resignation letter is an acrid reaction to the language policy advocated by Maculay’s Minute of 1835. He thinks of attacking the British education in his letter:

In it I was going to attack a whole century of false education. I was going to explain why I could no longer stuff Shakespeare and Elizabethan meter and Romantic poetry for the hundredth time into young minds and feed them on the dead mutton of literary analysis and theories and histories, while what they needed was lessons in the fullest use of the mind. (Narayan 2009, 178)

Swami and Friends attacks the colonial system and Swami is seen participating in anticolonial drives and protests, which led him to the rustication from the school. It is “through refusal, laziness and distraction, the child hero is resistant to the conventional narrative of colonial development in India” (Barnsley 2014, 736). He also decides to burn his British cap and “boycott English goods, especially

Lancashire and Manchester cloth, as the owners of those mills had cut off the thumbs of the weavers of Dacca muslin for which India was famous at one time” (Narayan 2006a, 95-96).

Consequently, humour acts as a strategy that garbs the author’s serious criticism of colonial power and hints towards the hybrid consciousness of his characters. The serious criticism of the Empire through the mouthpiece of the young individual is sharply brought up in *The Bachelor of Arts* when Veeraswami questions, “What have we to learn from the England? What have we to learn from the English?” (Narayan 2006b, 61) This is why Srinath has rightly said; “A Writer like Narayan does a service to criticism as well in freeing of its jargon, which is a tribute to the ‘naivete’ of his art” (Srinath 1981, 419). He openly displays humour but at the core, he is questioning the colonial power. Swami knew that Rajam’s father was a government servant, and his family was pro-British. He was aware that for Rajam, nationalistic activities are dirty politics. “Thus Rajam represents Western culture for Swami, and there is a complete break in the friendship towards the end of the novel that is symbolic of the artist’s break with the alien culture” (Sunitha 1987, 194).

Narayan also uses abundant situational verbal humour arousing persiflage among the readers. One such work where readers read to laugh and laugh to read is *The Bachelor of Arts* that begins with the verbal humour itself. Chandran enters the college and the union secretary says, “You are just the person I was looking for. You remember your old promise? ...You promised that I could count you for a debate anytime I was hard pressed for a speaker” (Narayan 2006b, 1) and requests him to be the prime mover in the debate scheduled at next evening and more interestingly the topic of the debate was “the historians should be slaughtered first”. Chandran says, “I am a history student... My professor will eat me up” (Ibid). Narayan was aware of the need of Indian version of history and expresses an acute need of resisting the British version of Indian history, which is apparent in Ragavachar’s speech in the Union debate. He says,

Great controversial fires were raging over very vital matters in Indian history. And what did they find around them? ...If he were asked what the country needed most urgently, he would not say Self-Government or Economic Independence, but a clarified, purified Indian History. (Narayan 2006b, 36-37)

Here, Ragavachar represents that class of Indians who recognizes the importance of a purified national history in the struggle for independence. In the same debate the principal of the college, Mr. Brown, who otherwise keeps a healthy relationship with his colleagues and students and appears to be a benevolent man, says,

Like art, history must be studied for its own sake; and so, if you are to have an abiding interest in it, take it up after you leave the university. For outside the university you may read your history in any order ...and nobody will measure how many facts you have rammed into your poor head. Facts are, after all, a secondary matter in real history. (Ibid, 38)

Under the veneer of light and subtle humour the author attempts to highlight the fact that people like Mr. Brown is supporting the colonial cause by not advocating the systematic study of history and thus corrupting the young minds. It would be better to mention Fanon's *Black Skin and White Masks* (1952) to elaborate what Narayan exactly attempts with his characters, where Fanon demands alternative history and says that he cannot be the History's prisoner, instead he wants to start the cycle of his freedom.

R. K. Narayan experimented with all the techniques of humour and his works are replete with all kinds of humour. "Humour and laughter are essential for the mechanics of social life" (Mantzaris 1985, 113) and this is why Narayan used humour to amend the social rules and to correct the wrongs imposed to the society. The assumptions of Goldstein seem to suit the purpose of Narayan; "more specifically the function of humour is to initiate and facilitate communication and development of social relationships. Through humour, a consensus is achieved and social distance is reduced ...Humour serves as a symbol of social approval promoting solidarity" (Goldstein 1972, 117).

Narayan was conscious that he was neither a historian nor his writings are history books. Like all literary genius, he wanted to make his writings time transcendent. He used humour as icebreaker between colonial masters and their subjects. At great extent, his humour performs the balancing act between the simple appearance and complex reality of his themes. His pen has different colours to paint his characters, among these colours, the predominant is that of humour under which the intense shades of opposition and condemnation to colonial power is disguised. His contribution and commitment to Indian literature is rightly summed by Deshpande (2007, 71): "When

we look at Narayan's life and works today, we have to admit he was a phenomenon".

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Readers' voices for "complete retranslations": A case study of Agatha Christie's murder mysteries in Turkish

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Abstract: This study intends to discuss how today's readers play an active and decisive role pertaining to re/translation processes and affect publishing houses in many ways. Benefiting from readers' views in electronic data such as journals, blogs and discussion platforms, this article will analyze the efforts of readers to make their voices heard for their demand of "complete retranslations." The analysis focuses on a specific case, namely Agatha Christie's murder mysteries in Turkish that have been translated and reprinted many times in years. It makes use of a qualitative analysis of readers' comments and criticisms and tries to understand readers' reasons for demanding retranslations. It also discusses the nexus between the notion of "retranslation" and readers' role as participants of re/translation. It concludes that readers are not passive, but rather active and conscious participants of re/translation processes. They express their opinions, make explicit criticisms, compare translations at various levels and issue a call for "completeness" in translated texts. This study indicates that, as one of the decisive agents of translation, readers highly influence the publishing world and often canalize online platforms to direct the publishing houses.

Keywords: retranslation, complete retranslation, readers' voices, Agatha Christie's murder mysteries

INTRODUCTION

Agatha Christie (1890-1976), known to be the author of eighty-two detective novels, gained a world success with her novels, playwrights, a series of six romance novels and an autobiography. Her murder mysteries were translated into 44 languages, turned into screenplays and also transposed to radio as well as theatre. Her enormous popularity brought her a commercial success in the world but also made her one of the most prominent authors of the 20th century. She

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was moreover seen as typifying a literary genre, “detective fiction”. She became the queen of detective fiction in the period between the two World Wars which is regarded as the Golden Age period. With her works, detective fiction continued to flourish in the 1940s and 50s.

Her murder mysteries widely fascinated readers with their engrossing and intriguing world that had an inviting nature for readers to solve a puzzle hidden deep inside texts. Bringing all the pieces of the puzzle was a difficult task requiring a constant curiosity and attention of readers. “Difficulty lures the reader into the web of the text; in wanting to know what happens next. We want to know what we are going to feel next about an event that is both an instance of moral degradation and a source of intellectual delight” (York 2007, 8). Christie’s writing techniques include leaving the murder out of suspicion and directing readers towards other paths.

The first translation of her works into Turkish was the translation of *Murder on the Orient Express* (1934) serialized in *Kurun* journal and then published in *Vakit* Pocket Books in 1936. Following this translation, a considerable amount of Agatha Christie translations emerged in Turkish and she is known to be “the most translated author into Turkish” (Üyepazarcı 2008, 650). Ömer Türkeş (2018) explains that publishers have found out the goose that lays the golden eggs and a plethora of Christie translations in Turkish came on the heels of the first translation. Indeed, publishers rushed to translate her works, not just in Turkish but also in the other languages, for the flowering of murder mysteries accrued high status in the eyes of the publishers and readers around the world as a consequence of the increase in the number of works of this genre. Erol Üyepazarcı, known as a Turkish researcher on crime or detective fiction of Western and especially Turkish works, points out the complicated and untraceable nature of Agatha Christie’s Turkish translations:

Various publishers published tens of Christie translations; many of her books were published by different publishers several times, even the same publishing house published and presented the same book under a different title as a new Christie work. There are 184 Agatha Christie translations in our library. However, we don’t think that we could reach all translations of Agatha Christie in Turkish. Among these translations, there were translations introducing the previous translations as retranslations by using different titles, sometimes making small changes or abridging the text or even adding parts lacking in the original text. Yet, the most interesting one is the publication of other authors’ works

appropriating them for Agatha Christie. Meanwhile we would like to mention that some of the works written by Christie as theatre plays were presented to the readers as Christie novels in the form of novelised texts" (cited in Türkeş 2018).

As it is understood, with the discovery that Christie's murder mysteries loved and were highly demanded by Turkish readers, the publishers such as Altın Kitaplar, Ak, Akba, Şilliler and Taner Publishing House took every opportunity to benefit from this situation and went all lengths for reaching their potential Turkish readers. Thus, Christie novels took their places among the works of translated crime fiction, which acquired a central position in Turkish literary polysystem. Yet, this fact entailed a number of adverse consequences in time, and created a chaotic atmosphere for it became difficult to trace these translations and their quality became questionable. Today, the paradise of the Turkish translations of Christie's works (see Gül Özcan and Ersözlü 2019) includes abridged translations, reprints, retranslations, pseudo translations and translations with writer's name but belonging to some other detective story writers.

The troublesome atmosphere of Christie's Turkish translations took attraction of Turkish readers and they eventually raised their voices by criticizing translations, comparing both the source and target texts in the textual or paratextual levels, and making list of the existing translations to reveal the Turkish translation adventure of Christie. Readers usually make use of online platforms and as reviewers they comment on various dimensions of these translations. They desire to affect the publishing world and, most importantly, the publishers to canalize them for "complete retranslations", acting like gatekeepers. Thus, readers as reviewers may become the agents actually involving in the re/translation processes.

Dwelling on online data, this article aims at finding answers to these questions: Why do readers demand "complete" retranslations of Agatha Christie? What might readers' comments and criticisms on translations of Agatha Christie novels tell us about "retranslation"? and what is the "readers' role" in re/translation processes?

With this purpose, the first section focuses on the theory of "retranslation" and explores the role of readers as active participants of re/translation. The second section presents readers' reasons for demanding complete retranslations of Christie novels based on their comments and criticisms of Christie translations from various

perspectives. This section benefits from online data such as blogs, journals and discussion platforms in order to exemplify readers' efforts to canalize publishing world for "complete retranslations". The last section provides discussion and conclusion.

RETRANSLATION AND READERS' VOICE IN RE/TRANSLATION PROCESSES

Although retranslation has been a widely used translation practice, naming and giving it a frame occurred only in 1990s. Since it was put forward by Antoine Berman in 1990 (see Berman 2000), the phenomenon of retranslation has taken a great deal of attention among scholars. It was first associated with an idea of return to the source and mostly the reason of aging together with the need for updating the existent translations and attributing a supplementary nature to retranslations. Generally speaking, first retranslations were seen as directly related to a sort of progress or development, albeit often argued against by comparative case studies that resulted in "retranslation hypothesis" (see Paloposki and Koskinen 2004). However, the notion of retranslation flourished and gone far beyond this. It has been explored in a number of articles (see Vanderschelden 2000; Venuti 2004; Tahir Gürçağlar 2009; Paloposki and Koskinen 2010; Birkan-Baydan 2015; Taş 2018) with micro/macro case studies at textual or paratextual level, from historical, cultural and sociological perspectives. It was frequently tested by analyzing textual and extratextual translation strategies, focusing on agents of translation such as individual translators, commissioners, publishers and editors, scrutinizing motives involving aging, norms, economical and literary concerns, the dominancy of ideologies, the influence and pressure of governments or various institutions, deficiencies in the first translations, competitions between translations or publishers, etc. Special issues of journals (see Alvstad and Assis 2015), books (see O'Driscoll 2011; Deane-Cox 2014; Cadera and Walsh 2016; Berk Albachten and Tahir Gürçağlar 2019a and 2019b), and conferences (see "Retranslation in Context" and "Retranslation in Context II" Conferences) on retranslation not only highlighted the value but also pointed out different aspects of retranslation to be searched. In this context, today's digitalized global world entailed involving readers as reviewers and significant agents of translation.

The first scholar emphasizing the significance of the role played by readers was Tahir Gürçağlar (2005). For her, reader letters can be

valuable in understanding readers' expectations of retranslations (Tahir Gürçağlar 2005, 185; cited in Işıklar Koçak and Erkul Yağcı 2019, 129). Among other studies establishing a bound between readers and retranslations (see Erkul Yağcı 2011), Işıklar Koçak (2017) explores readers' active role dwelling on readers' reactions to re/translations in her paper "Readers of Retranslations on Online Platforms." She benefits from online data including forty varied texts from the selected sites between 2011 and 2015, and she concludes that readers as participant actors "question the reasons for retranslating, attempting to understand how to choose among retranslated texts, they criticize retranslated texts, and they demand better retranslations" (Işıklar Koçak 2017, 427). This also reveals that today's readers are much more aware of the re/translations or reprints; and, because of the technological advances, they use and increase their knowledge by sharing, discussing and commenting on re/translations via online platforms.

In a similar vein, Arzu Eker Roditakis (2017) conducts a study revealing that reader criticisms of a first translation prompted a second translation. She focuses on retranslation process of Orhan Pamuk's novel *The Black Book* (*Kara Kitap*), with the demand of the author as a consequence of translation criticism of reviewers directed to the previous English translation. Orhan Pamuk's changing status in years as well as dynamics of target culture played an important role in readers' criticisms; and as a worldwide known Turkish author, he couldn't ignore his readers. Wishing to control his novels' reception and his own representation in English world, he took part in decision making process of this retranslation and many other retranslations of his novels later on. This exemplifies that "reviewers as powerful agents in the reception of translated literature by the general readership played a role not only in the decision to retranslate, but also in the way this retranslation was carried out" (Eker Roditakis 2017, 20).

One of the most recent studies was conducted by Işıklar Koçak and Erkul Yağcı (2019), entitled "Transformation in Readers' Habitués in Turkey from the 1930s to the 2010s". Researchers aim at portraying readers' perception of retranslation and the change in this perception using two different data, namely, reader letters published in *Yedigün* and *Varlık* magazines from 1930 to 1966, as well as online forums and blogs in 2011-2017 since retranslation is a hot topic of online platforms at this period. Their study discusses that "readers of the period between the 1930s and 1960s (....) seem to be indifferent to

retranslation, and they even question the necessity of producing retranslations”, whereas readers of 2010s have more awareness about re/translations as they openly express their ideas and criticism at textual and paratextual levels, compare translations and comment on publishers, translators and editors (Işıklar Koçak and Erkul Yağcı 2019, 143).

In one of the recent books on retranslation studies, the editors provide a portrait of retranslation as a widespread practice in Turkey in their “Introduction”: “The recent history of Turkey is marked by an abundance of retranslations” and “the “Ottoman-Turkish culture has been a culture of retranslation for many centuries” (Berk Albachten and Tahir Gürçağlar 2019a, 2). They also see “the motive behind the retranslation boom in 2000s in Turkey as mainly related to ideological, economic, marketing, and copy-right related developments” (Berk Albachten and Tahir Gürçağlar 2019b, 225). However, there remains an understudied area, “readers and their reception of retranslations” (2019b, 3). Similarly, Işıklar Koçak and Erkul Yağcı (2019, 129) claim that “the perceptions of target readers regarding retranslations have been widely neglected.” Therefore, it can be said that giving ear to readers’ voices may compromise a basis for examining different aspects of retranslation practices in Turkey.

WHY DO READERS DEMAND “COMPLETE” RE/TRANSLATIONS OF CHRISTIE’S NOVELS?

Readers’ comments and criticisms on Christie re/translations and re/prints in online platforms not only offer invaluable insights into exploring readers’ way of thoughts but also provide fresh perspectives on the notion of retranslation. Readers frequently make comments on three related issues: a) existing “fake” Christie translations; b) incomplete and old Christie translations, c) readers’ translator preferences and marketing strategies of publishing houses for reprints. These are among the main issues that largely cause to disappoint readers.

“FAKE” TRANSLATIONS

As the queen of murder mysteries published more works and gained popularity, publishers tried to catch the trend of publishing her works. Christie’s works increasingly met with approval from Turkish readers and many quick translations tagged along after the first Turkish translation serialized in *Kurun* journal. These serialized translations

were usually translated into Turkish by abridging, namely omitting some passages or chapters, so as to fit into the column and presumably to appropriate them for a determined publication dates in much the same way that the other detective fiction writers were translated. Many of them were published as books later and most strangely, and "fake Christies" emerged among the flow of Christie's translations. A blog, named "The room for lacking Christie novels and which ones are fake?" / "Eksik Christie Odası ve Hangileri Sahte?", underlines several publishers on this issue (see <http://bibliofk.blogspot.com/p/eksik-christie-odasi.html>). One of them is Aka Publishing House that published a great deal of "fake" Christie novels and most of them have the same picture on their cover. The blog provides a list of these books as "*Aranılan Katil* (John Dickson Carr), *Düşman Dostlar* (John Dickson Carr), *Gizli Kuvvetler* (Edgar Wallace), *Kanlı Anlaşma* (Nicholas Blake), *Morfin Ölüm Saçıyor* (Patrick Quentin), *Suçlu Kim* (Jean Laborde), *Viran Kule* (John Dickson Carr), *Yalan İçinde Yalan* (John Dickson Carr), *Yeşil Gözlü Canavar* (Patrick Quentin), and *Yıldızlardan Kan Damlıyor* (Patrick Quentin)." Another one, Altın Kitaplar Publishing House also published four Christie novels "by mistake". These are "*Ölüm Kapıda Bekliyordu* (Antony Gilbert), *Lanetli Aile* (Herbert Brean), *Sevimli Örümcek (...)* and *Ölümün Sesi*." The blog claims that once the mistake was realized, these novels weren't published again. However, how this mistake occurred, who were responsible for it, whether they were compensated in time weren't clarified. Taner Publishing House published several "fake translations" in almost the same number that the others published fake translations of Christie. Some of them are "*Şatodaki Hayalet* (John Dickson Carr), *Karakolda Cinayet* (Jean Laborde) and *Tenis Kortunun Esrarı* (John Dickson Carr)."

The above examples from the publishing houses doubtlessly raise a number of ethical considerations of "fake" or "pseudo Christies" in Turkish translated literature system. Yet since Altın Kitaplar doesn't publish fake Christies anymore and the other publishers aren't active. This seems to remain as an issue to be searched with all questions of "how", "why", "who", "when" and "what". More significant and related to the scope of this study is the inquisitive nature of today's readers. Searching and sharing "fake" translations in online platforms, conscious readers invite Altın Kitaplar Publishing House, Christie's min Turkish publisher, to retranslate her works.

INCOMPLETE, OLD TRANSLATIONS AND TRANSLATOR PREFERENCES

Among the plenitude of Christie translations in Turkish, readers make efforts to distinguish translations from each other. They criticize them by making comparisons between the source text and the translation, or the translation and retranslation in terms of “completeness” and “correctness”. Starting from these criticisms, they express clearly their translator preferences.

The “Mysterious Situations” blog uses a salient title for Christie translations and translators by claiming that “Mrs. Gönül is the Murderer of Agatha Christie” (see <https://www.polisiyedurumlar.com/2014/11/agatha-christienin-katili.html>). As it is understood from the title, translation killed the source text as well as the writer; and so, the murderer was its translator Gönül Suveren. The writer of the blog goes on to explain the reasons for his negative ideas on Turkish translations and translator of Christie:

I have never thought of reading Agatha Christie novels from the source language. However, realizing that one of her famous books, *The Murder of Roger Ackroyd* was 45 pages longer than the Turkish translation in its source language, I changed my mind. Thus, I learned that not only this novel but also most of her novels were translated incompletely (<https://www.polisiyedurumlar.com/2014/11/agatha-christienin-katili.html>).

It is obvious that the reader recognized the incompleteness of the translation by chance as a result of a comparison in the number of pages and started to doubt concerning other Christie translations as well. To put it more explicitly, the blog writer criticizes the publisher and the translator as follows:

“Unfortunately, apart from being bad translations, Altın Kitaplar Publishing’s Christie novels were also incomplete. Bad translations of Gönül Suveren are of literary considerations and full of grammar mistakes, not to mention mistakes due to imprecise publishing. Readers have to read texts that partly lack of meaning integrity” (<https://www.polisiyedurumlar.com/2014/11/agatha-christienin-katili.html>).

Following these claims, the writer of the blog provides examples from the translations of Gönül Suveren regarding her mistakes, omissions and additions. Yet, is it always the translator to be found guilty? The

blog writer exemplifies missing parts of the novel and feels upset that publication rights belong to Altın Kitaplar Publishing House since it doesn't show necessary attention to the translation processes. Tahir-Gürçağlar (2005, 135-136) explains that "the Publishing House defines its success in economic terms rather than literary grounds". In other words, the publisher gives priorities to economical matters the most by following fast and cheap production strategies to increase sale rates. However, readers aren't concerned with sale rates but they evaluate the novel's translation quality and criticize both the translator and the translation. Thus, the blog writer mentions a retranslation of the same novel, made by Pınar Kür, which is found very successful. The writer concludes:

"Pınar Kür's translation is clearer, sincerer, purer and more sufficient. One you finish reading the whole text, you feel the pleasure of reading a literary text. I wish Pınar Kür retranslated all of Agatha Christie novels" (<https://www.polisiyedurumlar.com/2014/11/agatha-christienin-katili.html>).

The blog writer, as a reader and reviewer, on the one hand comments on both the existing translations and their translators, and on the other hand provides proof for his negative expressions about them. Further, he brings forward the need for a retranslation. This also seems to be in line with the notion of retranslation that claims the retranslation to be done for the sake of returning to the source text and completing or perfecting the previous translations.

Similarly, Ülkü Tamer, as a translator, confesses his own journey of killing Agatha Christie through translation in the journal of *Milliyet*. He openly expresses how translation and its publication process handled at that time without any control and according to the decisions made in line with the demands of publishers or the order of the day. He tells that he wanted to earn money by translating as a university student, and translated a Christie novel's two or three pages in *Vatan* journal as a serialized form. Then, the journal wished to move to Ankara, and he was required to do a summary and shorten the rest of the text as there isn't much time left for the journal. There upon, Tamer summarizes the rest of the novel off the record. After that, a small publisher, who sells the books in the street, wants him to translate a book; and Tamer mentions this translation adventure. The publisher not only makes up another title, shortens the serialized form and converts it into a book format, but also adds another text for the second

part of the book (see <http://www.milliyet.com.tr/pazar/agatha-christieyi-ben-de-katletmistim-5150987>). Clearly, Christie's novel became something quite different than the source text. Tamer accepts being the murder of Christie and her novel, underlining that many others killed Christie in the same way through translation. All these examples indicate that publishing procedures were mostly arbitrary following the best sellers abroad, without any control mechanisms or copy rights, dominated by economic factors and lack of literary concerns in the past. However, as seen in the present study, today's readers act almost like control mechanisms and they raise their voices about their literary concerns on existing translations of Christie.

A similar story refers to *The Murder of Roger Ackroyd* and its Turkish translation. The translator and critic Celâl Üster (2003) criticizes it as being "deficient" and "wrong". Doğan Hızlan (2003) names this situation as "translation murder". Then, Altın Kitaplar Publishing House recalls it from the market as Üster is found to be right in his criticism by the publisher. Özyurt (2003) says that "the cooperation of critic and publisher is of service to readers" in that case because "Altın Kitaplar Publishing took notice of Üster's warnings and decided a retranslation on the behalf of "respect to reader." Hüsni Tere from Altın Kitaplar Publishing House mentions that, although the translation in question was successful in its own time, as time passes or changes, this translation also became old and a retranslation was necessary (see Özyurt 2003). The publisher's ideas seem to comply with the notion of retranslation, suggesting that aging of translations requires retranslations. Üster regards this as a "noble action" and thinks that the publisher got a "concrete response" to the translation criticism. When it comes to Tere, he highlights that publishers didn't care much for this kind of criticisms in the past as the market was big enough but the communication was weak. Nevertheless, today the publishing sector becomes smaller and the technological developments in communication force the agents to take into consideration the criticisms, which bring positive results (Ibid). Such remarks are really striking in terms of revealing readers' active role in today's publishing world, whether it be translated literature or not. The findings are further in accord with Eker Roditakis' research deducing that reviewers act as significant agents of publishing world and "their role in the reception of translated literature, (...) does definitely worth a closer look" (Eker Roditakis 2017, 8).

READERS' DISAPPOINTMENTS OF REPRINTS

Readers are generally disappointed about loose and abridged translations of Christie novels. Marketing strategies of publishing houses such as the imprecise printing and different labeling are other disappointing issues for them. More clearly, reader disappointments ensue from reprints. For instance, one significant reader criticism concerns "reprints" of previous translations; and so, targets directly Altın Kitaplar Publishing House. Opinions can be found on "Agatha Christie Library" online platform (see <https://forum.kayiprihtim.com/t/agatha-christie-kitapligi-altin-kitaplar/1756/17>). A reader comments about reprints of the old translations and feels that translators aren't to blame but the publishing house for imprecise printing:

The translation perspective in 60s and 70s was quite different. There wasn't precision towards translation as we have in nowadays. (...) I think that, rather than translators, the publishing houses should be responsible for publishing the same translations for many years / 18.09.2018.

In these reprints, the publishing house sometimes uses the label of "complete translation" for reprints, although they weren't retranslated by another translator or they don't have any changes in texts apart from the changes in printing. Frustrated readers express themselves as:

Periyodiknesriyat: "Today, Altın Kitaplar announced that the complete translation of *Ten Little Niggers* will come onto the market in October. I have already bought the current translation from Kitapyurdu by enjoying a reduction of 50%. I feel cheated. What is this 'full translation'? Is there anyone who can tell the difference?" / 18.09.2018

DenaroForbin: "What Altın Books does is really not nice" / 18.09.2018.

Oguzeren: "I think Altın Publishing House should renew these translations immediately. It doesn't have to be one translator. If it reprints them without renewing, at least it should use a statement indicating that they aren't complete translations. Publishing the same novel for years, and then putting a 'complete translation' label to the reprint are not good" / 18.09.2018.

Alper: "Altın Publishing House broke my confidence in terms of Christie prints a long time ago and now no matter how good translations they do, I don't want to read or buy books from them. It seems that they

would tell us in the next 3-5 years that these books weren't the original texts" / 6.04.2019 (see <https://forum.kayiprihtim.com/t/agatha-christie-kitapligi-altin-kitaplar/1756/19>).

Readers are aware of the fact that reprints are presented them as “complete translations” to give the impression that reprints would be renewed versions of the previous translations. According to Paloposki and Koskinen (2010, 35) “there is a potential positive charisma attached to retranslations and their marketing potential”. Undoubtedly, there is also a positive charisma potential attached to reprints; and labeling them as “complete translations” creates marketing potential, too. However, readers adopt critical approaches to these reprints and they provide comparisons of the previous translations and reprints in terms of page numbers to show how they weren't deceived by them. Also, updating just the cover of the translation but not the translation itself is another concern of the readers. They share updated covers and comment on them, even making jokes such as “The cover is new, but the translation was done at least 20 years ago. If the translation would have been married, it could get a child now” / Oguzeren, 24.05.2019. All of these disappoint readers who raise their voices in such online platforms; and, consequently, they demand “complete retranslations.”

It is noteworthy that Altın Kitaplar Publishing House listened to these demands and started to retranslate some of the Christie novels with the purpose of overcoming such problems. For instance, *The A.B.C. Murders* was retranslated by Çiğdem Öztekin. “The previous prints were 174 pages, but this time translation is 256 pages” (see <https://kayiprihtim.com/haberler/edebiyat/cinayet-alfabesi-artik-tam-metin/>). This case reminds the idea of progress or development inherited by retranslation, and it certainly indicates the decisive part of readers in initiating a retranslation process.

DISCUSSION AND CONCLUSION

This article underlines how readers express themselves in online platforms and try to convey their demands for “complete retranslations”. It also opens a discussion on the nexus between the notion of “retranslation” and readers' role as active participants of re/translation processes. That being the case, it adopts a reader-oriented stance. According to the findings presented in this study, readers in online platforms often complain about fake Christie translations and provide lists of these translations. Further to that, readers write about the confusion created by many incomplete and old Christie's

translations together with reprints and retranslations on the market. Readers inevitably re-evoke the motives behind the notion of retranslation such as "returning to the source", "incompleteness of the first translations", "aging", "progress", "readers' translator preferences" etc. Nevertheless, some readers are irresolute when it comes to choose a Christie novel to buy, and some others are frustrated as they bought an old translation or a reprint while there is currently a retranslation in the market. Most of them report of being lost among these re/translations and reprints of the queen's murder mysteries. They make use of online platforms to get and share information on re/translations as well as to make their voice heard by publishing houses. Moreover, marketing strategies of publishing houses such as publishing reprints with an impression of a new translation by updating covers and labeling them as "complete translations" disappoint readers since they are quite aware of these strategies and aren't deceived by them. Some successful instances were mentioned in this article showing that readers could make themselves heard and so, "complete retranslations" were published. Actually, readers' demands also become a motive for retranslation processes.

Readers express their opinions, make explicit criticisms, compare translations and translators themselves at various levels and issue a call for "complete retranslations" of Christie works in online platforms. Undoubtedly, these platforms help to awakening more consciousness among readers and publishers. To conclude, today's readers are not passive, but rather active and conscious participants of re/translation processes for they are able to canalize online platforms to direct publishers.

As asserted in several studies (Işıklar Koak 2017; Eker Roditakis 2017; Işıklar Koçak, and Erkul Yağcı 2019), this approach claims that readers as reviewers and critics play a more decisive role in re/translation processes by forcing publishers to have not just formal and economic concerns but also to increase their literary concerns. Today, readers seem to be, more than ever, a strong voice in the world re/translations. Publishers obviously need to listen to readers' views and demands more often!

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A critique of *Sea of Poppies* in the light of Hoffmann's types of code-switching

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Abstract: This research seeks to analyse Amitav Gosh's novel *Sea of Poppies* in order to explore the sociolinguistic strategy of code-switching with respect to its various types. The term 'code-switching' denotes the connection of elements from multilingual interaction. This phenomenon has been approached by various sociolinguists, linguists, anthropologists and sociologists. It refers to mixing between various languages to a certain extent that confuses the traditional sociolinguistic conventions. The study also focuses on the close ties between various languages and their strong impact on structure of Standard English as manifested in the selected text. The research is qualitative and descriptive, and the data has been taken from the textual conversations and dialogues of various characters of the novel. It attempts to classify code-switching into its different types exemplified by the selected data. This research attempts to highlight the variety of English language used in the literary milieu of contemporary India. It explores the text through application of Charlotte Hoffmann's theory proposed in her 1991 book *An Introduction to Bilingualism*. Moreover, content analysis as a research method is used to trace the presence of code-switching in certain words, dialogues and conversations between the characters. It finds out the distinct varieties of English (Pakistani and Indian) as mininarratives against the single Standard English in order to explore that English Indian fiction writers use native words in their work/novels to describe local lifestyles, culture, food, relationships, and religion.

Keywords: Indian English fiction, Standard English Language, code-switching, typology, *Sea of Poppies*

INTRODUCTION

The linguistic phenomenon of code-switching is multidimensional that has been studied from various perspectives in terms of the unconventional transformation of a language/code. In linguistics, the

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term ‘code’ has been taken from information theory, as Alvarez-Caccamo briefly explains:

In information theory, a code is a mechanism to pair two sets of signals in non-ambiguous, reversible, and context-free ways. ...Inferential views of communication propose that most understanding depends on the particulars of the relationship between literal contents and contexts ...this has led to a disabling of the applicability of the ‘code model’ to human communication (cited in Lin 2008, 2).

The studies have explored code-switching not only giving an experimental touch to the language but also connecting a language with different social practices and communicative strategies. “Code-switching refers to a range of linguistic phenomena in which the speaker alternates elements from different languages or language varieties” (Li 2015). A code indicates a style or a language and the term ‘code-switching’ stands for the flexible shift from one language to another. Suzanne Romaine (1995, 33) mentions, “I will use the term ‘code’ here in a general sense to refer not only to different languages, but also to varieties of the same language as well as styles within a language”. The phenomenon of code-switching is common in multilingual contexts; according to Hudson, “It is a situation where a speaker changes from one language code to another in a speech event” (cited in Ibhawaegbele and Justina 2012, 13). Similarly, Gumperz considers that it is “the juxtaposition of passages of speech belonging to two different grammatical systems or subsystems, within the same exchange” (cited in Al-Rowais 2012, 13). E. G. Bokamba defines the term:

Code-switching is the mixing of words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event... code-mixing is the embedding of various linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from a cooperative activity where the participants, in order to infer what is intended, must reconcile what they hear with what they understand (Bokamba 1989, 281).

ENGLISH INDIAN FICTION

In subcontinent, English language came due to European colonizers who ruled the land and people for almost two hundred years. In fact, English language gained its superior position in the aftermath of colonialism around twentieth century as David Crystal (2012, 8) states,

“British political imperialism had sent English around the globe, during the nineteenth century, so that it was a language ‘on which the sun never sets’”.

As a result of the interaction of the British with the natives, many native words were mixed with English language that later got their entry in English language. Kellman (2003, 17) quotes Daniel Nettle and Suzanne Romaine, asserting that: “Each language is a living museum, a monument to every culture it has been vehicle, too”. Similarly, the contemporary Indian English fiction transforms English language through code-mixing and code-switching between various languages. Amitav Gosh is one of the renowned Indian English fiction writers, and his 2008 novel *Sea of Poppies* is the first of the *Ibis Trilogy* that was [shortlisted](#) for the prestigious [Man Booker Prize](#) in [2008](#).

The research question of this study is the following: What are the types of code-switching in *Sea of Poppies* that represent local culture and contextual sensibilities through the analysis of the conversation that happens between various characters’?

LITERATURE REVIEW

The investigation of code-switching started with John J. Gumperz who did his pioneering study on code-switching with respect to Hindi regional and standard dialects. He comments, “Most male residents, especially those who travel considerably, speak both the village and regional dialect. The former is used at home and with other local residents; the latter is employed with people from the outside” (Gumperz 1958, 669). An influential book, *Languages in Contact*, has already been published by Uriel Weinreich in 1953; inspired by this, Hans Vogt stressed that “Code-switching in itself is perhaps not a linguistic phenomenon but rather a psychological one and its causes are obviously extra-linguistic. But bilingualism is of great interest to the linguist because it is the condition of what has been called interference between languages” (Vogt 1954, 368).

It is also emphasized that the readers and users of English employ their contextual dimension; the ways of reading are various kinds of comprehension, which consists “not just of passive assimilation but of active engagement in inference and problem-solving”, and the meanings are ascribed to texts “on the basis of interaction between what we might call textual and contextual material” implying differences of “background, social knowledge, belief and attitude”

(Montgomery et al. 2007, 8). Many factors (individuality, historical time, place, etc.) play an important function for the interpretation of diverse manners of reading; and of writing, too. Commenting on the localization of English, for example, Raja Ram Mehrotra states:

Indian English has now come to be recognized as a viable, vigorous, and “self-generating” vehicle for the expression of Indian sensibility in literature. The Indianness of Indian literature in English lies in the typically Indian slant, colour and flavour of the subject matter and setting, on the one hand; and the words and phrases, sentences and proverbs, images and metaphors, rhythm and tone, patterns of naming and terms of kinship, modes of address and terms of endearment, on the other. (Mehrotra 1987, 103)

The contemporary Indian English novels attempt to challenge the established hegemony of Standard English Language as Crowley defines, “The concept of the standard spoken language can be seen as functionally equivalent to the Hellenic language, the central, ‘correct’ and ‘pure’ language spoken by the best speakers” (Crowley 2003, 183). Similarly Amitav Ghosh, being an anthropologist, writer, and an academician, focuses on the diversity and rich cultural heritage of India. “In *Sea of Poppies*, language importantly serves both as an index of the cross-cultural fusion that was operating in the Indian Ocean, and Bay of Bengal, and also as a trope for the emergence of new identities in the Ibis trilogy” (Luo 2013, 377). Ghosh’s use of localized English can be referred to Salman Rushdie’s idea that he pens down in his essay titled “‘Commonwealth Literature’ Does Not Exist”. He favours the transformation of Standard English by stating, “The English language ceased to be the sole possession of the English some time ago” (Rushdie 1991, 70). Authors observe that “Ghosh is very careful in his use of English and develops a conscious and rich tradition in Indian English fiction” (Khair, Ed., 2005, 108). Ghosh’s strategy of code-switching also resists the strong colonial hold of English language as Illaiah (cited by Prasad 2011, 3) states, “A language gets introduced in a particular historical context and it shall grow only if the socio-economic conditions for its growth are conducive. English has grown like that in India.”

RESEARCH METHODOLOGY

The present study is a qualitative research. Hoffmann’s typology has been taken as the conceptual framework in order to explore code-

switching in the selected text, *Sea of Poppies* by Amitav Ghosh. According to Hoffmann, "Language is the most powerful means of expressing separateness. National identity as well as self-identity can be very strongly rooted in the maintenance of a particular language." (Hoffmann 1991, 73) There are different types of code-switching: inter-sentential, intra-sentential, tag-switching, etc. Inter-sentential code-switching involves the switching between the sentences, a common expression in bilingual speakers. In intra-sentential code-switching, the switch occurs in the middle of a sentence, and it indicates no pauses, hesitations or interruptions. It usually happens naturally without the intention of the speaker, and it may occur within a single phrase or a sentence. At other times, code-switching happens unconsciously, when a speaker forgets a specific term, but he recalls it in another language. The third type of code is when the mix occurs in the same word boundary, e.g. *Booken* (plural of *book* in Urdu). The fourth type of code-switching occurs when a speaker shows continuity with the other speaker; for example:

Speaker A: It is difficult. Mujh se nhe hoga. / I can't do.

Speaker B: Tum se nhe hoga. / You can't do. But you can try.

Emblematic code-switching is fifth type that occurs when certain phrases or tags spoken in one language are inserted in one sentence of other language. It is same, as tag-switching mixes one language with other entirely different language. The last type of code-switching occurs when pronunciation changes against the conventions of phonology. Example: Modern vs M-aa-dran (Urdu pronunciation).

Our study uses content analysis as a research method, in terms of Lawrence Neuman:

Content analysis is a technique for gathering and analyzing the content of text. Content refers to words, meanings, pictures, symbols, ideas, themes, or any message that can be communicated. The text is anything written, visual, or spoken that serves as a medium for communication. (Neuman 2000, 322-323)

The present research significantly traces the conversations between various characters, and it also analyses units in the form of clauses, phrases and words. Data examine the types of code-switching present in *Sea of Poppies* that generalizes the common occurrence of this phenomenon in a bi/multilingual society.

CONTENT ANALYSIS AND DISCUSSION

Sea of Poppies is the first novel of “Ibis Trilogy” by [Amitav Ghosh](#), about the First Opium War and the slave trade. The major characters include Deeti, a widow and later the wife of an ordinary untouchable; Zachary Reid, an American sailor; Neel Rattan, an Indian landlord; and Benjamin Burnham, an [opium](#) businessman. The story of the novel begins on the eve of [First Opium War](#) along the banks of the holy river [Ganges](#) in [Calcutta](#). The novel offers multiple perspectives, such as politics, history, myth, poetry and religion.

Sea of Poppies comprises three sections: *Land*, *River*, and *Sea*. The first part, *Land*, introduces the characters who join the historical ship called Ibis. *River* is about the owner and his friends, while the last section, *Sea*, narrates the story of labourers and their voyage towards Calcutta. The characters belong to various segments of society such as sailors, coolies, convicts, high-class landlords, factory workers, English and French men and women. Therefore, the language used by them is a mixture of different local terms, words, phrases, puns, and jargons.

Here is a detailed analysis of the transformation of Standard English Language and the presence of code-switching in the novel.

Content analysis reveals *intra-sentential* code-switching that is reflected in the conversation between different characters. For instance, Neel speaks not only Standard English but also other local languages. At times, he speaks like a native speaker of Bhojpuri or Bengali (whenever he is in contact with local people). He asks his servant Parimal, ‘Yeh kya bat hai?’ / What is this? (Ghosh 2008, 168), and immediately he switches his language to formal English when he talks to the English police officer: ‘Ah, Major Hall! What can I do for you?’ (Ibid, 170) Here Amitav Ghosh emphasizes his idea that it is difficult to translate the full spirit of a culture in a different/outside language, therefore, the Standard English has to be transformed into localized version. He uses different code-switched words, which normally do have alternative equivalent words in the host language but his own familiarity with the indigenous culture compels him to use indigenous expression. He incorporates various native words and local expressions along with their translation or without any literal interpretation. ‘Bindi’, ‘cha’ala’, ‘achol’, ‘mohona’, ‘chai’, ‘bokachoda’, ‘puja’, ‘gamchcha’, ‘daa’, ‘jhi’, ‘faqir’, ‘nomoshkar’, ‘tej’, ‘jhola’, ‘nouko’, ‘danob’, ‘matal’ and ‘tufaan’ are some of the words which are used without any translation.

In other examples like “Kapra utaro. . . take off his clothes”, and “These brooms are called “jhatas” or “jharus” (Ibid, 301; 314) carry literal translation. Ghosh provokes his readers to figure out the meanings of local words by sensing the context in which they are spoken or written. Similarly, some of the local words used for Indian religion and spiritualism are ‘gurus,’ ‘tikki,’ ‘tols,’ ‘ashrams,’ ‘pathshalas,’ ‘sadhus,’ ‘brahmachari’ and ‘rishis’. Bhojpuri words for edible items include ‘roti,’ ‘achar,’ ‘dal,’ ‘dalpuri,’ ‘kichri’ and ‘pakora.’ Like religious words, the novel also portrays words for local Indian dressing: “She rose early and went through the motions of her daily routine, laying out a freshly-washed dhoti and kameez for Hukam Singh” (Ibid, 3). Some other such kind of words include ‘kameez’ (shirt), ‘ghungta’ (veil), ‘choli’ (skirt), ‘dupatta’ (scarf), ‘sari’ (traditional long dress), langot (lower dress for male), lungi’ (traditional dress) and ‘kurta’ (shirt).

The novel demonstrates that the characters, during their conversation, switch from one language to other – *inter-sentential* code: Deeti says to Kalua, “It was myself I saved today, he said in a whisper. Because if you have died, I couldn’t have lived; jinda na rah sakela” (Ibid, 179). They use words, sentences or phrases from their own local language; and Ghosh translates these words into English in order to facilitate the international readers. Deeti, a widow, is threatened by her late husband’s brother that she will be burnt alive as ‘satti’ (a cultural practice) but she faces him bravely and replies in Bengali and Bhojpuri languages, “Dikhatwa! We will see, she said” (Ibid, 156).

Other examples are: “Sab hazir hai! All present”; “Mareech-dip but she had never heard it used before, where is that? The Mauritius Islands, they call in English”; “Tera nam kya? What’s your name?”; “Kya afat – what a calamity!”; ‘Will you bring me bangles? Hamere khatir churi leliya?’; “A stick man – a dandi wala”; “Deeti would say Suraj dikhat awe to rasta mil jawe – when the sun rises the path will show itself” (Ibid, 420; 144; 149; 235; 206; 194; 214).

Ghosh uses code-switching in order to show the relevance with that of a specific context, such as, the instance when low class police soldiers ask Neel to open his mouth in a mixed language, “ he turned to the sepoy who had led him in, and said, in rough Hindusthani: Mooh khol.”(Ibid, 300)

The content analysis traces *intra-lexical* and *inter-lexical* borrowing, such as in a moment occurring during the conversation of

Mrs. Burnham with Paulette, “Mrs. Burnham: “Where have you been *chupowing* yourself? I’ve been looking everywhere for you” (Ibid, 203). Here, the word “chupowing” is derivative of Hindi verb “chupana” that means “to hide” (English). At another instance, Mr. Doughty says, “The trouble, you know, is that Johnny Chinaman thinks he can return to the good old days before he got his taste for opium. But there’s no going back – just won’t hoga” (Ibid, 112). In this line, it can be seen that there is a fusion of both English and Urdu as ‘won’t’ and ‘hoga’ / happen, and such experimentation celebrates both the languages. There is also a list of other such words used in the text that have roots in Bengali, Bhojpuri or Hindi, as “Pollock-sawg” / “paalak-saag in Hindi”, meaning a spinach dish, “hurremzads” / “bastards”, “drinki”, “oolter-poolter” / “upside down”, “dufter” / “office”, “Jel-khana”, “darogas”, “Dhoti-clad”, etc. Some other such examples are: “Jharus made from palm leaf bristles”; “People were shouting ‘Holi hai!’”; “This is the only part of you that’s going to be up on that mast, with the laddu in your scuppers”; “You, ullu”; “Gomsuta left for the daftar”; “Lascars call that lofty chair a kursi”; “Has he been given the kubber that my bunder-boat has lagowed?” (Ibid, 210; 161; 200; 397; 173; 197; 25)

Emblematic examples are: “You sly little shaytan!”; “What happened-ji”; “Soor-ka-batcha’ son of a pig”; “Trafficking in opium has been illegal there for some time. But they’ve never made a tumasher” (Urdu word tamasha / drama with addition of ‘er’) about it in the past. ... The only reason they’re making a fuss now is that they want a bigger share of the profits” (Ibid, 210; 163; 239; 113).

The presence of certain grammatical, lexical or phonetic deviations from Standard English language indicates that language is not only possessed by natives, rather other non-English users also take the liberty to appropriate or innovate it. Here are a few sentences taken from the conversations between different characters showing that the text doesn’t follow the sequence of a proper verb, subject and grammar: “I go to school still and are still in the sixth standard. ... “Zikri drinki / drinks milk in the ship?”; “No one had noticed the Kaptan coming on deck”; “Also he asks: hab / has Malum ever change colour? He too muchi foolo / much fool”; “What’re you lookin / looking at?” (Ibid, 160; 240; 160; 153)

There are few characters in the novel who transform Standard English, for professional reasons, in order to make non-native

characters to understand their communication. Zachary is such a character who learns local Indian Ship terminology:

Once under sail, Zachary was forced to undergo yet another education, [...] he had to learn to ‘resum’ instead of ‘rations’, and he had to wrap his tongue around words like ‘dal’, ‘masala’ and ‘achar’. He had to get used to ‘malum’ instead of mate, ‘serang’ for bo’sun, ‘tindal’ for bosun’s mate, and ‘seacunny’ for helmsman; he had to memorize a new shipboard vocabulary, which sounded a bit like English and yet not: the rigging became the ‘ringeen’, ‘avast!’ was ‘bas!’, and the cry of the middle morning watch went from ‘all’s well’ to ‘alzel’. The deck now became the ‘tootuk’ while the masts were ‘dols’; a command became a ‘hookum’ and instead of starboard and larboard, fore and aft, he had to say ‘jamna’ and ‘dawa’, ‘agil’ and ‘peecheil’ (Ibid, 15-16).

From well spoken English of white man, broken jargons of Queen, the rough language of Jodu (the lascar) and a hybrid language by Paulette, Ghosh creates a linguistic pluralism from diversified backgrounds. The setting of novel sets the context for transformation of Standard English as B.K. Sharma asserts: “Both Calcutta and Ibis are polyglot communities, where people speak pidgin, Bhojpuri and mangled English Bengali. Language works here as a major technique to unite, divide, confuse or clarify situation” (Sharma 2011, 597-598). Similarly, Mr. Lambert, Paulette’s father, due to his love for the place, was settled in India and he speaks in localized English. A character of the novel, Baboo Nob Kissin, comments, “Lambert-sahib is always discussing with me in Bangla, but I am always replying in chaste English” (Ghosh 2008, 136). Lambert’s daughter, Paulette, is taken care by a Bengali female servant and “the first language she learnt was Bengali” (Ibid, 67). On the other hand, some characters learn English as “Neel’s schooling in English had been at once (so) thorough and (so) heavily weighted towards the study of texts” (Ibid, 237). According to Vedita Cowaloosur, “Ghosh’s novels manipulate language to wield it as an index and reflection of the power equations between nations, whose relations have evolved with changing global politics” (Cowaloosur 2015, 1-13). The content analysis demonstrates that Ghosh’s use of language represents different cultures, such as when the labourers are taken to Mauritius; they become confused and they ask: “Are we being fattened for the slaughter, like goats before Id?” (Ghosh 2008, 215) The word ‘Id’ (Eid) stands for a holy ritual of

Muslims when they sacrifice an animal (goat, cow, and camel) for the sake of ALLAH's willingness.

CONCLUSION

The content analysis of *Sea of Poppies* highlighted that the strategy of code switching is thoroughly incorporated by Amitav Gosh. His use of different types of code-switching engages the reader to participate in the reading process and to search for the connotative meanings besides the literal ones. These words also represent different cultures, religions and social contexts of the characters. We conclude that this stylistic technique to employ various languages in communication through code-switching determines the control of the choice of speaker's language and identity. The contemporary South Asian English literature is a fine example of the use of code-switching as a tool to construct, deconstruct or control the identity/s, and this aspect needs to be explored by upcoming research.

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SOCIAL SCIENCES RESEARCH

Pedagogy as a subject at higher Ukrainian theological school: Specific features of teaching between 1884 and 1905

**Tetiana Tverdokhlib, Tetiana Rogova, Olena Ionova and
Svitlana Luparenko***

Abstract: The focus of this article is the development of Pedagogy as a higher Ukrainian theological school's subject during K. Pobedonostsev's counter reforms in the field of higher theological education. The authors present a comparative analysis of the statutes of 1869 and 1884, and reveal the influence of 1884 statute rules on the quality of academic pedagogical education. They focus on the content of Pedagogy courses taught by different lecturers in the academy. The main disadvantage is the lack of preparation for teaching in seminaries. Forms of teaching Pedagogy are exposed; also, at stake are the increase of the quantity of theses concerning different problems of education (in spite of reactionary measures of the Holy Synod), the activities of Pedagogy lecturers (Markelin Olesnytskyi, Victor Chekan, Fedor Ornatskyi, Mykola Makkaveiskyi) and their contribution to educational and methodic support for teaching the matter between 1884 and 1905.

Keywords: Kyiv Theological Academy, Pedagogy content, K. Pobedonostsev, M. Olesnytskyi, V. Chekan, F. Ornatskyi, M. Makkaveiskyi, educational and methodic support

INTRODUCTION

Kyiv Theological Academy (KTA) was the only higher theological educational institution on the Ukrainian lands of the Russian Empire. It provided higher theological education not only to Ukrainians, but also to Russians, Belarusians, Syrians, Greeks, Romanians, Bulgarians, Serbs and Montenegrins. Besides theological knowledge, the Academy gave pedagogical knowledge to students and trained them for teaching activity. It was included in the system of pedagogical education of the Orthodox Church. This system was finally formed in Ukrainian gubernias of the Russian Empire between 1884 and 1905. It included primary school teachers' training at women's school of Theological

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Department, eparchial women's schools, church-teacher schools, and second-year church schools. Besides, it included teachers' training for theological schools, church-parochial schools, God's law teachers for primary and secondary educational institutions at theological seminaries. This system also aimed at teachers' training for theological seminaries and women's educational institutions of the Orthodox Church in theological academies. Being at the top of the system of church pedagogical education, KTA influenced the quality of education both at secondary educational institutions of the Orthodox Church and at primary schools of the Theological Department. In spite of this fact, the students' training for pedagogical activity at that time has not been under careful consideration. S. Kuzmin, V. Fazan and N. Shyp investigated some aspects of this problem; but there are no integrated researches of the specific features of Pedagogy teaching in this difficult period for the Academy.

WHAT WAS TAUGHT IN PEDAGOGY CLASSES?

Pedagogy content greatly depended on the competence of lecturers who taught this subject. However, in the studied period, educational programs started to be checked due to the increased control over educational process in higher theological school. At the beginning of the academic year, academy lecturers presented their programs to the Council for consideration and approval. It was done to "subordinate educational activity of academy lecturers to the necessary order and control ensuring the interests of science and the tasks of academic education" (Abstract 1886).

In 1895-1896 academic year, inspection of programs was done not only at the level of the Council of the Academy; it was necessary to present programs to the Holy Synod as well (Order of the Synod 1895-1896). Though the main aim of such control was to prevent the spread of ideas which contradicted the official ideology of autocracy in the Russian Empire, it had positive influence on the development of pedagogical education. Due to annual inspection, it became possible to avoid the situations when "there was a lack of well-developed and sustained plan, some parts of the science were expanded more than it was needed and other parts of the science were reduced or completely removed, and lectures did not present the integrated course but were limited to occasional monographs" (Abstract 1886).

Some commissions programs' approval were created every year. For example, there were six commissions in 1885-1886, 1886-1887,

1887-1888 academic years (Abstract 1886; Abstract 1891) and there were three commissions (philosophical-theological, historical and philological commissions) in 1888-1889 academic year (Abstract 1889).

The commissions usually included two professors; among them, P. Linytskyi, D. Pospekhov and S. Solskyi examined Pedagogy programs most often (Abstract 1891; Abstract 1889; Abstract 1894; Abstract 1897). They were always satisfied with the programs' content, so they approved them (Abstract 1893; Abstract 1889; Abstract 1901; Report of commissions 1886; Report of Academy Professors 1889; Report of Academy rector 1892). We may assert that it was an indicator of high quality of the content of Pedagogy programs. At the same time, the work of the commissions did not have formal nature as not all programs were approved from the first time. There were occasions when they were returned for revision. For instance, the members of the commission criticized the content of moral theology (Abstract 1897), and in 1885-1886 academic year, they criticized the content of dogmatic, basic and moral theology, scriptures of Old and New Testaments (Abstract 1886).

During 1884-1887, Pedagogy was taught by M. Olesnytskyi. The introduction of the new statute did not greatly influence the content of the subject. Based on the analysis of the Reports about the activity of KTA, Class registers and programs (Class 1885-1886; Report on the state 1885; Report 1887; Report 1887a; Programs 1886-1887), we can assert that students were studying general pedagogy (3-4 lectures), upbringing (10-12 lectures), didactics (10-13 lectures) and history of pedagogy (4-5 lectures). New themes were seldom introduced, and the educational material was restructured more often. For example, in Pedagogy program for 1886-1887 academic year, the author revealed information about games in the theme "Intellectual education", reduced the themes about sensual contemplation and revealed them in the second part of the document that determined the content of Pedagogy. The introduction of the theme about child's individuality was the only substantial addition. It covered the problems of acquired individuality, necessity of studying individuality, children's differences by gender, nationality, age and temperament (Programs 1886-1887).

V. Chekan took the position of Pedagogy lecturer after M. Olesnytskyi. V. Chekan taught Pedagogy during 1887-1888 and the first term of 1888-1889 academic year. The content of the subject was not changed at this time.

V. Chekan dedicated the first lecture to introduction to the science, and after it he gave lectures about “principles of upbringing, methods of upbringing (moral and intellectual) and the main directions of development of scientific pedagogical thought with a detailed overview of famous foreign pedagogues’ views on education” (Report 1889; Report 1890).

After V. Chekan’s dismissal, Pedagogy was again taught by M. Olesnyskyi in 1889-1890 academic year. The comparative analysis of the content of the educational discipline in the first three academic years of the studied period and in the second term of 1889-1890 allows to conclude that M. Olesnyskyi’s latest program did not practically differ from the program he used to teach Pedagogy in 1886-1887 academic year (Programs 1886-1887; Report 1890a).

Pedagogy lecturer was changed again in 1890-1891 academic year. F. Ornatskyi started teaching Pedagogy temporarily. In comparison with Pedagogy programs of previous lecturers, F. Ornatskyi’s program was shorter; it was mainly focused on “history of education and pedagogical thought of different nations” (Report 1891).

In 1891, M. Makkaveiskyi started working at the Department of Pastoral Theology and Pedagogy. Like F. Ornatskyi, he paid too much attention to the study of history of Pedagogy and it took him the whole term. During the second term, according to M. Makkaveiskyi’s program, the students learned theory of upbringing. The lack of questions about theory of training was the gap in the content of Pedagogy he taught in the first half of the 1890s (Class 1893-1894; Report 1893; Report on the state 1893-1894).

The analysis of the archive materials (Notification 1896; Programs for the Academy 1902-1903; Teaching 1895-1896; Teaching 1898-1899) shows that M. Makkaveiskyi’s Pedagogy programs were not changed from the middle of the 1890’s: about 60% of educational material was dedicated to the history of Pedagogy and the rest information was about the theory of upbringing. Only the last theme about intellectual education covered some aspects of didactics. The basis of learning, significance of native language, God’s law, Arithmetic, Geography, History, Science and foreign languages as subjects were revealed briefly. The lecturer mentioned about the necessity of studying the principles and methods of teaching such subjects. However, students did not always get even limited knowledge of theory of training as there were occasions when not the entire program was performed. For instance, the themes about moral and intellectual education were not given in 1902-1903 (Class 1902-1903).

Based on the analysis of the reports about activities of KTA, class registers of the higher theological educational institution, M. Olesnytskyi, V. Chekan, F. Ornatskyi and M. Makkaveiskyi's programs, we may determine a significant drawback of the content of Pedagogy that was taught to students in KTA in 1884-1905. The point is that in Pedagogy classes students were not trained for teaching activity in seminaries. In the 1870s and the first half of the 1880s it was not important as there were special-practical classes in the fourth year of the academy. In these classes, students were trained for teaching certain subjects in seminaries: they studied seminary training programs, textbooks, tutorials and got ready for conducting trial lessons. The statute of 1884 did not provide such classes, so there was an urgency to spend at least a third of the training time for methods of teaching in secondary theological educational institutions. Unfortunately, Pedagogy lecturers at KTA were not able to respond to the challenges of the time, and the Academy graduates were not ready for the professional activity.

FORMS OF TEACHING PEDAGOGY

Like in previous years, lecture was the main form of education at KTA. It lasted for an hour in 1884-1905 (Highest 1884). Every lecturer gave 3-4 lectures a week. In order to control teaching, the academy rector attended some of these classes (Report 1892). He tried to make the educational material corresponding to the current state of science and "in strict accordance with the spirit of Orthodoxy". It was also important to reveal Pedagogy content at lectures in the order that was presented in the programs approved by the Council (Report 1887a; Report 1890a; Report 1894). The resolution that was adopted at the meeting of the Council of KTA in October 26, 1884, influenced conducting lectures. In accordance to the resolution, academy tutors were recommended to ask students unexpected questions concerning the theme of the lecture and required short answers while giving lectures (Report 1885). Certainly, it stimulated students to be attentive in such classes and developed their cognitive activity. The study of the sources (Class 1893-1894; Report 1887a; Report 1890a; Report 1903) allows us to assert that all students in their second year attended lectures in Pedagogy. Another situation was during the period when a new statute was introduced: Pedagogy was taught for third-year students in 1884-1885 academic year (Report 1885) and for second-year and third-year students in 1885-1886 academic year (Class

register of the second year 1885-1886; Class register of the third year 1885-1886).

Unlike in the period of the statute of 1869, students were involved in writing essay on Pedagogy. In general, writing essay on different theological subjects was widespread at KTA. However, the statute of 1884 determined that essays should be written not only on theological subjects but all disciplines that are taught at higher theological educational institutions (Highest 1884). Students had to write essays on Philosophy, Psychology, Logic and Pedagogy. As for Pedagogy, students wrote essay only in 1886-1887, 1895-1896 and 1901-1902 academic years (Abstract 1886; Report 1887a; Report 1896; Report 1903). Students in their first, second and third year had to write three essays during the academic year. They had to write two of them in two months' time. The third essay was called *impromptu* and students had to write it for a day. Pedagogy essay was *impromptu* for students in 1886-1887 academic year. The second-year students wrote that essay which was checked by M. Olesnytskyi (Report 1887a). In 1895-1896 and 1901-1902 academic years, the second-year students had to write Pedagogy essay in two months' time. Unfortunately, there is no information about themes of essays, requirements for their content and students' results of writing these works.

Writing essays and lectures were organically supplemented by students' independent extra-curricular work that included "reading books" (Highest 1884). All students of KTA used scientific aids and manual tutorials from the academy library. Reading additional literature promote better assimilation of subjects which were taught and helped to reveal better the themes that were given for writing essays (Report 1887a; Report 1889; Report 1890a; Report 1893).

There were certain changes in organization of students' research work at KTA. In the period of the statute of 1869, they worked for writing two theses (candidate's and master's) while studying at the Academy. However, under the statute of 1884, they had to write only one scientific work to complete education at higher theological school. Depending on the quality of theses, there were degrees that students attain, namely: master, candidate, valid student (Highest 1884). These works were written during the fourth academic year, and subjects of them were offered by lecturers and approved by the rector (Highest 1884). We should note that the requirements for the length of Academy gradulators' final works changed in 1884-1905. The theses about 200 pages were considered inadequate. The norm for the length

was within 300-400 pages. There were also new requirements for the process of reviewing works for obtaining a scientific degree. Unlike the previous period when two lecturers were appointed to review one thesis, the introduction of the statute of 1884 determined that one lecturer should be appointed for this work. However, the requirements of the statute of 1869 were imposed again in 1889. Starting from 1889, the procedure of reviewing scientific works which were done for attaining scientific theological degrees became complicated. Each work had to be assessed at first by the lecturer of the subject and then by one of the members of the Council according to the rector's appointment. Each reviewer had to provide his review independently. After considering these reviews and, if necessary, the work itself, the rector presented thesis to the Council that provided a scientific degree taking into account the reviews (Abstract 1889). In our opinion, involvement of two lecturers in reviewing final works was a positive change. Double-review ensured objectivity in assessing theses.

In 1889 the Holy Synod developed "The rules for reviewing essays presented for attaining theological degrees". The introduction of these rules testified the continuation of the counter reforms in higher theological education in Russian Empire. They had bad influence on organization of educational and research work at KTA. Their most important requirement was to "pay attention to both scientific advantages of the essay and its conformity to the general direction of spirit and dignity of the Orthodox Church", while assessing final works (Abstract 1889). The document emphasized that "according to paragraph 125 of the academic statute, essays for the scientific degree should be written on the themes of theological content". That is why "themes which are not dedicated to theology or are quite distant from it should not be offered or approved" (Abstract 1889). So, themes in Psychology and Pedagogy were not approved.

Order №618 of the Holy Synod (February 8, 1892) showed a continued pressure on the Academy concerning the organization of students' educational-research work. According to this order, local bishop had to control the process of preparation of KTA graduates' theses. He should make KTA rector pay special attention to the "Orthodox theological nature" of the works for attaining scientific theological degrees (Abstract 1893). Order №551 of the Holy Synod (January 20, 1896) confirmed again the resolution №55 of the Holy Synod, dated January 13-31, 1889, and required for attaining scientific degrees not to provide themes that direct students exclusively to

research of some heresy or false doctrine and do not have strict theological orientation (Report 1896).

Despite the reactionary measures of the Holy Synod, pedagogical themes attracted students' attention. Increasing the quantity of works dedicated to pedagogical problems was an important achievement in 1884-1905. There was only one thesis in Pedagogy in 1884, but in the studied period there were nine works where different problems of upbringing and training were investigated. It should be noted that all those theses had historical and pedagogical direction. They were: "Upbringing and training of Old Testament Jews" by Pavel Pogorylko (Upbringing 1894), "Primary education in ancient Rus" by V. Kudritskyi (Abstract 1889), "Pedagogical ideas of ancient fathers and teachers of the Church" by Savva Potekhin, "Religious-moral education in Russia under Empress Iekaterina II" by M. Vasyliiev (1901), "Religious education in pre-Christian world and in the first centuries of Christianity" by Ioann Ieromonach (Pommer 1904), "Problems of religious education in Russian literature in the 19th century" by M. Troitskyi (1898), "Means of moral education of secular Russian clergy" by Sergey Smerdenskyi (1893), "Upbringing and training according to the ideas of ancient fathers and teachers of the Church" by Antonyi Milovidov (1894), "Activity of Russian clergy for religious-moral education of people in the 17th century" by Andrei Vasilevskyi (1887). The last three works had the largest pedagogical component.

The "Activity of Russian clergy for religious-moral education of people in the 17th century" by Andrei Vasilevskyi had 431 pages. The author revealed such "means" of religious-moral education as school, preach, religious-moral literature, worship, confession, protection of holiness of holidays, life examples of the best of the clergy (Abstract 1891). Though the thesis got the highest reviewer's assessment, in our opinion, the conclusion of the work is superficial and does not present the full results of the research.

Unlike Andrei Vasilevskyi's final work, V. Kudritskyi's thesis called "Primary education in ancient Rus" was not highly assessed by the reviewer. In spite of this fact, the work has clear pedagogical orientation. For instance, author depicted the conditions (mode of life, customs and discipline) of primary education during the reign of Volodymyr the Great and until the 17th century. V. Kudritskyi focused on the content, methods of primary education, and he characterized the system of primary education (Abstract 1889).

The work “Means of moral education of secular Russian clergy” by Sergey Smerdenskiy presented pre-Mongolian period of the development of the state. In the pedagogical part of the work, the author tried to reveal the means of parishioners’ education by priests and the means that were used for moral education of secular clergy. The means of parishioners’ education were schooling, collections of Saints’ live, patristic creations, which were available in that time (Abstract 1893; Smerdenskiy 1893). The means used for moral education of secular clergy were archpastoral instruction, persuasion, revelations done during private talks and presented in sermons, pastoral transmitted through eparchial officials (Abstract 1893; Smerdenskiy 1893).

S. Smerdenskiy’s thesis was the weakest of all pedagogical works in that time, that is why it got one positive and one negative review. Lack of consensus in reviewers’ decisions made the Academy rector appoint another reviewer, the extraordinary professor V. Malynin. In his review he noted the weak points of the work, but he considered it to be “satisfactory candidate’s thesis” (Abstract 1893). The situation with reviewing S. Smerdenskiy’s thesis confirms our opinion that double-review promoted objectivity when assessing theses. A. Milovidov’s final work “Upbringing and training according to the ideas of ancient fathers and teachers of the Church” was not so large as S. Smerdenskiy’s thesis, but it got higher assessment of the reviewers (Abstract 1894). The analysis of the work content proves that the thesis was entirely dedicated to historical and pedagogical problems. The author revealed the ideas of ancient fathers and teachers of the Church about physical education, religious-moral education, the system of ancient Christian education, and training (Milovidov 1894).

Like the statute of 1869, the statute of 1884 recommended to hold exams and repetitions to control students’ academic achievements (Highest 1884). Every report of KTA depicted exams as an important component of teaching activity of lecturers at the higher theological educational institution (Report 1887a; Report 1889; Report 1890a; Report 1891; Report 1894; Report 1904). Like in the period of the statute of 1869, the exams were held ones a year before summer holidays. All lecturers were involved in conducting examinations to transfer students to the next class, forming independent commissions. Each examination commission had three members: head (rector, inspector or board member), subject lecturer and assistant appointed

from the mentors of related subjects (Report 1889; Report 1892; Report 1893).

Repetitions were also important “for assessment of knowledge and progress” (Report 1887; Report 1890; Report 1893; Tverdokhlib 2016). As before, the time of their conducting was not regulated. This form of control was used after studying a large part of logically completed training material. Each mentor informed the rector about the day of conducting subject repetitions, having made necessary notes in the book that was specially started for it. Students usually had 2-4 repetition classes in each subject in a year. Like during 1870s and the first half of 1880s, the results of repetitions had influence on indicators of students’ progress for the academic year and their rating (Abstract 1886; Report 1887a; Report 1890; Report 1892).

There is no information about written form of repetition in the period under research. The repetitions were “mentor’s talks with a student” when certain theme was revised in general. Besides, lecturers often explained difficult aspects of a theme in repetition classes. Taking this into consideration, we may assert that such classes provided both control of students’ knowledge and generalization and systematization of the content of studied theme (Report 1889; Report 1891; Report 1892; Report 1894). Based on their own experience, the Academy lecturers noted that repetitions “are very important and useful in training, encouraging students to be more attentive at lectures, to promote thorough assimilation of the taught sciences, to provide means for assessing students’ knowledge and progress in the study of sciences” (Report 1889).

Pedagogy repetition classes were held not more than two times in academic year. For example, M. Olesnytskyi organized them twice a year: in November (Class register of the second 1885-1886; Class register of the third 1885-1886) and in March (Class register of the second 1885-1886; Class register of the third 1885-1886). In the practice of M. Makkaveisky there were cases when repetitions were held once a year. For instance, in 1893-1894 academic years they were only organized in January after studying the themes dedicated to history of Pedagogy (Class 1893-1894). It should be noted that lecturers usually spent some classes for Pedagogy repetitions. M. Olesnytskyi spent for repetitions the most time of all Pedagogy lecturers. For instance, in 1885-1886 academic year, he spent four repetition classes for third-year students after the first thematic block and four more repetition classes in March after the second thematic

block (Class register of the third 1885-1886). The innovation of this period was organizing colloquiums by Pedagogy lecturers. They were supposed by neither the statute of Academy of 1884 nor the orders of the Holy Synod. However, they were reported in class register at KTA, and this form of control is mentioned in the reports of the higher theological educational institution in Ukraine. The Academy documents state that repetitions had the “nature of colloquiums” (Class register of the second 1885-1886; Class 1902-1903). This suggests that introduction of colloquiums in educational process of the higher theological school was on the initiative of lecturers. They organized colloquiums instead of repetitions. In this period, colloquium was interpreted as “a talk, a kind of exam” (Encyclopedic Dictionary 1895). So, there was not much difference between colloquium and repetition. The name of the form of control was replaced by the name that was more modern for the 19th century and the beginning of the 20th century.

CONCLUSION

The period between 1884 and the first half of 1905 was difficult for KTA as it was under the influence of K. Pobedonostsev's reactionary measures. Counter reforms of this Chief Procurator of the Holy Synod in the sphere of higher theological education influenced teaching Pedagogy at KTA, as well. Due to it, the control over the content of Pedagogy programs increased significantly. However, even such attention to the subject content did not help to eliminate a significant disadvantage in Pedagogy content at KTA. The point was that students were not trained for teaching at seminaries, though graduates (except for some people) wanted to teach at secondary theological educational institutions. Pedagogy content included mainly information about theory of upbringing and history of Pedagogy.

Teaching Pedagogy at KTA was traditionally realized through giving lectures, organizing independent extra-curricular work, exams, repetitions and writing theses. The increased control over lecturers was a peculiarity of lectures. Specific features of the organization of educational and research work in the studied period were the restriction of themes of final works and the increase of the number of theses dedicated to the problems of Pedagogy. As for innovations, students were involved in writing essays on Pedagogy and conducting repetitions instead of colloquiums by some lecturers.

Pedagogy was taught by M. Olesnytskyi, V. Chekan, F. Ornatskyi and M. Makkaveiskyi in 1884-1905. By the time when M. Makkaveiskyi was appointed to be a lecturer at the Department of Pastoral Theology and Pedagogy in 1891, teaching support of Pedagogy has had temporarily nature and lecturers changed often, influencing negatively the quality of teaching the subject. The situation changed when M. Makkaveiskyi was appointed to be associate professor of the Department. Despite lack of experience, he managed to deepen his knowledge and to make students interested in learning the subject. They started to choose themes on history of upbringing and training for their theses. Unfortunately, none of KTA Pedagogy lecturers published their textbook. Students prepared for classes using their notes, textbooks and manuals which were available at that time, though they were written for students at secular educational institutions.

Despite the significant number of revealed disadvantages, the Academy was ahead of universities in the aspect of teaching Pedagogy. The analysis of historical-pedagogical literature (Bashkir 2017; Demianenko 1999) shows that Pedagogy was not taught at secular educational institutions in the middle of the 1880s and the first half of the 1890s. Students got pedagogical knowledge in the course of Philosophy. At the same time, KTA was inferior comparing to significant pedagogical educational institutions. For example, at Nizhyn Institute, students learned Pedagogy and Didactics, History of Pedagogy, Gymnasium Pedagogy with a brief historical essay about pedagogical directions from the Renaissance to the modern times, etc. Theoretical formation was supplemented by pedagogical practice in the fourth year (Demianenko 1999). However, the comparison of the higher theological educational institution with pedagogical institutes cannot be considered appropriate, as KTA was not a pedagogical educational institution.

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The quality of providing educational services in the higher education system in Ukraine: Students' opinion

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Abstract: The article presents the features of measuring the quality of educational services in the higher education system of Ukraine through the evaluation by the recipients of educational services: the students. The main aim of the research is to find the state of satisfaction of students with the provision of educational services. To find the students' level of satisfaction electronic questionnaire was applied. The proposed questionnaire consisted of 16 questions, 2 of them - of an organizational nature (specialty and course) and 13 closed questions, and 1 open-ended question. To determine the validity of the survey results it was applied the χ^2 test. The information obtained gives a scientifically sound picture of the quality of the provision of educational services in higher education institutions as a whole, and identifies specific gaps for identifying problematic areas of the activity for further improvement at different levels of management.

Keywords: education quality, education quality measurement, recipient of services, university rating, educational process

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INTRODUCTION

The modern higher education system in Ukraine is on the way of its renewal and transformation towards the best European and world models. This is due, first and foremost, to preparation of a competitive specialist who can present himself or herself with dignity in the global and European labor markets.

The main indicator of the success of a higher education institution is its presentability in market of educational services both nationally and internationally. We have in mind the ranking position among other educational institutions in different rankings.

There are now many methodologies for evaluating activities of higher education institutions and provision of educational services. At national and world level, the methodology for rating higher education institutions mainly includes such indicators as material and technical support, level of teaching staff, presentability of research and scientific activity, participation in scientific projects, level of publications of employees of higher education institutions and etc.

Of course, all these indicators are significant, but for recipients of services - entrants and students - the main indicator is the level of provision of educational services, i.e. the quality of educational process. This indicator is difficult to define and many researchers propose their own different assessment methodologies. But overwhelming majority agrees with one common indicator of evaluating the quality of educational services: students' satisfaction with educational process.

THE PROBLEM OF RESEARCH AND REASEARCH FOCUS

Nowadays the quality of education can be measured through two components: indicators/quality measurement criteria that must comply with specifics of a particular of educational institutions and be appropriate for clients/applicants of higher education.

Basically the quality of education is now measured by national and international ratings of universities. However, we believe that learning about the quality of educational process can be largely measured by students' satisfaction with educational process. This is confirmed by many scientific studies. The most important component of the evaluation of educational process quality is monitoring of satisfaction of stakeholders with results of education (Belash et al. 2015). As a result of studying the quality of educational process at university through eyes of students, researchers Svetlana S. Kotova and Irina I.

Hasanova (Kotova & Hasanova 2016) proposed to define concepts of “quality of educational process” and “consumer monitoring”, reflecting the level of mastering students educational programs.

Scientists in other countries have also studied students’ opinions on organization of educational process. For example, M. Moraru (2014), whose research answered to questions regarding roles of teachers in higher education, the qualities of a teacher, effectiveness of assessment and teaching methods, ways to improve the quality of teaching performance time for individual study. Conducted study showed the necessity of developing and strengthening a modern instructional process, centered on student.

From the other hand the current controversy requires scientific correction and rethinking of the methodology of quality evaluation of educational process. In this regard, Julia A. Krokchina et al. (2016) have made qualimetric grounds for projecting and implementation of monitoring technologies in educational process of University. They have presented discourse of concept “monitoring technology”, essence, structure and content of qualimetric grounds of monitoring technologies in educational process of University.

We consider that quality of education can be measured through the set of competencies that determine professional ability to carry out professional activities on a certain level of efficiency with an understanding of social responsibility for its results, as the process and the result of the formation of professional competencies and professional consciousness of future specialist (Bezpalko et al. 2016).

When discussing the organization of educational process and student satisfaction with it, it is important to take into account peculiarities of interpersonal interaction between teacher and student. Helena Pennings et al. (2018) believe that it is interpersonal interaction of teacher and student that is the driving force behind successful organization of educational process and its effectiveness. In addition, the study has shown that it is the personality/style of teacher that constructively influences students’ success/failure in learning the training material. The corresponding statement is found in Stan and Manea (2014) study that examined students’ educational expectations depending on personal and professional qualities of teacher.

At the same time, many studies have shown that the quality of educational process also depends on student’s ability to self-education and professional self-development. Accordingly, the personality of teacher and student’s satisfaction with educational process also

influence formation of this ability. Confirmation of this view is found in study of Amirkhanova et al. (2015), whose research shows that formation of readiness for professional self-education through training company is an important step towards a new quality in preparation of future teachers.

In general, the issue of monitoring the quality of educational process is an ongoing process and a prerequisite for studying modern trends and developing a modern university facing constant social changes. Igor V. Kovalev, Yuri Y. Loginov and Tatiana G. Okuneva (Kovalev et al. 2017) have a similar opinion. Scholars note that monitoring the training of graduates, on the one hand, makes it possible to correlate actual state of affairs with what was planned, and on the other hand, facilitates planning activities to improve the organization and implementation of educational process during analysis, development of marketing and other strategic directions of university. Thus, university monitoring of graduates' training can be viewed as a means of managing the quality of educational process.

The analysis of scientific works on issue of determining the quality of educational process leads us to conclude that today there is no single approach or methodology to determine the effectiveness. Researchers point to many criteria and indicators that can determine the quality of educational process. However, we have noticed that all methodologies and approaches have one common criterion: the satisfaction of educational process by recipients. That is, students' opinion on organization of educational process is perhaps the key criterion in determining the quality of educational process of each particular institution of higher education.

RESEARCH METHODOLOGY

At the first stage of our study, electronic questionnaire was applied. Its goal was to obtain necessary information from participants to describe the point of view regarding the quality of organization of the educational process and students' satisfaction with its current state. Students from two Ukrainian higher education institutions: Borys Grinchenko Kyiv University and V.G. Korolenko Poltava National Pedagogical University were involved in survey. This choice is due to fact that these universities have the same accreditation level, training professionals in the same specialties and similar educational programs. In addition, this choice is explained by the fact that Borys Grinchenko Kyiv University is located in a big city - the capital of Ukraine - and

V.G. Korolenko Poltava National Pedagogical University is in a much smaller city. That is, we envisaged the possibility to exclude the influence of location of higher education institution in the opinion of students, which allowed us to determine objective indicators of the quality of educational services, regardless of the location of university.

The survey included students in three specialties (Special Education (speech therapy) (n = 74), Social Work (n = 70), Practical Psychology (n = 76)), first (n = 113), second (n = 62), and third (n = 45) courses. The total number of respondents is n = 220 (Borys Grinchenko Kyiv University n=100, V.G. Korolenko Poltava National Pedagogical University n=120).

Respondents were interviewed at the end of the first semester of the 2019-2020 academic year during the period of the students taking the exam. The proposed questionnaire consisted of 16 questions; 2 of them - of an organizational nature (specialty and course) and 13 closed questions, which related to the organization of the educational process and students' opinions on the quality of educational services, and 1 open-ended question: Indicate how easy it is for you to perceive the course material (scale 1 to 5); Do you consider the knowledge gained in the lessons relevant (useful) to you? Do you have the desire to further your own knowledge of the subjects you study at the university? Are you well aware of the requirements for assessing your knowledge? Do you have enough opportunities to express your thoughts in class? Do you want to discuss your ideas with your teacher? How many independent work tasks are best for you? Which form of exam is more convenient for you? In what form you compose credits? What is the ratio of lectures and practicals that is best for successful mastering of the material? Who made the choice of specialty and educational institution at admission? Are you satisfied with the choice of the educational institution as a whole? Does it matter to you what grade you get on the credit/exam? What should be corrected in the organization of the educational process (open-ended question with no answer).

The questionnaire was offered to students by sending a personal email invitation to the questionnaire form. The results of the questionnaire made it possible to make a comparative analysis between two universities and the opinions of students of the same specialties, and to identify the main emphasis for improving the quality of the educational process.

To determine the validity of the survey results it was applied the χ^2 test. This criterion is an objective assessment of the proximity of empirical distributions to theoretical ones. It is used in cases where it is necessary to establish the correspondence of two comparable series of distribution – empirical and theoretical, or two empirical. At the same time the frequencies of the named distribution series are compared, the differences between them are revealed and the probability of these differences is determined (Kendall and Stewart 1977).

RESULTS OF RESEARCH AND DISCUSSION

As a result of a student survey, we were able to examine their views on the quality and organization of educational process at Borys Grinchenko Kyiv University and Poltava V.G. Korolenko National Pedagogical University.

The students' answers were distributed as follows.

On the first question of the questionnaire (Indicate how easy it is for you to perceive the study material, scale from 1 to 5), students of Borys Grinchenko Kyiv University (further BGKU) answered as follows: scale 1 - 0, scale 2 - 3, scale 3 - 23, scale 4 - 61, and scale 5 - 13. Student answers of Poltava V.G. Korolenko National Pedagogical University (further PNPU) were divided as follows: scale 1 - 4, scale 2 - 6, scale 3 - 45, scale 4 - 50, and scale 5 - 15.

As can be seen from the results of question 1, the number of students who find it difficult to perceive the teaching material at PNPU is 4 persons (3.3%) of total number of respondents; but as a whole the results show that students of both universities perceive the teaching materials provided in class equally easy.

The distribution of answers to the second question (Do you consider the knowledge gained in the lessons relevant/useful to you?) is presented in such way. Students of BGKU answered "yes" 40%, "rather yes than no" 45%, "I don't know" 9%, "more likely no than yes" 5%, "no" 1%. PNPU students answered "yes" 46.7%, "rather yes than no" 40%, "I don't know" 4.2%, "more likely no than yes" 6.7%, "no" 2.5%.

The obtained knowledge at university is considered useful by the majority of students. However, there is also the opinion of students that the acquired knowledge is not at all useful for their future professional activities.

The next question was formulated as follows: Do you have the desire to further your own knowledge of the subjects you study at the

university? The distribution of students' answers is: BGKU students' answers are "Yes, always" 11%, "Yes, sometimes" 63%, "Difficult to answer" 12%, "Seldom" 13%, "Never" 1%. PNPU students' answers are "Yes, always" 10%, "Yes, sometimes" 60.8%, "Difficult to answer" 11.7%, "Seldom" 15.8%, "Never" 1.7%.

As we can see from the answers, the overwhelming majority of students are willing to master the educational material independently, which may indicate the students' motivation to deepen their knowledge in their chosen specialty.

The next question concerns the students' freedom of expression. The answers convincingly prove that students have the opportunity to express their thoughts freely, to express their wishes, some dissatisfactions, etc. In percentage terms, the results were as follows: PNPU "yes" 47,5% and "rather yes than no" 30,8%; BGKU "yes" 46% and "rather yes than no" 36%. Only a small percentage of students at both universities indicated that they had doubts about the ability to express their opinions in some classes.

It followed a block of questions on students' self-development questions "Do you have a desire to discuss with your teacher your ideas?" To answer, 5 scales were offered. The distribution of students' responses is: BGKU students' answers are "Yes, always" 13%, "Yes, sometimes" 49%, "Difficult to answer" 12%, "Seldom" 16%, "Never" 10%. PNPU students' answers are "Yes, always" 10.8%, "Yes, sometimes" 52.5%, "Difficult to answer" 8.3%, "Seldom" 15.8%, "Never" 12.5%.

We see the vast majority of students are willing to discuss their thoughts with teachers. Again, this indicates the students' motivation to deepen their knowledge in their chosen profession.

When asked about the optimal number of assignments for independent work (the suggested options are 1-5, 1-3, 5-10, depending on the specific discipline), students noted that the number of tasks should depend on the specific discipline: PNPU=44.2%, and BGKU=60%.

The next block of questions was about the students' knowledge assessment system and their awareness of the points accumulation system.

When asked "Are you well aware of the requirements for assessing your knowledge?" most students at both universities indicated that they were aware or more knowledgeable than not: PNPU=36.5% and 40.8%; BGKU =42% and 50%. Only 8.5% at PNPU were unable to

answer this question confidently and 13% of students were not fully aware of the assessment system (such answers were obtained mainly from 1st year students). At BGKU, the situation was completely different: 6% of students could not confidently answer this question and 2% of students were not completely familiar with the assessment system.

The results of the students' answers to the question "Which form of examination is more convenient for you?" are presented below. BGKU students' answers are: "Written exam with encrypted answers" 28%, "Oral" 15%, "Exam in the form of a test" 32%, "Mixed form (oral, written, test)" 25%. PNPU students' answers are: "Written exam with encrypted answers" 15.8%, "Oral" 20.8%, "Exam in the form of a test" 50%, "Mixed form (oral, written, test)" 13.3%.

As we can see, the students' opinions about the exam's form at both universities are very different. However, students from both universities prefer the exam in the form of a test.

The next question concerned the form of credit. This question was extremely important to us because it did not concern students as much as clarifying the adherence of teachers to rules of student knowledge assessment. In Ukraine, the credit is given to students on the results of work during the semester. That is, students do not make it separately in any form. So, according to a student survey, we found at PNPU, in 26.7% of cases, the same score as the exam, and at BGKU, only in 7% of cases. The vast majority of students at BGKU (48%) indicated that they did not score, but did receive scores on their work during the course. At PNPU, students receive credit for 27.5% of their course work. These results encourage us to work with the teaching staff of both universities to meet the requirements of an objective assessment of students' knowledge.

In this block, is significant the question: whether it is important for students what grade they will receive on credit or exam. The students' answers were as follows: in PNPU and BGKU, 84% and 51% answered "yes, unequivocally", 25.8% and 25% "not very important", 4.2% and 1% answered "it doesn't matter, I just want to get a diploma". This distribution of students' responses indicates their motivation for learning.

The next question of the questionnaire was to find out the situation with the implementation of practically oriented learning, that is, the students' satisfaction with the ratio of lecture and practical classes. The students' answers are: BGKU "The same number of lectures and

practical classes” 55%, “Fewer lectures and more practical classes” 28%, “One lecture and only practical classes” 4%, “More lectures and less practical classes” 11%. PNPU “The same number of lectures and practical classes” 55.8%, “Fewer lectures and more practical classes” 15.8%, “One lecture and only practical classes” 1.7%, “More lectures and less practical classes” 26.7%.

We observe that the overwhelming majority of students believe that the ratio of lectures and practical classes should be identical. But 26.7% of students at PNPU say that the number of lectures should outweigh the practical ones.

The last block of students’ survey concerned their motivation for choosing a university for higher education.

The results to the question “Who made the choice of specialty and educational institution at admission?” show that BGKU students’ answers are: “I made the choice myself” 55%, “My parents elected” 0, “Elected with parents” 25%, “I choose where I can enter on my certificates” 8%, “Filed as a fallback and entered” 11%, “Other” 1%. PNPU students’ answers are: “I made the choice myself” 53.3%, “My parents elected” 2.5%, “Elected with parents” 28.3%, “I choose where I can enter on my certificates” 8.3%, “Filed as a fallback and entered” 6.7%, “Other” 0.8%.

We see that the overwhelming majority made their own choices or at the advice of their parents.

The students’ answers to the question “Are you satisfied with the choice of the educational institution as a whole?” show that the BGKU’s students answered: “yes” 51%, “rather yes than no” 25%, “I don’t know” 11%, “more likely no than yes” 12%, “no” 1%; and the PNPU’s students answered: “yes” 43.3%, “rather yes than no” 35.8%, “I don’t know” 9.2%, “more likely no than yes” 6.7%, “no” 5%.

From the students’ answers it can be seen that the vast majority of students at both universities are satisfied with the choice of higher education institution. However, we also have a small percentage of students who are not completely or completely dissatisfied with the choice of educational institution, which is quite natural in the process of getting a higher education.

To determine the validity of the survey results it was applied the χ^2 test. The results are presented below.

Indicate how easy it is for you to perceive the course material (scale 1 to 5).

The number of degrees of freedom is 4

The value of the χ^2 criterion is 11.629

The critical value of χ^2 at a significance level of $p = 0.05$ is 9.488

The relationship between factor and effective traits is statistically significant at a significance level of $p < 0.05$

Significance level $p = 0.021$

Do you consider the knowledge gained in the lessons relevant (useful) to you?

The number of degrees of freedom is 4

The value of the χ^2 criterion is 3.812

The critical value of χ^2 at a significance level of $p = 0.05$ is 9.488

The relationship between factor and effective traits is statistically significant at a significance level of $p < 0.05$

Significance level $p = 0.433$

Do you have the desire to further your own knowledge of the subjects you study at the university?

The number of degrees of freedom is 4

The value of the χ^2 criterion is 0.578

The critical value of χ^2 at a significance level of $p = 0.05$ is 9.488

The relationship between factor and effective traits is statistically significant at a significance level of $p < 0.05$

Significance level $p = 0.966$

Are you well aware of the requirements for assessing your knowledge?

The number of degrees of freedom is 4

The value of the χ^2 criterion is 4.428

The critical value of χ^2 at a significance level of $p = 0.05$ is 9.488

The relationship between factor and effective traits is statistically significant at a significance level of $p < 0.05$

Significance level $p = 0.352$

Do you have enough opportunities to express your thoughts in class?

The number of degrees of freedom is 4

The value of the χ^2 criterion is 1.382

The critical value of χ^2 at a significance level of $p = 0.05$ is 9.488

The relationship between factor and effective traits is statistically significant at a significance level of $p < 0.05$

Significance level $p = 0.848$

Do you want to discuss your ideas with your teacher?

The number of degrees of freedom is 3

The value of the χ^2 criterion is 117.224

The critical value of χ^2 at a significance level of $p = 0.01$ is 11.345

The relationship between factor and effective traits is statistically significant at a significance level of $p < 0.01$

Significance level $p = 0.001$

How many independent work tasks are best for you?

The number of degrees of freedom is 4

The value of the χ^2 criterion is 11.419

The critical value of χ^2 at a significance level of $p = 0.05$ is 9.488

The relationship between factor and effective traits is statistically significant at a significance level of $p < 0.05$

Significance level $p = 0.023$

Which form of exam is more convenient for you?

The number of degrees of freedom is 3

The value of the χ^2 criterion is 13.010

The critical value of χ^2 at a significance level of $p = 0.01$ is 11.345

The relationship between factor and effective traits is statistically significant at a significance level of $p < 0.01$

Significance level $p = 0.005$

In what form you compose credits?

The number of degrees of freedom is 4

The value of the χ^2 criterion is 69.755

The critical value of χ^2 at a significance level of $p = 0.01$ is 13.277

The relationship between factor and effective traits is statistically significant at a significance level of $p < 0.01$

Significance level $p = 0.05$

What is the ratio of lectures and practicals that is best for successful mastering of the material?

The number of degrees of freedom is 4

The value of the χ^2 criterion is 5.050

The critical value of χ^2 at a significance level of $p = 0.05$ is 7.81

The relationship between factor and effective traits is statistically significant at a significance level of $p < 0.05$

Significance level $p = 0.169$

Who made the choice of specialty and educational institution at admission?

The number of degrees of freedom is 4

The value of the χ^2 criterion is 14.125

The critical value of χ^2 at a significance level of $p = 0.01$ is 13.277

The relationship between factor and effective traits is statistically significant at a significance level of $p < 0.01$

Significance level $p = 0.007$

Are you satisfied with the choice of the educational institution as a whole?

The number of degrees of freedom is 5

The value of the χ^2 criterion is 3.964

The critical value of χ^2 at a significance level of $p = 0.05$ is 11.07

The relationship between factor and effective traits is statistically significant at a significance level of $p < 0.05$

Significance level - Not significant

Does it matter to you what grade you get on the credit/exam?

The number of degrees of freedom is 4

The value of the χ^2 criterion is 7.389

The critical value of χ^2 at a significance level of $p = 0.05$ is 9.488

The relationship between factor and effective traits is statistically significant at a significance level of $p < 0.05$

Significance level $p = 0.117$

The answers to the final question "What should be corrected in the organization of the educational process?" mainly serve to further work on improving the quality of educational services and working with the management and teaching staff of both universities. However, it should be noted that the overwhelming majority of students indicated that the organization of the educational process at both universities is quite satisfactory and no radical changes should be made.

CONCLUSIONS

The research can serve as an objective information base for understanding the student standard on the quality of educational services provided by the university. The results of the study allow us to further adjust the educational and organizational activities of the higher education institutions regarding students' satisfaction as recipients of educational services. Such results allow us to take into account the needs and interests of students, the dynamics of their value attitudes and orientations in the process of getting higher education. The results of the validation of the answers given by the χ^2 test showed that the results are relevant and have some differences, depending on the students' place of study.

On the basis of the conducted research, it is planned to develop practical recommendations that aim at improving the organization of the educational process.

The information obtained gives a scientifically sound picture of the quality of the provision of educational services in higher education institutions as a whole, and shows specific gaps for identifying problematic areas of its activity for further improvement at different levels of management.

ACKNOWLEDGMENTS: The research is done within the evaluation of scientific theme of the Institute of Human Sciences “Personality in terms of social transformations of modern Ukraine”, registration number 0116U002960, term of implementation 5.2016-5.2021.

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Psychological factors of biopsychological age of law enforcement personnel

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Abstract: The article presents the results of a study of psychological resources of law enforcement personnel and their relationship with biopsychological age indicators. The sample involved 121 people, 77 males and 44 females. The average age of specialists was 31 years, the average length of service – 9 years. Research methods of bio-psycho-social aspects developed by A.V. Makhnach, K.A. Abulkhanova and T.N. Berezina were used. Methods of mathematical statistics such as T-criterion for independent samples and correlation analysis were used for data processing. The results of the study show that men differ from women according to a number of indicators: they have lower indicators of all components of resilience, an accelerated rate of biological aging, but psychologically they feel younger than women. The biological age of law enforcement personnel reduces self-efficacy, perseverance, internal locus of control, constructive coping strategies and family support. Spirituality slows down the rate of biological aging. Psychological age and psychobiological age maturity also increase as resources such as self-efficacy, internal locus of control, and resilience.

Keywords: biological age, coping, family resources, locus of control, persistence, psychological age, psychobiological maturity, self-efficacy, spirituality

INTRODUCTION

Professional activity of law enforcement personnel is related to numerous risks and extreme factors that cause a threat to their health and life. Long-term excessive stress in extreme conditions of activity causes a decrease in work productivity, efficiency and emotional burnout. Therefore, it is relevant to study psychological resources of law enforcement personnel, which help to cope with stressful situations and maintain health.

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Currently, in medicine, the biological age of a person is an objective criterion for assessing his/her health. The concept of “biological age”, or “age of development”, means the degree of morphological and physiological development of the organism. The calendar age may differ from the biological age, and differences between them allow us to assess the intensity of aging and functional capabilities (Cole, Marioni, Harris & Deary 2019; Han et al. 2019) of a specialist at different stages of life and professional development, the state of his/her psychophysical health and working capacity. Subjective (psychological) age also predicts a person’s psychological, mental and physical health (Melehin & Sergienko 2015) and is an indicator of his/her self-realization, emotional and physical well-being (Mirucka, Bielecka & Kisielewska 2016). Although biological age is largely determined by a combination of metabolic, structural, functional, regulatory features and adaptive capabilities (Li, Li & Xu 2018; Rentscher et al. 2019), it also depends on environmental conditions and lifestyle. Extreme conditions of activity often cause health disorders, a decrease in the quality of life, an accelerated rate of premature aging, and an increase in the biological age of representatives of dangerous professions (Berezina, Ed., 2019). According to S.G. Abramovich and M.P. Bush (2008), the rate of aging of military personnel was higher than in other professions. L.B. Kim, A.N. Putyatina and P.M. Kozhin (2014, 9) believe that premature aging of mining workers can be considered as a “biosocial payment for adaptation to the harsh natural and climatic conditions of the Arctic zone of the Russian Federation”. According to M. Moreno-Villanueva and A. Bürkle (2014), stress, as an adaptive response of the body to extreme situations of vital activity, threatens “successful” aging. If “successful aging” involves maintaining a person’s mental, physical and social health, then pathological aging is accompanied by serious diseases such as cancer, memory loss, heart disease or arthritis. As shown in the paper of R.G. Reed (2019), stress is one of the factors that can accelerate immunological aging.

The results of the study by E.S. Epel and A.A. Prather (2018) found that people who experienced chronic stress for a long time were at an increased risk of acquiring specific age-related diseases and had a shorter life expectancy. Therefore, constant professional stress can cause not only emotional burnout, but also premature biological aging of the specialist. In modern psychology, stress tolerance is often considered as a factor contributing to delayed aging. T.D. Cosco and

coauthors (2014) have shown that models of “successful” aging include not only physiological criteria (for example, physical functioning), well-being criteria (for example, life satisfaction), but also the presence of personal resources of individual stress resistance. K.L. Hamilton and B.F. Miller (2016) argue that “successful” aging depends on resistance to specific types of stress. A potential threat to the mental and physical health of a professional can be not only external stressful conditions of life, economic and social factors, but also insufficient psychological resources of stress-overcoming behavior, reduced adaptive abilities and resilience.

In psychology, in the course of studying functional and extreme states, the role of various personal qualities that cause fatigue and burnout of a specialist, as well as those psychological resources that allow him to maintain optimal functioning in stressful situations of professional activity (Koteneva & Kobzarev 2019; Chelyshev & Koteneva 2019; Koteneva et al. 2020), is revealed. Nevertheless, psychological predictors of biological and psychological age have not yet been studied. The identification of these predictors is necessary for the prevention and psychocorrection of negative mental states that cause an accelerated rate of specialists’ aging in stressful conditions of activity.

The purpose of the study is to identify the psychological resources of law enforcement personnel that affect their biopsychological age and the rate of aging. Since one of the mechanisms of biological and psychological aging of a person is stress, it can be assumed that people who are able to cope with stress and quickly recover from stressful loads are characterized by either a normal or slow biological aging rate. The person’s resilience is an integrative ability to manage his/her psychological resources in stressful situations (Makhnach 2016). The hypothesis of the study is that as the degree of specialists’ resilience in general, and individual components in particular (self-efficacy, perseverance, internal locus of control, spirituality, etc.), increase, there is a decrease in biological age and an increase in psychobiological maturity, slowing down the rate of aging.

RESEARCH METHODS

The sample of the empirical study consisted of 121 people – law enforcement personnel (police employees, police drivers, investigators, patrol employees, communications and security employees), 77 of them men and 44 women. The age of specialists ranged from 24 to 54

years (the average age is 31 years), and the average work experience is 9 years. 25.6 % of respondents have secondary and specialized secondary education, and 74.6 % have higher education. 48 % of respondents are married, while 52 % have the status of single men, unmarried women or divorced.

The Questionnaire “Resilience of an adult” by A.V. Makhnach (2016) was used to diagnose the psychological resources of a person in stressful situations. This method allowed us to define a person’s resilience as an integrative ability to manage his/her resources in stressful situations in general, and to identify such specific personal resources as self-efficacy, perseverance, internal locus of control, coping strategies, family/social resources and spirituality.

The “Method of psychobiological age research” by K.A. Abulkhanova and T.N. Berezina measures three indicators: determining the biological age by the method of V.P. Voitenko; self-assessment of psychological age by K.A. Abulkhanova and T.N. Berezina. and calculating the psychobiological age index (Berezina, Ed., 2019, 17-18).

The method “Determining biological age” by V.P. Voitenko includes 3 scales: biological age (BA), proper biological age (PBA) and the index of biological aging (BA-PBA). The method consists of a questionnaire “Self-assessment of health” and a formula for determining biological age, which includes indicators of blood pressure, respiratory retention after inspiration, static balancing and body weight. The integral indicator is the indicator of biological age (BA). The proper biological age indicator (PBA) describes the average biological age for a specific age group. The BA-PBA index indicates the rate of biological aging: slow ($BA < PBA$), normal ($BA = PBA$), and accelerated ($BA > PBA$). When assessing the rate of aging, we used the criteria of L.M. Belozerova (2008), according to which the difference between biological and proper age from -15 to - 5 points corresponds to delayed aging; the difference from -4.99 to +4.99 corresponds to normal physiological aging; the difference from +5 to +15 points corresponds to premature aging.

The indicator “Cognitive illusion of age”, or the difference between psychological and calendar age, reflects the rate of psychological aging and the adequacy of the experience of subjective age. In psychology, the difference between psychological and calendar age is evaluated by different criteria. Some authors believe that the presence of a discrepancy of up to 13 years indicates an optimal cognitive illusion of

age; more than 14 years – the presence of neurotic denial of their own aging; more than 20 years age - disorientation (Melehin & Sergienko 2015). O.Yu. Strizhitskaya (2013) gives other criteria: the difference between the psychological and calendar age of ± 4 years corresponds to an “adequate” experience of age; more than ± 4 - to an inadequate experience of psychological age. The indicator “Psychobiological age maturity”, which characterizes the ratio of psychological age to biological age ($PAM = PA/BA$), allows to determine whether a person is psychologically younger or older than his/her biological age. The PASW Statistics 18 program (descriptive statistics, T-criteria for independent samples, correlation analysis) was used to processing data.

RESULTS

The results of diagnostics of psychological resources and biopsychological age of law enforcement personnel show the following:

Psychological resources for coping with stressful situations of specialists

According to the results of the application of the questionnaire “Resilience of an adult” by A.V. Makhnach, it turned out that all components of employee resilience and its integrative index, although falling within the average range of normative indicators, tend to its lower limit. At the same time, 40.5% of respondents have a low level, 52% have an average level, and 7.6% have a high level of resilience – the integral ability to adapt to stressful and extreme factors of activity.

Biological and psychological characteristics of age

For the whole sample, the biological age ($M=44,57$; $S=8,71^1$) of specialists exceeds the proper biological age ($M=37,24$; $S=4,76$) for this age category. Moreover, the average index of biological aging indicates its accelerated rate ($M=7,32$; $S=8,59$), which is a threat to human health. The psychological age ($M=38,56$; $S=18,67$) exceeds the calendar age ($M=31,28$; $S=18,67$); the resulting discrepancy between them indicates an inadequate experience of psychological age both in the sample as a whole, and in men and women in particular ($M=7,28$; $S=7,62$). At the same time, psychobiological age maturity is adequate and coincides with age norms ($M=,917$; $S=,561$). A comparative

¹ M – means; S - standard deviation.

analysis of all indicators using the T-criteria for independent samples between men and women belonging to this professional group revealed some tendencies and differences.

Psychological resources for coping with stressful situations in men and women

For almost all components of resilience, or the ability to adapt to stressful situations, women show significantly higher indicators than men. In adverse conditions of life, women are more *self-effective* ($T=3,822$; $p=,000$)², that is, they are able to mobilize their motivational and cognitive resources to achieve success in professional activities. They are characterized by *perseverance* ($T=2,116$; $p=,037$), namely the desire for purposeful activity, self-discipline necessary to overcome difficulties. Women, in contrast to men, have a more pronounced *internal locus of control* ($T=2,727$; $p=,007$), or the ability to take responsibility for events, control them and find positive solutions. Female employees are also characterized by greater *spirituality* ($T=2,198$; $p=,031$), which is understood by the author's of the questionnaire as a person's desire to find the meaning of life and support in religious faith, as well as to be guided by these spiritual and moral values in their behavior. There are significant differences between men and women according to the indicator "*Family and social relationships*" ($T=2,886$; $p=,005$). The desire to create a family and secure interpersonal relationships is a great psychological resource for women to cope with stress compared to men. The only exception is the "Coping and adaptation" component of resilience ($T=1,837$; $p=,069$). Employees of both sexes equally use constructive emotional, cognitive, and behavioral strategies for coping with stress.

Biological and psychological age characteristics of men and women

The biological age of men is significantly higher than the biological age of women ($T=5,681$; $p=,000$). Moreover, in males, there is an accelerated rate of biological aging ($M=9,82$; $S=7,21$) and in females, the biological age is approximately equal to the proper biological age, that is, it indicates the usual rate of physiological aging ($M=2,94$; $S=9,14$). However, women report significantly more often (almost twice) on violations of somatic health than men. When comparing the difference between psychological and calendar age (the "psychological aging" index), it turned out that men and women assess themselves as

² T - T empirical; p – significance level.

being older than they are. Men estimate their subjective age almost “identical” to the calendar age, while women’s estimation approaches the neurotic one. Men also have a lower level of psychobiological maturity ($M=,75$; $S=,33$) meaning that they feel psychologically younger than their biological age allows. But it is the increased youth that makes them unable to assess the real state of the body. In women, the indicator of psychobiological maturity corresponds to an adequate level ($M=1,206$; $S=,74$), which allows them to realistically assess their health status.

The relationship between psychological characteristics and biopsychological age in law enforcement personnel

The results of the correlation analysis turned out that self-assessment of somatic health is not associated with any of the indicators of psychological resources for coping with stressful situations, while biological and proper biological age have significant negative correlations with all components of resilience, with the exception of spirituality. In other words, the higher the employees’ self-efficacy ($r=-,266$; $p < 0,01^3$), perseverance ($r=-,213$; $p < 0,01$), and internal locus of control ($r=-,188$; $p < 0,05$), the more often they use constructive cognitive, emotional, and behavioral coping strategies ($r=-,217$; $p < 0,01$), seek support in family and interpersonal relationships ($r=-,302$; $p < 0,001$), and the higher their resilience ($r=-,256$; $p < 0,01$), the lower their biological and proper biological age. In turn, spirituality and the rate of biological aging are closely linked ($r=,161$; $p < 0,05$). Finding an existential meaning of life and religious faith, following spiritual and moral values in their behavior slows down the rate of aging. However, the psychological age of the respondent increases with the development of self-efficacy ($r=,150$; $p < 0,05$), internal locus of control ($r=,190$; $p < 0,05$), spirituality ($r=,187$; $p < 0,05$) and resilience ($r=,161$; $p < 0,05$).

Psychobiological age maturity also increases if people in stressful situations show confidence in themselves, in their capabilities ($r=,243$; $p < 0,01$), they demonstrate purposeful behavior (perseverance) ($r=,156$; $p < 0,05$), accept responsibility for events (internal locus of control) ($r=,230$; $p < 0,01$), are guided by religious faith and values ($r=,175$; $p < 0,05$), and find support in family and interpersonal relationships ($r=,208$; $p < 0,01$). However, the presence of such psychological resources (other than spirituality) makes a person

³ r – correlation coefficient.

psychologically older than his/her calendar age. Calendar, or chronological age and self-efficacy ($r=-,164$; $p < 0,05$), perseverance ($r=-,227$; $p < 0,01$), constructive coping strategies ($r=-,170$; $p < 0,05$), family and social resources ($r=-,254$; $p < 0,01$) have significant negative associations. The younger the specialist, the more pronounced these components of resilience are.

DISCUSSION

According to L.K.M. Han and coauthors (2019), stress is one of the causes of biological and psychological aging of a person, and the ability of a person to adapt to stress; his/her stress resistance and resilience act as mechanisms for preventing maladaptive reactions. The ability to recover quickly after stressful loads is characterized by either a normal or slow rate of biological aging (Millera & Hamiltona 2017). These mechanisms also explain the impact of chronic, sometimes extreme, stress on both the rate of biological aging of the professional and his resistance resources. Excessive psychoemotional and physical stress can become a source of violation of all types of human health (cellular, metabolic, immune, sensory, psychological, etc.) according to Rentscher et al. 2019, and Hamilton & Miller 2016, as well as depletion of its psychological resources.

Working in law enforcement structure under conditions of increased professional risk and stress, as shown by the results of this study, is associated with a certain decrease in self-efficacy, perseverance, internal locus of control, coping and adaptation to stressful situations, spirituality, family and social relationships. In addition, the biological age of specialists exceeds the appropriate biological age for this age category, and the average index of biological aging indicates its accelerated rate, which is a threat to human health. Activity in conditions of high emotional tension makes a person psychologically older, in some cases leads to a neurotic experience of his/her age, its denial.

The results show gender differences in the use of psychological resources and the rate of biological and psychological aging. Female employees use almost all psychological resources better than male employees. Their biological age is younger, and the rate of aging corresponds to physiological norms. Men have an accelerated rate of aging. Self-assessment of health is included in the indicator of biological age. There is a certain paradox: the biological age of men is higher, but they ignore the physiological symptoms of health disorders.

May this be due to their psychological age? Their subjective psychological age in absolute terms is much younger than that of women. In conditions of chronic stress, the subjective age can change significantly. People who rely more on their own personal resources to overcome stress are more mature, but they also feel older than the calendar age. This is evidenced by the results of correlation analysis. On the one hand, with the development of resilience and its majority of components, the biological age of employees decreases, but, on the other hand, the psychological age increases. Although human spirituality does not directly affect biological age, it slows down the rate of aging. This is possible due to the fact that finding the existential meaning of life, prayer, and Church attendance, according to Z. Zimmer and coauthors (2016), as well as D. Papadopoulos (2020), also increase the overall psychological health of a person. The research hypothesis was generally confirmed.

CONCLUSION

Law enforcement personnel are characterized by a reduced level of resilience and its components (self-efficacy, perseverance, internal locus of control, coping, spirituality, and family relationships). The biological age exceeds the proper biological age, and this category of specialists has premature aging and reduced functional and adaptive capabilities. Although most employees do not adequately experience their psychological age, the indicator of psychobiological age maturity coincides with age norms. Male employees differ from female employees in lower rates of resilience, with the exception of coping behavior. At the same time, men not only have a higher biological age than women, but also have an accelerated rate of biological aging, while female employees have the usual physiological aging of the body. At the same time, women are more realistic about their mental and somatic health than men. Men and women assess themselves older than the calendar age. But if men feel psychologically younger than their biological age allows, women evaluate their psychological age in accordance with age norms.

The psychological resources of law enforcement personnel necessary to cope with stressful situations of professional activity are closely related to biological, psychological age, psychobiological maturity and the rate of aging. Biological age reduces self-efficacy, perseverance, internal locus of control in the employee, constructive coping strategies and family support. Spirituality slows down the rate

of biological aging of a person, but makes a person psychologically older and more personally mature. Psychological age and psychobiological age maturity also increase as resources such as self-efficacy, internal locus of control, and resilience. Developing and implementing trainings for the development of psychological resources for coping with stressful situations of professional activity are the prevention of premature biological and psychological aging of law enforcement personnel.

ACKNOWLEDGMENTS: This research was supported by Russian Science Foundation № 19-18-00058.

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Understanding the vicarious mechanism of social anxiety in profession

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Abstract: The study asserts to determine the social anxiety experience among professionals and their mechanism predisposed in work. The social experience tends to threat individual personality engaging social interaction with unpleasant perceptual beliefs and shattered with negative effects. The principal purpose of this study was to find out the understanding of vicarious mechanism of social anxiety, the discomfort and loneliness associated with the discrepancy of self-concept that develops between men and women, which could freely exercise the feeling of security and less suspicion in the profession. The awareness catches a direct information to correct the negative practices and to change what is appropriate and ceasing the formidable behavior that is identified as social and personal odds. The self-hurtful situation is often and corollary producing drives to tension and unacceptable attitude with the underlying effects of frustration and emptiness. The study employed a descriptive and evaluative method of research using quota sampling techniques and adopted a checklist, which consist of a set of self-made questionnaires. The collection of data was made for statistical treatment using the centrality of frequency distribution, percentage and chi-square. The test significant difference is at 95% level with 4 degrees of freedom. The respondents were working professionals composing 60 males and 60 females that included in any kind of expertise consisting of 120 respondents utilized in the study. The results of the study revealed that most of the behavior displayed by the respondents manifested negative and the impact is intense and crucial to individual that characterized by withdrawal in the social context. The complexities and disappointment are excessive and unable to manage the ill-feeling experience and have the tendency to increase risk depression.

Keywords: vicarious, mechanism, social anxiety

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INTRODUCTION

In modern society, a large scale of working human capital is described as proactive and diverse. It is capable of acquiring information and skill and is openly regarded as the deepest and the highest physical and manual aspect in the social order of profession. A good conduct serves as the basis of understanding of being equitable and advance and adopted a quality output for social life. However, the well-designed contributions are the concerns for individual welfare which provides services and environment that is safe, stimulating and acceptable which gives a more positive feeling towards their work and in accordance to the orientation of society. Consequently, the characteristics of working professionals secure the efficient ways of serving quality understanding in extending hand in a larger group, with approved ways in maintaining a stable relationship. But these yield positive responses from the experience have parallel and restraint, uncontrolled emotions with a predisposed anxiety experience. It is even prone to expose to various ill-adapted responses through social interaction in their respective event of assignment. These changes of relationship of life experience follow a different disappointment and a variety of adjustments. The changes mark the end of one kind relationship pattern of social relations which is directed with the prevalent of social anxiety experience and profoundly affects the individual and usually contradicts the condition within and the conflict of expressions which create adverse feature and reaction to individual. The expression is constantly producing a distractive effect that classifies anxiety associated with frustration and discomfort. This provides a consistent personal pattern and often enough to believe of the attitudes spare from interpersonal situation. Yet, along this light, the situations are difficult to recognize and this constitutes uncomfortable relationship among individuals, and the outcome with impartial respect.

Notably, the conditions among professionals may become social frustrations and are treated with impartial respect and oriented behavior towards differences which are articulated to understand the possibilities of the ill- balance of social anxiety that is largely determined by forces. Describing the individuals and the extent to which they conform to certain ways of behaving to a different level of the experience prompted are unreasonable.

Meanwhile, some concrete implications of this view are the individual experiences which contain uneasy and directed signs of

disturbances which continuously persist, and the feeling of distress which is more severe compared to the usual trend of experience. The inclusion of mechanism in dealing with the type of predicament is constantly experienced by individuals.

Social anxiety has mainly demonstrated an institutional pattern that predetermined the desired condition occurred, and it is always asserted to be related to overestimating the negative aspect of social interaction and the positive aspect of social life. Hence, social anxiety tends to overestimate the threat of social interaction, the likelihood of negative outcomes and consequences.

According to the self-presentation theory of social anxiety (Leary and Kowalski 1995, 243), a person can feel socially anxious when he wanted to impress someone but doubt his ability to do so. This kind of individuals with extreme social anxiety is likely to view themselves as having more flaws or deficits, than those who rarely feel social anxiety. The idea is likely to notice the smiling, nodding faces in the crowd, and fail to pick up the subtle hints that someday want to spend more time. Thus, people with social anxiety frequently avoid social interaction and miss out important positive experience.

The dimension of social anxiety relating to the performance of profession is important to note as evident reinforcement mechanism that assumes one of the greatest problems of our time, specifically the predisposed complexities among individuals that continuously produce a remarkable change totally contributing into a larger context of effects of men and women's attitudes.

THEORETICAL CONSIDERATIONS

The study is anchored on the evolutionary theory of Paul Gilbert (2001, 723-751) which suggests that social anxiety is a mechanism that evolved of facilitated group cohesion. A society is consisting of people of different social ranks. A person of lower rank on the social hierarchy would experience anxiety when interacting with higher ranking group members. Such anxiety would lead a person to display submissive behavior, avoiding eye contact and prompt them to avoid doing anything that eventually cause conflict. Anything that increases social status such as receiving promotion can cause tension and conflict with others of higher status, whereas fear of negative evaluation is relevant to other psychological conditions, such as depression.

In social settings, individuals with social anxiety often use strategies to avoid negative outcomes. These strategies are used to prevent bad outcomes, but often get in the way of having a good outcome. Hayes, Luoma, Bond, Masuda, and Lillis (2006) generously described the social anxious people with what is immediately rewarding as tending to escape or avoid social situation in order to minimize the potential for unpleasant feelings. In other words, the way people with high social anxiety control their emotions not only makes their social situations less pleasant in the moment but also limits their capacity for pursuing rewarding opportunities afterward. Consistent with this, is one of the greatest problems which is the massive increase of a high and intolerable stress experienced by the individual in the society and its vulnerability in the profession that demands a constant persistent action that endures strength and toughness closely connected with the concept of resiliency of life.

According to the cognitive theory (Huppert, Roth, and Foa 2003, 289-296), one of the theories about social anxiety is the pattern of thought and belief which plays an important role in social anxiety. Targeting these thoughts and beliefs can be a helpful way to treat it. These patterns of thinking (to overestimate the level of threat in social situations, underestimate their ability to handle social situations, expect negative outcomes from interaction in social environment, overestimate the consequences of these negative outcomes of these beliefs and expectation) often lead to avoid social interaction.

On the other hand, according to Beck (cited by Jacofsky et al. 2019a) problems occur when distorted thinking patterns influence the interpretation of environment events. In other words, our behavior is not really determined by what is actual happening in the environment. Instead, our behavior is determined by our thoughts about what is happening. Therefore, our behavior is significantly influenced by our perception and interpretations of the environment. The way we interpret environmental events is a function of our core schema.

Moreover, Leary, Kowalski, and Campbell (1988, 308-321) presented the self-presentational concerns of the generalized impression expectancy, examining the degree to which socially anxious people's interpersonal concerns reflect doubts about their personal self-presentational efficacy versus a generalized belief that people tend to evaluate others unfavorably. In the first study, subjects imagined how another person would evaluate them after a brief glance, after 5 minutes' conversation, or after a prolong interaction. Compared

to subject's low in social anxiety, socially anxious subjects thought they would be evaluated more negatively in every condition. Likewise, the study is corroborated by Mansell, Ehlers, and Clark (2010) who investigated how attention to negative and positive social evaluative words is affected by social anxiety, traits and the expectation of social threat. High and low socially anxious individuals carried out modified dot-probe task either while expecting to give a speech or under non-threatening conditions. High socially anxious individuals showed no significant attention bias towards or away from social evaluative words.

METHODOLOGY

The study engaged a descriptive and evaluative method of research using quota sampling technique and adopted a checklist which consists of a set of self-made questionnaires. The researcher prepared validation of the instruments undergone a series of evaluation from experts to determine the reliability and appropriateness of statements intended. The respondents of the study were the working professionals in any kinds of expertise consisting of male (60) and female (60); the sum of 120 covers the twin city Dipolog and Dapitan for the year 2018-2019. A checklist questionnaire utilized to determine the response as perceived by the respondents; the first part of the instrument is the profile of the respondents, and the second part is a set of questions that focuses mainly on the experiences of social anxiety. Permission from the concern respondents was sought, and the researcher proceeded to the distribution of questionnaires. The respondents have given ample of time to accomplish the data needed. Moreover, the collection of data was made in order to tally and subject data for statistical treatment, using the centrality of frequency distribution, percentage and chi-square. The test of significant difference is at 95% level of confidence with 4 degrees of freedom.

RESULT AND DISCUSSION

Generally, the description of a respondent's profile indicates the result of income, length of service and educational attainment and the types of works. The female respondents have greater number of matured individuals as compared to the male respondents. On the other hand, majority of the male and female respondents have similar range of income. The length of respondents' service quite evidently shows little difference as we can observe on the table percentage presented. The

female respondents have a better educational attainment than the male. Moreover, the types of work, as compared to the ranking of the respondents, point out majority of responses belonging to the types of profession considered as most stressful and experienced more social anxiety stressor.

Table 1. Frequency (F) and percentage (%) of male and female professionals according to *age, monthly income, length of service, and educational attainment*

Age	Male		Female	
	F	%	F	%
51 and above	0	00.00	0	00.00
46-50	3	05.00	4	06.66
41-45	5	08.33	8	13.33
36-40	15	25.00	18	30.00
31-35	17	28.33	12	20.00
26-30	16	26.66	15	25.00
21-25	4	06.66	3	05.00
Monthly Income	Male		Female	
	F	%	F	%
Above 53,000	0	00.00	0	00.00
48,000-53,000	3	05.00	1	01.66
42,000-47,000	4	06.66	5	08.33
37,000-41,000	9	15.00	8	13.33
31,000-36,000	15	25.00	11	18.33
25,000-30,000	13	21.66	18	30.00
Below 25,000	16	26.66	17	28.33
Length of Service	Male		Female	
	F	%	F	%
31 yrs. and above	4	06.66	5	08.33
26 yrs. - 30 yrs.	6	10.00	4	06.66
21 yrs. - 25 yrs.	17	28.33	20	33.33
16 yrs. - 20 yrs.	14	23.33	17	28.33
Below 20 yrs.	19	31.66	14	23.33
Monthly Income	Male		Female	
	F	%	F	%
Ed.D.-Ph.D.	0	00.00	0	00.00
Ed.D.-Ph.D. units	3	05.00	7	11.66
MS and MA	16	26.66	15	25.00
MS and MA units	23	38.33	18	30.00

Bachelor degree	18	30.00	20	33.33
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Table 2. Frequency and percentage of respondents according to *type of work*

Type of Work	Frequency	Ranking
Teacher	29	1
Manager	13	2
Bank Teller	11	3
Accountant	10	4
Nurse	9	5
Cashier	8	6
Doctor	8	6
Politician	8	6
Sales Agent	6	7
Supervisor	5	8
Office Clerk	4	9
Fire Fighter	3	10
Police Officer	3	10
Computer Programmer	2	11
Hospitality	2	11
Librarian	1	12
Entrepreneur	0	0
Writer	0	0

Table 3. Frequency and percentage of male and female respondents with the *types of employed institution and the level of management*

Type of institution	Male		Female	
	F	%	F	%
Public	37	61.66	41	68.33
Private	23	38.33	19	31.66
Level of management	Male		Female	
	F	%	F	%
Top Level Management	3	05.00	1	01.66
Middle Management	16	26.66	10	16.66
First Level Management	41	68.33	49	81.66

Majority of the female respondents are employed in the public institution, with 41 or 68.33, while the opposite with 37 or 61.66 percent. The level of management was 41 or 68.33 percent of the male respondents occupying a position in the first level management of their respective institution, while the female respondents gathered 49 or 81.66 percent with the same level occupied and the remainder existed as primary level management position.

The table 4 below shows the frequency and ranking of the anxiety experience of respondents, and the public speaking is the greater

number of responses as to the experience evidently labeled rank number one.

Table 4. The frequency and ranking of respondents with regards to *anxiety experience*

Type of Anxiety Experience	Frequency	Ranking
1. Public speaking	71	1
2. Making a small talk	34	2
3. Being assertive at work	9	3
4. Eating in public	6	4

Table 5 discloses the data on ability to handle social situations. On the item no. 3 indicates the significant response perceiving a poor self-identity and no purpose in the social interaction order with 41 or 68.33 percent out of 60 respondents for male; and 39 or 65.0 percent of the 60 female respondents that are described, developed and characterized by over stated feeling of consequences when making mistakes, generally avoiding to become involved with the spectrum of society. On the other hand, both responses show a situation that leads into demoralization of individual usually confronted and associated with an increase risk and of negative effects. It means that people think of different ways of coping with every situation, of reacting and interpreting openly, yet unable to manage the pain experience an event must seem taxing and disturbing that evolves within. This is corroborated with the study of Chester A. Insko (1984) on the balance theory, which described the structures of people's opinions about other individuals and objects as well as the perceived relation between them. The central notion is the certain structures between individuals and the object, somehow associated with an uncomfortable feeling of negative affect that leads people to strive for balance structures and to avoid the imbalanced.

Table 5. The frequency and percentage distribution of male and female as to *ability to handle social situations*

Items	Female				Male			
	Yes		No		Yes		No	
	F	%	F	%	F	%	F	%
1. Manifests negative feelings and believes one's worth.	34	56.66	26	43.33	36	60.00	24	40.00
2. Develops an overestimated feeling	39	65.00	21	35.00	37	61.66	23	38.33

of consequences when making mistakes.								
3. Perceives a poor self-identity and no purpose in the social order.	24	40.00	36	60.00	41	68.33	19	31.66
4. Feels loneliness that only reinforces negative self-image.	29	48.33	31	51.66	26	43.33	34	56.66
5. Displays rottenly some pervasive feelings of being unloved, awkward or incompetent.	35	58.33	25	41.66	32	53.33	28	46.66

Table 6. The frequency and percentage distribution of male and female as to *hypersensitive to criticism*

Items	Female				Male			
	Yes		No		Yes		No	
	F	%	F	%	F	%	F	%
6. Shows sensitivity and leads an individual to be negatively impacted with any activities.	25	41.66	35	58.33	38	63.33	22	36.66
7. Pushes an extreme defensiveness and experiences such as anger shame in extreme cases.	33	55.00	27	45.00	31	51.66	21	35.00
8. Gives a living of sustaining life with envisage meeting of expectations for yourself.	20	33.33	40	66.66	34	56.66	26	43.33
9. Responds not only with feelings but with damaging behavior.	39	65.00	21	35.00	43	71.66	17	28.33
10. Demonstrates the first instinct to respond effectively to outside comments that feels like.	36	60.00	24	40.00	46	76.66	14	23.33

Table 6 presents the second indicator of being negative and hypersensitive to criticism. The findings imply that majority of the female respondents describe item no 9 with 39 or 65 percent, and reveal that most responses are not only with feelings but with damaging behavior, while the opposite disclosed 46 or 76.66 percent demonstrate the first instinct to respond the outside comments that felt

like. On the other hand, items imply that the range result with the description is significant as perceived by the respondents; and there are indicators of a negative result. This means that respondents are very much affected due to some predisposing behavioral social dysfunction activities that are not supposed to be in every situation that warded the feeling of individual. This is corroborated with the social impact theory developed by S. G. Harkins and B. Latane (1998), predicting that people's personal attitudes, behaviors and perceptions will tend to an emotional deprivation and, at group level, clustering depends on the strength.

Table 7. The frequency and percentage distribution of male and female as to *humiliation elicited by critical person*

Items	Female				Male			
	Yes		No		Yes		No	
	F	%	F	%	F	%	F	%
11. Behaves and chooses to isolate oneself from people.	34	56.66	26	43.33	39	65.00	21	35.00
12. Shows uncomfortable meeting with unfamiliar people and acts distantly.	48	80.00	12	20.00	35	58.33	25	41.66
13. Provides range of evidence by not making eye to eye contact when someone is talking.	39	65.00	21	35.00	41	68.33	19	31.66
14. Enables individual to perceive social prediction and danger.	25	41.66	55	91.66	29	48.33	31	51.66
15. Maintains intense self-awareness and reviews situation regularly.	33	55.00	27	45.00	38	63.33	22	36.66

As presented, the data with avoidance, shame and humiliation were 48 or 80 percent of female respondents who admitted they experienced uncomfortable meeting with unfamiliar people and acted distantly. Meanwhile the male respondents were 41 or 68.33 percent. It follows with the other item descriptors showing responses as they perceived the idea experienced by both respondents. This means, however, affirming the actuations are considered unpleasant and may be led to a stigma that cannot be easy to forget, data show predominantly the respondent's behavior is outwardly despair due to some insecurities

and pain affecting the individual's feelings. The result was attested by Roy Baumeister's escape theory used in his 1990 study underlying on behaviors that enable a person to flee from negative perceptions of the self and interpret meaning based on how well the identity falls short as well as realizing that part of the identity fails to meet desired standards.

Table 8 reveals the conflict between the need for independence and fear of rejection. The data frequency and percentage are considered high in both respondents showing a premature expectation, and sometimes leading to fantasize with 43 or 71.66 percent for female and 46 or 76.66 for male. It is shown a little difference in terms of response and a stifled inner feeling of both respondents experiencing sad excitation of behavior, manifesting the weaker points of the individual's personality affected. This indicates that the causal perception tends to be considered unacceptable and the impact is negative to the type of predicament in life. Moreover, the complication of inferiority is difficult to overcome easily. A similar and equally powerful fear is a fear of rejection (Taboas 2015); the most common fears refer to failure and rejection. While cultures tend to promote the message of failure as unwanted, our social instincts tend to drive our need for affiliation and behaviors that protect us from being ostracized from the group.

Table 8. The frequency and percentage distribution of male and female as to *need for independence and fear of rejection*

Items	Female				Male			
	Yes		No		Yes		No	
	F	%	F	%	F	%	F	%
16. Deals with someone about mistake or divulges inner feeling on how to tolerate others.	20	33.33	40	66.66	23	38.33	37	61.66
17. Develops the actual degree when that of any expectation is threatened.	33	55.00	27	45.00	35	58.33	25	41.66
18. Creates an event that makes it seem unlikely to make you feel devastated and emotionally unstable.	41	68.33	19	31.66	37	61.66	23	38.33
19. Shows and develops a premature expectation and sometimes leads to	43	71.66	17	28.33	46	76.66	14	23.33

fantasize.									
20. Gets into the process of meeting others and involves in a situation where people don't treat well.	28	46.66	32	53.33	32	53.33	28	46.66	

Table 9. The frequency and percentage distribution of male and female as to *expecting the worst possible*

Items	Female				Male			
	Yes		No		Yes		No	
	F	%	F	%	F	%	F	%
21. Develops emotional stunts, being unable to experience mature emotions and remorse.	36	60.00	24	40.00	43	71.66	17	28.33
22. Displays an attitude that could stop promoting accomplishment long enough.	43	71.66	17	28.33	38	63.33	22	36.66
23. Pushes often the good in manipulating others to bend rules for them.	19	31.66	41	68.33	25	41.66	35	58.33
24. Recognizes and comes across as confident, exciting and the most endearing person.	31	51.66	29	48.33	37	61.66	23	38.33
25. Strives to employ that everyone else is less intelligent, experienced or likable.	28	46.66	32	53.33	33	55.00	27	45.00

The above table presents the responses of fear being unable to expect the worst possible. The data manifests 43 or 71.66 of male respondents rated the highest response and admitted to openly develop emotional stunt and unable to experience mature emotions and remorse. However, the female respondents generate 43 or 71.66 for the second item, which is to display an attitude that could stop promoting accomplishment long enough. This may turn into negative attitude due to some unacceptable feeling and despair that would result and provide unproductive life. The idea is described by Richard Solomon's opponent process theory (1980), taking into account emotional events and states. In exposures to an emotion eliciting event, an act of the

individual towards a state of emotional homeostasis or neutrality following an intense emotional episode, and later acquiring effects, can eventually give way to a prevailing experience.

Table 10 discloses the avoidance factor of the respondents. The result revealed the highest frequency of 49 or 81.66 percent of the female respondents that affirmed the idea with regards to the item which described learning and recognized that thought are openly distorted in building a self-regulated image, a certain behavior and the aversive effect to individual. Meanwhile, the male's response to item no. 26 is considered as alarming data pointing out and tries to avoid situations that might trigger intense feeling with the frequency of 48 or 80 percent, showing the unhealthy response and inappropriate stigma; which makes no sense in terms of contemporary situation. On the other hand, the number of items represents a response as regards the use of mean to avoidance and experience associated with emotional disturbances, the response manifest in such self-deluding mechanism to rationalize the feeling of shame. This means withdrawal and control from social groups and countering of experienced effects but shaped by given condition. The study shows design with the Mowrer's two-factor theory of avoidance, as cited by Jacofsky et al. (2019b) in explaining the development and maintenance of phobias. The study combined the learning principles of classical and operant conditioning for behaviors that often led to further distress; it proposed the avoidance or escape from anxiety.

Table 10. The frequency and percentage distribution of male and female as to *avoidance mechanism*

Items	Female				Male			
	Yes		No		Yes		No	
	F	%	F	%	F	%	F	%
26. Tries to avoid situations that might trigger intense feeling.	43	71.66	17	28.33	48	80.00	12	20.00
27. Organizes and typically thinks a way out from uncomfortable emotions, thoughts and feeling.	48	80.00	12	20.00	43	71.66	17	28.33
28. Reduces the psychological grip of intrusive thoughts to tune of mood.	29	48.33	31	51.66	32	53.33	28	46.66

29. Learns to soften rather than tense in response to trigger thoughts and feeling.	45	75.00	15	25.00	39	65.00	21	35.00
30. Learns and recognizes that thoughts are openly distorted in building a self-regulated image.	49	81.66	11	18.33	46	76.66	14	23.33

Table 11 discloses data on defense mechanism. Items were found to be attributed to several factors that truly need attention by the respondents; these items seem to be effective in everyday life for a way to reduce stress that comes along. Some gathered data revealed a numerous 56 or 93.33 percent of female, along with 58 or 96.66 percent of male respondents, normally utilized defensive technique to protect from the extreme experience with the latter mechanism to avoid any distress that carried it out defenses coupled with negative factors that totally destroy the individual life. In the context of data presented, majority pays attention in other forms of preventions as well as activities in order to protect themselves against negative impression that may ruin their live; also, spending and adjusting willful actions that create a healthy and harmonious life in the society. This means that the feelings firmly believed to be anxious whenever the experience is downgraded and distinctly complex, the individuals tend to be clever enough to protect, and always to provide a condition of regaining themselves, to overcome anxiety in life. The psychoanalytic theory of Daniel Schacter (2011) states psychological strategies brought into play by the unconscious mind to manipulate, deny or distort reality in order to defend against feeling of anxiety and unacceptable impulses, and to maintain one’s self schema(s), burying a painful feeling or thought from one’s awareness even though it may resurface in a symbolic form.

Table 11. The frequency and percentage distribution of male and female as to *defense mechanism*

Items	Female				Male			
	Yes		No		Yes		No	
	F	%	F	%	F	%	F	%
31. Refuses to accept reality or fact, acting as if painful events, thoughts or feelings did not exist.	48	80.00	12	20.00	53	88.33	7	11.66

32. Reverses to an earlier stage of development in the face of unacceptable thought or impulse.	31	51.66	29	48.33	37	61.66	23	38.33
33. Performs an extreme behavior in order to express other people, and strives to find another representation of their self in order to continue the moment instead.	53	88.33	7	11.66	57	95.00	3	05.00
34. Shows unclear in expressing of feelings or impulses onto another person.	49	81.66	11	18.33	48	80.00	12	20.00
35. Exercises that seem to be an effective way to reduce stress.	56	93.33	4	6.66	58	96.66	2	03.33

Table 12. The frequency and percentage distribution of male and female as to *cognitive mechanism*

Items	Female				Male			
	Yes		No		Yes		No	
	F	%	F	%	F	%	F	%
36. Focuses in an alternate behavior between tensing and relaxing different muscle throughout the body.	25	41.66	35	58.33	31	51.66	29	48.33
37. Self-monitors the very basic coping strategy that can easily be learned and quickly applied.	38	63.33	22	36.66	43	71.66	17	28.33
38. Learns how to be more active in areas that are pleasurable and can improve one's mood.	29	48.33	31	51.66	21	35.00	39	65.00
39. Moves forward and weights the short-and-long-term pros and cons of situation.	33	55.00	27	45.00	39	65.00	21	35.00
40. Releases emotional	57	95.00	3	05.00	59	98.33	1	01.66

pain	afterward	to
probably	feel better	at
least	for a little while.	

Table 12 shows that both respondents perceived that naturally releases the emotional pain afterward to feel it better at least for a little while with 57 or 95 percent and 59 or 98.33 percent respectively. The data deduced the condition of being emotional thwarted into realization by substituting common sense application, by handling situation that clearly described a mechanism fostering a positive disposition in uplifting behavioral perspective. Nonetheless, it can be observed that the respondent was found in attentive in handling situations such anxiety that always persist and create an unwholesome and unhealthy life experience. The study corroborates with the theory of mind by H. Gweon and R. Saxe (2013); it appears to be an innate potential ability in humans that requires social and other experience over many years for its full development, in so far as the mind is the only thing being directly observed. At stake is the presumption that humans can only intuit the existence of their own mind through introspection, that no one has direct access to the mind of another, and the understanding of others' emotions and actions, being able to attribute mental state to others and to understand the cause of behavior.

Table 13. The frequency and percentage distribution of male and female as to *self-harm mechanism*

Items	Female				Male			
	Yes		No		Yes		No	
	F	%	F	%	F	%	F	%
41. Expresses the feeling about works like sadness, self-loathing and emptiness.	56	93.33	4	06.66	49	81.66	11	18.33
42. Feels controlled, relieves guilt, or punishes oneself.	49	81.66	11	18.33	51	85.00	9	15.00
43. Distracts yourself from overwhelming emotions or difficult life circumstances.	28	46.66	32	53.33	38	63.33	22	36.66
44. Makes the feeling alive simply on something that deviates the real experience, instead of	35	58.33	25	41.66	40	66.66	20	33.33

feeling numb.								
45. Directs the people often to shore up insecurities or remorse after doing something.	31	51.66	29	48.33	39	65.00	21	35.00

The feeling about work reveals, in item 41, the sadness, self-loathing and emptiness, which are described with 56 or 93.33 percent out of 60 respondents from the male. Meanwhile, the descriptors on the next item mark 51 or 85 percent. This generally gives the idea of creating pattern of behavior of self-inflated image to maintain. It means that it is the normal reaction of the respondents to create a behavioral protection to any form of social disgrace in order to protect and maintain, to design constructive tendencies against anxiety. The idea is related with Solomon's approach of the psychological and neurological model that accounts for a wide range of behaviors, implying that with repetitions the opposite effects of a provocative stimulus are strengthened, which is behaviorally manifested (Solomon 1980, 692-696).

Table 14 exhibits the perceived data on rationalization. The descriptor refers to a tendency of self-deluding by believing of doing something to understand an intense experience that develops a direct anxiety, which associates the feeling of inadequacy. The data show that both respondents are dealing with an impulsive defense against the predisposing anxiety experience. This means that the attitudes of the respondents turning outward through this process are trying to assimilate the experience to achieve balance in a different aspect. According to GoodTherapy's study (2016), rationalization is the mechanism for the ego's attempt to make a particular action acceptable to the superego and the part of a person demanding moral behavior are too uncomfortable or painful for people to face it. Most of us are engaging in rationalization that can be adaptive to protect people from unsafe emotions and motivation.

Table 14. The frequency and percentage distribution of male and female as to *rationalization mechanism*

Items	Female				Male			
	Yes		No		Yes		No	
	F	%	F	%	F	%	F	%
46. Develops the mental attribute to outburst in a situation outside your control.	58	96.66	2	03.33	56	93.33	4	06.66

47. Strives to twist things that blame to someone else for provoking.	53	88.33	7	11.66	49	81.66	11	18.33
48. Combats the aggressive feelings of emotion or reaction towards other destruction.	59	98.33	1	01.66	51	85.00	9	15.00
49. Has difficulty to understand the feelings with a projected flaw that construed as critical.	57	95.00	3	05.00	53	88.33	7	11.66
50. Provides warm emotional security and determines the desire of good results.	19	31.66	41	68.33	16	26.66	44	73.33

Anxiety may be felt at all levels and by anyone. In this respect, defense mechanisms perceived by individuals to be useful may be manifested by anyone. Table 15 provides evidence based on respondents selected that gender does not dictate on what mechanism is necessary. These respondents are those in their most productive age, of the first level of management, working as teachers or in a bank, with at least 21 years of work experience, and mostly holding a master degree. The same group commonly experiences anxiety in verbal communication both in speaking with the public or in a small talk. Literature on models of personality provides that the mechanisms necessary at a point in time is dictated by the id, ego and super-ego.

Table 15. Test of *difference*

Indicators	Chi-square Value	Critical value	Decision	Remarks
Ability to handle social situations	4.495	9.488	Accept Ho	Not Significant
Hypertensive to criticism	3.424	9.488	Accept Ho	Not Significant
Humiliation elicited by critical person	3.052	9.488	Accept Ho	Not Significant
Need for independence and fear of rejection	0.652	9.488	Accept Ho	Not Significant
Expecting the worst possible	1.607	9.488	Accept Ho	Not Significant

Avoidance mechanism	1.135	9.488	Accept Ho	Not Significant
Defense mechanism	0.446	9.488	Accept Ho	Not Significant
Cognitive	2.445	9.488	Accept Ho	Not Significant
Self-harm	2.495	9.488	Accept Ho	Not Significant
Rationalization	0.241	9.488	Accept Ho	Not Significant

Level of *significance* set at 0.05 with 4df

CONCLUSION

This is an overview on how the individual tends to experience and cope with the problems of social anxiety. The relationships between individuals create and modify personality, and continually translate from personal trouble into public issue with certain degrees of disappointment characterized by withdrawal in the social context. The effects develop a stigma and they make unable to manage the intense negative experience; the individual risks to become anti-social, to assume the difficulty of balancing the ill feeling and to get a tendency of increasing the threat of humiliation. The implicit self-hurtful dismay outwardly drives to unacceptable attitudes with psychological effect. The long haul of frustration and emptiness often occurs. It is to identify the degree of social acceptability by underlying mechanism to create and avoid the anxieties of life.

The learned idea that is associated with rejection from the social strata is the primary concern as a determinant of our action to respond in a favorable or unfavorable manner as regards the other individuals' conditions enabling to develop a viable relationship.

RECOMMENDATION

Based on the results of the study, the researcher hereby recommends the following:

1. It should be a psycho-social support to increase awareness and to accurate information of social isolation associated with risk factor to override emotional upheaval that potentially disrupt individual; to devalue itself leads to strained interaction, with serious effects and a tendency to perpetuate the behavior.
2. It is necessary to establish a powerful education concerning the anxiety prevention, to gain full awareness of the norms and beliefs

governing knowledge and a right perspective able to avoid unhealthy effects against the individual pattern of behavior.

3. It is required to design a new concept of social pattern of wellness program, able to guide behavior and to facilitate the appropriate healing from forming emotional disturbances that so much affects the individual.

4. Further studies should be conducted to enhance more rational understanding among individuals who experience ambivalence change of mood, pain and shame, to improve working conditions and to remove negative thoughts that affect them.

5. It is necessary an essential tool to form trans-valuation values for reflection when troubles occur within the character of individual; and the range of immediate relations with others to serve the good interest.

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Invisible barriers in career processes: Glass ceiling syndrome and career anchors

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Abstract: This study was conducted to examine whether there was a significant correlation between the glass ceiling barriers that female employees encountered in organizations and their career anchors, and if there was a significant correlation, to determine the direction and level of the effect of glass ceiling syndrome on their career anchors, and to examine the statistical difference between the glass ceiling syndrome and the career anchor according to certain demographic factors. To this end, data were collected from 302 female employees from public and private sectors by using a questionnaire. These data were evaluated by using the SPSS software program and analyzed through factor analysis, correlations, multiple regressions, MANOVAs, independent samples t-tests and one-way ANOVAs. According to the findings, a negative correlation was found between the glass ceiling syndrome and the career anchor. The glass ceiling barrier was found to have the strongest effect on the entrepreneurial creativity dimension among the career anchors of the employees. Moreover, it was found that the glass ceiling syndrome was more common among the public sector employees than among the private sector employees. Through the present study, the glass ceiling syndrome was also contributed to the literature as a new factor among the factors affecting career anchors.

Keywords: glass ceiling, career anchor, modern workforce

INTRODUCTION

The need for mechanization and automation as well as a skilled workforce is increasing every passing day as a reflection of the advancing understanding of businesses administration in the world.

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AGATHOS, Volume 11, Issue 2 (21): 255-285

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Organizational managements that are aware of this strive to improve not only human resource planning but also existing personnel through in-house training. Nevertheless, contrary to such positive trends, there are obstacles in organizations that stall or cease employee development, especially their career development. The term “glass ceiling” has been used in the literature to describe such obstacles. The term glass in terms of meaning refers to invisibility, and ceiling refers to vertical elevation. In research, the glass ceiling has generally been treated as an invisible barrier that women encounter in the process of being promoted to top management positions. However, the concept of glass ceiling is a collection of barriers the existence of which has been examined and on which consensus is reached not only for female employees but also for minorities. The main feature of such barriers is that they are invisible and are not formalized by regulations nor by directives for practice. This facilitates the intentions of managers or officials who make an effort to create a glass ceiling. The gendered approach, leaving an impression especially in the minds of male employees, turns into gender discrimination with the empowerment of such employees. And, female employees are prevented from taking top positions during the process of personnel selection in hierarchical promotions, with the excuse that females are dominated by males. The term ceiling is used directly at this stage. This is because while the number of female employees is very high in lower organizational levels, it decreases proportionally as the hierarchy goes up. Unlike gender discrimination, this situation also poses a problem in the organizational approach. The elimination of skilled female labor in administrative processes does not correspond with the professional management approach and performance objectives of organizations. The career development of female employees is also adversely influenced. In the literature, the term career anchor has been used for factors that drive career development in people. The set of skills, abilities, personal values, motives and needs that employees perceive to have refers to their career anchors. Such anchors guide where people stand in their careers and where they want to reach, so they are very important in organizations in terms of manifestations of personal performance. Therefore, in this study, it was aimed to improve organizational performance by using organizational human resources at the optimal level. And in this direction, the concepts of career anchor and glass ceiling syndrome — thought to have an impact on the concept of career anchor — were examined.

GLASS CEILING SYNDROME

In working life, employees have various needs, such as career planning, efforts to rise up in hierarchy, and the adoption of a development-oriented lifestyle. In some cases, these needs arise at a personal level, but they can often be requested by organizational managements because of concerns for performance output of organizations. Organizations, however, seek to manage not only the business setup but also such employee development, and revise human resource planning in this context. As a natural consequence of this, a superior manager's view of people and events can change preferences. Especially the spread of cliché beliefs that female employees cannot succeed in working life and are not created for high-level tasks has been noticed in the 20th century, which has attracted considerable attention in the management literature, and in 1986, at the Wall Street Journal, reporters Hymowitz & Schellhardt described the invisible barrier that prevented women from reaching the highest positions in America as a "glass ceiling" (Smith et al. 2012; Mattis 2004). The concept of glass ceiling was then used by Morrison et al. (1987) in their book titled "Breaking the Glass Ceiling: Can Women Reach the Top of America's Largest Corporations?" which gave a new perspective on the problems women faced in managerial positions in corporate organizations (Mathur-Helm 2006). It was argued in a journal titled Science Magazine published in 1993 that women scientists preferred to start their own companies as a way to avoid glass ceiling barriers in large companies and in the academic world (Mattis 2004).

Though glass ceilings had no effect on organizations in the late 1960s, this effect began to appear in the 1980s, and in the 1990s, glass ceilings became much more pronounced (Pai & Vaidya 2009). At the heart of this rise is the increase in the participation of the female labor in working life. The number of female employees increasing with the adoption of social rights and gender equality in the global world has naturally brought women employees who want to pursue a career. However, male-dominated societies that have not yet adapted to women entering the workforce have built invisible barriers against the idea of women rising to important positions, and this understanding has been effective up until the modern organizations in the 21st century. So much so that today women have made significant progress by focusing on the work they have done in their careers, but because

they face glass ceiling barriers, they are still rarely involved in top-level jobs (Mathur-Helm 2006). For this reason, the glass ceiling syndrome stands the test of time today. Conceptually, Powell & Butterfield (2003) described the glass ceiling as a thin, transparent but very powerful barrier that prevented women and minorities from moving upwards in the managerial hierarchy, and Kiaye & Singh (2013) described it as an invisible and impenetrable barrier similar to a concrete ceiling that prevented women from reaching senior management levels. Feminist researchers studying communication in organizations in the literature have shown ways women are routinely ignored for leadership and managerial positions (Pompper 2011). And similar misplacements have led the adoption of glass ceiling syndrome to become widespread.

In most organizations, evaluation and consideration of women's inequality in the context of career development often take place within the scope of strategical and policy tasks of human resources (Cornelius and Skinner 2005). In this regard, a glass ceiling is a significant issue in terms of effectiveness in organizations. It is an irrational practice of human resources for organizations to limit their talent communities by creating a glass ceiling for management levels based on non-work-related personal characteristics (Powell & Butterfield 2015). Women who are faced with such a practice naturally search for a variety of solutions. The first method may seem like breaking the glass ceiling, but this is not all that easy an action. The literature in management has suggested that women employees need to be more ambitious and more self-confident in order to be able to successfully shatter glass ceilings in organizations (Simon 1995). For this reason, generally the second method is preferred. According to this method, the most pronounced tendency in women who face glass ceilings is to quit their jobs and make an effort to set up their own businesses (Pompper 2011). Consequently, glass ceilings, which are considered a myth by a number of people, are a reality of the business world and feed on organizational culture, policies and strategies. The glass ceiling is governed by their own inadequacies, such as masculinity values, style and, more importantly, decisions and skills of women. For this reason, throughout their career journey, many women get disappointed before achieving top positions and end their career journey (Mathur-Helm 2006).

Oakley (2000) argued that three categories explained the barriers that caused glass ceilings. These are (1) institutional practices such as

recruitment, retention and promotion, (2) behavioral and cultural causes such as stereotyping and favored style of leadership, and (3) structural and cultural explanations on the basis of the feminist theory. However, apart from such factors that are shown to be the cause of glass ceilings, women's preferences also accelerate the formation of glass ceilings from time to time. According to a clichéd perception, women are characterized by an intermittent and non-permanent career due to domestic duties and childbearing. Thus, women are thought to have less efficiency (Barnet-Verzat & Wolff 2008). Moreover, women in business life often prefer to combine corporate work and family duties without attributing priority to any, through practices such as part-time work, temporary work and flexible working. However, family-friendly policies like these ensure a balance between work and life, but they reduce gender equality and increase glass ceilings; thus choices made by women become a barrier for career development (Lathabhavan & Balasubramanian 2017). It is also necessary to question why women make such choices. According to Simon (1995), women are still widely responsible for parenting and household affairs in spite of the huge increase in the number of married women in the workforce over the past two decades. For this reason, most women leave work because they will have children, and their careers deteriorate due to the biological process. Female employees experiencing a sort of role conflict are, as a matter of fact, compromising their careers to be able to keep this process balanced.

Singh & Terjesen (2008) have claimed that glass ceilings may be attributed to gendered social systems of work designed by men for men, and that gender-specific work roles cause gender discrimination and stereotyping. Socio-psychological researchers believe that a cliché like a glass ceiling is the root of gender discrimination, whereas systemic model researchers, interestingly, focus on systematic barriers in organizational policies, and argue that barriers that hinder the success of women's attempts to reach superior managerial positions are these systematic barriers (Khedr 2017). Nevertheless, it is quite difficult to say that a glass ceiling is caused directly by systematic barriers. Insch et al. (2008) have stated that glass ceiling barriers are: keeping a balance between home life and career; isolation and loneliness; constantly being aware of being a woman in a male-dominated world; proving themselves to others; working harder and being better than their male colleagues; and having to be better. When these barriers are examined, it can be said that they are about the fact

that thousands of employed women face administrative inequalities every day in their attempts to improve their employment statuses, rather than being systematic barriers (Simon 1995). Women do not have the same opportunities in recruitment and promotion processes, even if they have the same career ambitions as men (Kim & Brunner 2009). The most common theory developed to explain the inequality between the experiences of men and women is based on the claim that women's promotion in organizations is often blocked by glass ceilings (Cornelius & Skinner 2005). Although a glass ceiling can be faced at any management level, it was first attributed to the limitation of women's access to top management levels (Powell & Butterfield 2015). The studies in the literature have been carried out mostly about female employees at the top management level. This is because the glass ceiling effect shows that gender disadvantages worsen when you rise from the bottom of the hierarchy to the top (Tandrayen-Ragoobur & Pydayya 2015). Although various positive catalysts have been introduced to increase women's participation in the workforce today, women's promotion to top management positions continues to be blocked (Jamali et al. 2006). Although organizations are willing to pay high salaries to qualified female employees, they are still hesitant to place female employees in positions that can directly affect the profitability of organizations (Cotter et al. 2001).

BUSINESS ANCHOR

Since their inception, human beings have found themselves in social and business lives and have taken part in continuous development and change processes. One of the indispensable elements of organizations and business life, mankind has always had the expectation of more advanced positions and ranks, not satisfied with the levels of position and competence they are at. Naturally, these motivations and desires have led people to develop the career phenomenon in their working life. The fact that the career phenomenon not only influences and directs employed people, but also influences the organizations they belong to has made the subject of career one of the most significant issues of working life. Greenhaus et al. (1987) defined the concept of career as the act of employees to usually work regularly and sustainably within a profession and within an organizational environment, and to achieve a vertical position within the hierarchical line of the organization. On the other hand, it is observed that the concept of career is also used mainly in terms of employees' carrying

the desire and expectation of promotion based on their acts of experience about the work and tasks they perform (Özgür 2015).

As employees have had a desire for and expectation of a career, a number of values and norms have been formed as a consequence. Career values, which found a correspondence as the term “kariyer çapası” (career anchor) in Turkish, were introduced to the literature for the first time by Schein (1974). When defining career values, Schein used the phrase behavioral pattern that guided, limited, balanced and drove people’s career expectations and desires, and allowed people to recognize their own boundaries and potentials. After defining career values, Schein (1974) classified these values under five headings: functional and technical competency, autonomy/independence, general managerial competence, security/stability, and entrepreneurial creativity. In his work after 1980, Schein incorporated three additional values to these values: service/dedication to a cause, pure challenge, and lifestyle. In this context, how a career develops and how people balance, direct and limit their careers have been explained by the model of career values introduced to the literature by Schein (1980) (Abessolo et al. 2017).

The model of career values developed by Schein (1980) has a large and important place in the career anchor. According to this model, different people develop different career values that have very different consequences both for self management and for organizations to plan rewards, incentives and control systems. This model also offers a number of suggestions on how employees and employers can prepare a better career management program. In fact, career connections develop over time, and then such connections shape a person’s personal identity or self image and become a self concept. Career values also include (1) capabilities, skills and abilities, (2) motifs and needs, and (3) attitudes and values (Schein 1980).

The study titled “Career Anchors: Trainer’s Manual,” which was published by Schein in 1985, also contains important explanations about career anchors. In this context, the more people develop more self-insights, the more rational they learn how to make more rational career choices. The dominant factors governing these choices can be considered career passions. This is because the concept of the self begins to work to steer and limit choices. People who have spent ten or more years in their careers explain in conversations with them that they withdraw to something they like more when they discover that they do not like a new job or workspace. People develop a clear pattern in their

minds about issues they are good at and about issues they should avoid. Career values, in this context, consist of eight themes according to Schein (1985): general managerial competence, autonomy/independence, security/stability, entrepreneurial creativity, service/dedication to a cause, pure challenge and lifestyle. Yarnall (1998) summarized these values as in Table 1.

Table 1: Schein's Career Anchor Values

<i>Functional and Technical Competency</i>	A high score on this anchor indicates that there is an opportunity to practice skills in a subject that is not intended to be given up and to continue to take them to an even higher level.
<i>General Managerial Competence</i>	A high score on this anchor indicates climbing to a high enough level within an organization, being able to integrate efforts of others in-between functions, and being responsible for outputs.
<i>Autonomy/Independence</i>	A high score on this anchor suggests that a subject that is not wanted to be give up is an opportunity for a person to define work in his or her own way.
<i>Security/Stability</i>	A high score on this anchor indicates that there is job security or stability in an organization throughout the mission.
<i>Entrepreneurial Creativity</i>	A high score on this anchor is a person's willingness to become an entrepreneur or create his or her own organization based on his or her willingness to take risks to the extent of his or her own abilities and overcome obstacles.
<i>Service/Dedication to A Cause</i>	A high score on this anchor refers to turning the world into a more livable and peaceful place, solving environmental issues, establishing harmony and brotherhood among people, and devoting oneself to valuable emotions and attitudes such as helping others.
<i>Pure Challenge</i>	A high score on this anchor explains confronting all challenges and obstacles in some way, such as finding solutions to seemingly unsolvable problems, overcoming tough opponents or difficult barriers.
<i>Lifestyle</i>	A high score on this anchor explains balancing and unifying personal needs, familial needs and career requirements.

MATERIALS AND METHOD

Career development is a combination of psychological, sociological, educational, physical, economic and chance factors that come together to influence a person's career throughout his or her lifetime (Victor & Shamila 2018). However much this process is perceived as a personal concept, it is actually one of the main forces — when considered in an integrated way and from an organizational perspective — that motivate people for specific goals, which are necessary for organizations to achieve their own goals. Therefore, the factors that are likely to adversely impact career development in employees should be examined and discussed in the literature and solutions should be proposed. Consequently, it also matters to examine the existing research. Considering the literature, which is limited in terms of variables of the study, Karakılıç (2019) carried out a study on 256 people about discrimination and glass ceilings, and concluded that the perception of gender equality had an effect on the glass ceiling syndrome. Bombuwela & Chamaru (2013) conducted research on 150 women working in the private sector and found that personal, organizational and cultural factors had a significant impact on women's career development, and glass ceilings negatively impacted women's career development. Aranha et al. (2019) surveyed 400 people working in the service sector, and based on their study, suggested that the perception of a glass ceiling impacted performance negatively, and the women could only break the glass ceiling with the increase of positive factors in career development. Al-Manasra (2013) examined the effect of glass ceiling barriers on women's career development and determined that glass ceilings were more effective on women's career development than their familial and social commitments. As a result of a study on 131 people consisting of bank employees, Kırpık (2019) found that the perception of glass ceilings was very weak in the sample from which he collected data, but that gender discrimination still persisted in the male population. Khedr (2017) carried out research on 438 managers working in Egypt and concluded that there were more glass ceiling findings in male-dominated organizations. Shakir (2019) conducted research on 138 employees in the apparel industry and found that women's career development was influenced chiefly by social support. Victor & Shamila (2018) conducted research investigating the career development of 144 employees in the field of finance and their perception of glass ceilings. They have found that the glass ceiling barrier adversely impacts women's career development, and that

personal, familial and cultural factors have a significant impact on career development. Khuong & Chi (2017) examined the organizational commitment of female employees and glass ceiling factors. Based on their study, they found that glass ceiling barriers emerged to have three dimensions: managerial perception, career development and working environment, and additionally, a strong glass ceiling effect in the organization diminished the female employees' commitment to the organization. Sökmen & Şahingöz (2017) designed a research study involving 153 women in tourism and hotel management and found that corporate climate reflecting a glass ceiling had a negative impact on job satisfaction. Based on a research study conducted by Meral & Otlu (2016) involving 40 female managers, parental responsibility was perceived by the female employees as the most difficult obstacle in their careers and income level was also expressed to be a serious barrier for career development. As can be seen, there are a variety of research studies in the literature related to career development. However, no studies were found to examine career anchors and the glass ceiling syndrome during the literature review. Therefore, the present research study is of importance as it examines the career anchor that is important for the individual from a micro point of view and for the organization from a macro point of view, and the effect of glass ceiling syndrome in the development of career anchors; as it contributes to the subjects of career anchor and glass ceiling, which have been rarely studied in the literature; as it introduces a new factor influencing the development of career anchors to the literature; and as it demonstrates managerial behaviors that can be practiced for executives of organizations.

Aim of the Study

This study was conducted to determine career anchor values and glass ceiling syndrome among female employees; to investigate whether there was a significant relationship between these variables; if there was a significant relationship, to determine the direction and level of the effect of glass ceiling syndrome perceived by the employees on career anchors; and to reveal whether career anchors and glass ceiling syndrome differed statistically depending on a variety of demographic factors. To that end, the study was carried out to target those working in both private and public sectors.

Research Population and Sample

The population of the study consisted of female employees in Turkey. The sample of the study consisted of the female employees who worked in the private and public sectors in Zonguldak and Karabük and participated in the study. The study incorporated the convenience sampling and purposive sampling methods, which are some of the non-probabilistic sampling methods. Data were collected from 322 employees, but a sample volume of 302 people could be achieved at a level that could be analyzed. To accomplish the research aim, the participants from the private and public sectors were examined in the same sample, thus allowing also testing whether the glass ceiling syndrome and career anchor development showed sectoral differences. Employees from as many independent and different organizations as possible were included in the sample within the scope of the study as it was thought that organizational structure and management would also influence the glass ceiling syndrome and career anchors in employees.

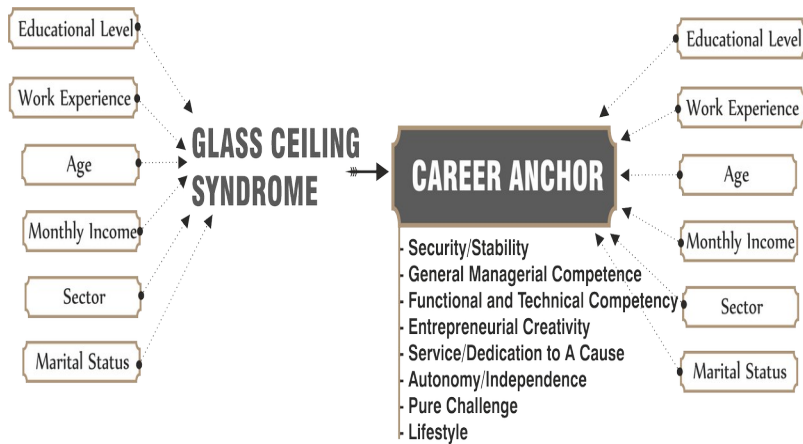
Data Collection Method of the Study

The data to be used in the study were collected by administering the face-to-face questionnaire method. The questionnaire used to obtain data consisted of 2 scales with 5-point Likert-type options, including the glass ceiling syndrome and career anchors. A 40-item scale developed by Schein (1990) was used to measure career anchors. In order to measure the perception of glass ceilings, a 47-item scale developed by Çetin (2011) was administered after being reduced to 26 items.

Research Model and Hypotheses

The study utilized a survey design. The main dependent variable of the study was career anchors, and its sub dependent variables were autonomy/independence, security/stability, general managerial competence, functional and technical competency, entrepreneurial creativity, service/dedication to a cause, pure challenge, and lifestyle. The independent variable of the study was the glass ceiling syndrome.

Figure 1: Conceptual Model of the Study



Research Hypotheses:

H_{1a}: There is a significant correlation between the career anchor and the glass ceiling syndrome.

H_{1b}: There is a significant correlation between career anchor dimensions and the glass ceiling syndrome.

H_{1c}: Glass ceiling syndrome has a significant effect on career anchor dimensions.

H_{1d}: Glass ceiling syndrome varies depending on age.

H_{1e}: Glass ceiling syndrome varies depending on marital status.

H_{1f}: Glass ceiling syndrome varies depending on educational status

H_{1g}: Glass ceiling syndrome varies depending on work experience.

H_{1h}: Glass ceiling syndrome varies depending on monthly income level.

H_{1j}: Glass ceiling syndrome varies depending on employment sector.

H_{1m}: Career anchor varies depending on age.

H_{1n}: Career anchor varies depending on marital status.

H_{1p}: Career anchor varies depending on educational status.

H_{1r}: Career anchor varies depending on work experience.

H_{1s}: Career anchor varies depending on monthly income level.

H_{1t}: Career anchor varies depending on employment sector.

Analysis of Research Data

The data required for testing hypotheses proposed in the study were analyzed using SPSS 20.0 (Statistical Package for Social Sciences) and AMOS 24.0 (Analysis of Moment Structures) software programs.

Confirmatory Factor Analysis (CFA) was carried out to determine construct validity of the scales used during the study, reliability analysis to determine internal consistency, correlation analysis to determine the direction and magnitude of relationships between variables, simple linear regression and MANOVA to examine relationships between the variables, and independent samples t-test and one-way ANOVA were carried out to determine differences.

Data Analysis Methods of the Study

Frequency Analysis

Table 2 presents the descriptive statistics of the employees participating in the study. The entire sample consisted of female employees for the fulfillment of the aim of the study. Of the employees, 74.2% worked in the private sector and 25.8% in the public sector. Considering their educational levels, it was found that 48.7% of the employees were university graduates and 36.1% were high school graduates. Taking into account their work experience, 87.1% of the sample were found to have more than 1 year of work experience. Considering the marital statuses of the employees in the sample, it was determined that the majority (45%) were married. Considering the monthly income levels of the employees, it was determined that the majority had monthly income at the minimum wage level or close to this level. Considering the age of these employees, it was seen that the sample consisted mostly (75.8%) of 21–40-year-old employees. The fact that the sample consisted of young employees was thought to be a positive factor for the measurement of career anchors.

Table 2: Descriptive Statistics

	<i>Frequency</i>	<i>Percentage</i>
Age		
<i>Younger than 21</i>	27	8.9%
<i>21-30</i>	126	41.7%
<i>31-40</i>	97	32.1%
<i>41-50</i>	40	13.2%
<i>51-60</i>	11	3.6%
<i>Older than 60</i>	1	0.3%
Educational Status		
<i>Elementary Education</i>	46	15.2%
<i>High School</i>	109	36.1%
<i>Associate</i>	66	21.9%

<i>Degree</i>		
<i>Bachelor's</i>	74	24.5%
<i>Degree</i>		
<i>Master's Degree</i>	7	2.3%
Work Experience		
<i>Less than 1 year</i>	39	12.9%
<i>1-2 years</i>	54	17.9%
<i>2-3 years</i>	39	12.9%
<i>3-4 years</i>	35	11.6%
<i>4 years or more</i>	135	44.7%
Monthly Income Level		
<i>Less than 1,000</i>	34	11.3%
<i>Turkish Liras</i>		
<i>1,001–2,000</i>	160	53.0%
<i>Turkish Liras</i>		
<i>2,001–3,000</i>	55	18.2%
<i>Turkish Liras</i>		
<i>3,001–4,000</i>	32	10.6%
<i>Turkish Liras</i>		
<i>4,001–5,000</i>	15	5.0%
<i>Turkish Liras</i>		
<i>5,001 Turkish</i>	6	2.0%
<i>Liras or more</i>		
Marital Status		
<i>Married</i>	136	45.0%
<i>Single</i>	129	42.7%
<i>Widow</i>	16	5.3%
<i>Divorced</i>	21	7.0%
Sector		
<i>Public</i>	78	25.8%
<i>Private</i>	224	74.2%

Validity and Reliability Analysis

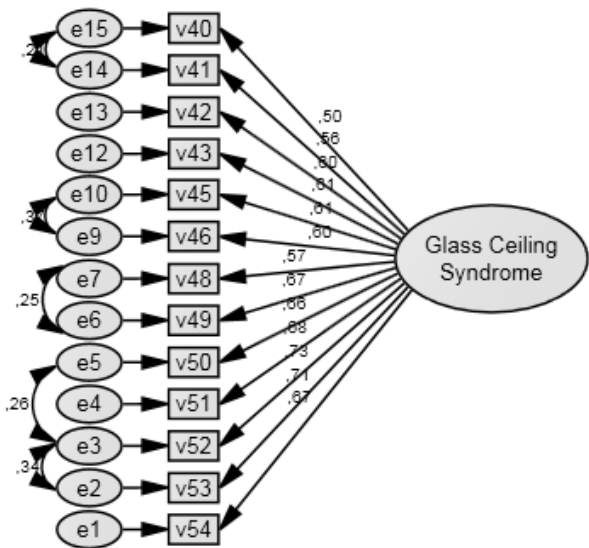
Confirmatory Factor Analysis (DFA) was carried out to determine the construct validity of the scales used in the study. The fit values obtained as a result of factor analysis for the Glass Ceiling Syndrome Scale — which consisted of 26 items — are shown in Table 3.

Table 3: Glass Ceiling Syndrome Scale/ Fit Values

Fit Criterio n	χ^2	p	χ^2/df	RMSE A	SRM R	NFI	CFI	GFI
Fit Values	166.98 6	0.00 0	2.78 3	0.07	0.05	0.90 1	0.93 3	0.91 4

Considering the fit values expressed in Table 3, the chi-square value was 166.986, p was 0.000, RMSEA was 0.07, GFI was 0.914, chi-square/degrees of freedom was 2.783, SRMR was 0.05, CFI was 0.933, and NFI was 0.901. Standardized analysis values for the Glass Ceiling Syndrome Scale that was tested are specified in Figure 2.

Figure 2: Glass Ceiling Syndrome Scale/Standardized Analysis Values



During the Confirmatory Factor Analysis 13 items were removed from the scale. The results of the reliability analysis of the revised scale are shown in Table 4. As a result of the analyses, Cronbach's Alpha coefficient was determined to be 0.898, and the Glass Ceiling Syndrome Scale was determined to have internal consistency.

Table 4: Glass Ceiling Syndrome Scale — Reliability Analysis

	Cronbach's Alpha	Number of Items
<i>Glass Ceiling Syndrome Scale</i>	0.898	13

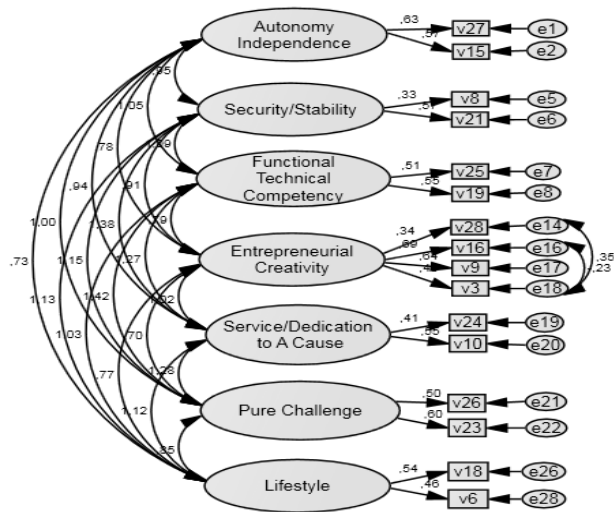
Another scale used in the study was the Career Anchor Scale. The proposed fit values obtained as a result of confirmatory factor analysis carried out on this scale, which consisted of 40 items and 8 dimensions, are presented in Table 5.

Table 5: Career Anchor Scale/ Fit Values

Fit Criterion	χ^2	p	χ^2/df	RMSEA	SRMR	NFI	CFI	GFI
Fit Values	195.493	0.000	2.413	0.06	0.05	0.849	0.903	0.924

Considering the fit values expressed in Table 5, the chi-square value was 195.493, p was 0.000, RMSEA was 0.06, GFI was 0.924, chi-square/degrees of freedom was 2.413, SRMR was 0.05, CFI was 0.903, and NFI was 0.849. During the analysis process, the “general managerial competence” dimension of the Career Anchor Scale did not show up as a factor. Standardized analysis values for the Career Anchor Scale that was tested are specified in Figure 3.

Figure 3: Career Anchor Scale/Standardized Analysis Values



During the confirmatory factor analysis 24 items were removed from the scale. The results of the reliability analysis of the revised scale are shown in Table 6. As a result of the analyses, Cronbach’s Alpha coefficient was determined to be 0.846, and the Career Anchor Scale was determined to have internal consistency.

Table 6: Career Anchor Scale - Reliability Analysis

	Cronbach’s Alpha	Number of Items
Career Anchor	0.846	16

The fit values for the Glass Ceiling Syndrome Scale presented in Table 3 and those for the Career Anchor Scale presented in Table 5 were found to be in accordance with the goodness of fit statistics published by Schermelleh-Engel et al. (2003), and the construct validity of these scales was acceptable.

Normality Analysis

Table 7 shows the Kolmogorov-Smirnov and Shapiro-Wilk values, which were determined based on the normality test performed for the data obtained within the scope of the study. When the Kolmogorov-Smirnov values were interpreted taking into account the sample size ($n = 302$), it was seen that the data obtained through both scales used in the study did not show normal distribution. For this reason, skewness and kurtosis values for the related data sets were examined.

Table 7: Normality Test Results

		Kolmogorov-Smirnov			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
<i>Glass Ceiling Syndrome</i>	<i>Overall Scale</i>	0.082	302	0.000	0.979	302	0.000
	<i>Overall Scale</i>	0.090	302	0.000	0.945	302	0.000
	<i>Autonomy/Independence</i>	0.185	302	0.000	0.919	302	0.000
	<i>Security/Stability</i>	0.127	302	0.000	0.952	302	0.000
	<i>Functional and Technical Competency</i>	0.199	302	0.000	0.905	302	0.000
	<i>Entrepreneurial Creativity</i>	0.127	302	0.000	0.952	302	0.000
	<i>Service/Dedication to A Cause</i>	0.207	302	0.000	0.904	302	0.000
	<i>Pure Challenge</i>	0.177	302	0.000	0.927	302	0.000
	<i>Lifestyle</i>	0.217	302	0.000	0.904	302	0.000

The skewness and kurtosis values of the data obtained through the scales used in the study are detailed in Table 8. An examination of this table reveals that the skewness and kurtosis values of the data sets that were not normally distributed according to the Kolmogorov-Smirnov values were between -2 and $+2$, and that these data sets showed normal distribution according to the classification of George & Mallery (2003).

Table 8: Normality Tests — Skewness and Kurtosis Values

		Statistic	Std. Error
<i>Glass Ceiling Syndrome Scale</i>	<i>Skewness</i>	-0.422	0.140
	<i>Kurtosis</i>	-0.164	0.280
<i>Career Anchor Scale</i>	<i>Skewness</i>	-1.033	0.140
	<i>Kurtosis</i>	1.813	0.280
● <i>Autonomy/Independence</i>	<i>Skewness</i>	-0.653	0.140
	<i>Kurtosis</i>	-0.280	0.280
● <i>Security/Stability</i>	<i>Skewness</i>	-0.698	0.140
	<i>Kurtosis</i>	0.155	0.280
● <i>Functional and Technical Competency</i>	<i>Skewness</i>	-0.904	0.140
	<i>Kurtosis</i>	0.516	0.280
● <i>Entrepreneurial Creativity</i>	<i>Skewness</i>	-0.698	0.140
	<i>Kurtosis</i>	0.155	0.280
● <i>Service/Dedication to A Cause</i>	<i>Skewness</i>	-0.900	0.140
	<i>Kurtosis</i>	0.709	0.280
● <i>Pure Challenge</i>	<i>Skewness</i>	-0.528	0.140
	<i>Kurtosis</i>	-0.195	0.280
● <i>Lifestyle</i>	<i>Skewness</i>	-0.921	0.140
	<i>Kurtosis</i>	0.596	0.280

Correlation Analysis

In Table 9, the results of the Pearson correlation analysis for the dependent variables and the independent variable of the study are shown. According to this table, a significantly strong negative correlation was found between the independent variable “glass ceiling syndrome” and the main dependent variable “career anchor.” Moreover, significantly moderate and negative correlations were found between the five sub dependent variables and the independent variable glass ceiling syndrome. And, the glass ceiling syndrome was found to have positive and moderate correlations with the entrepreneurial creativity and pure challenge dimensions.

Table 9: Correlation Analysis Results

		<i>Glass Ceiling Syndrome</i>
<i>Career Anchor</i>	Correlation	-0.612
	Sig. (2-tailed)	0.000
● <i>Autonomy/Independence</i>	Correlation	-0.477

			<i>Glass Ceiling Syndrome</i>
			0.000
<i>b Dimensions</i>	<i>Security/Stability</i>	Sig. (2-tailed)	
		Correlation	-0.456
		Sig. (2-tailed)	0.000
		Correlation	-0.417
	<i>Functional and Technical Competency</i>	Sig. (2-tailed)	0.000
		Correlation	0.456
		Sig. (2-tailed)	0.000
		Correlation	-0.427
	<i>Service/Dedication to A Cause</i>	Sig. (2-tailed)	0.000
		Correlation	0.447
		Sig. (2-tailed)	0.000
		Correlation	-0.406
	<i>Pure Challenge</i>	Sig. (2-tailed)	0.000
		Correlation	0.000

Regression Analysis

Table 10 shows the ANOVA results of the simple linear regression analysis on the career anchor and the glass ceiling syndrome. As a result of the regression analysis, it was determined that the regression model was statistically significant as the p value of the model was smaller than 0.05.

Table 10. Glass Ceiling Syndrome & Career Anchor — ANOVA

	Sum of Squares	Mean Square	F	Sig.
<i>Career Anchor</i>	Regression	11416.490	11416.490	
	Residual	19869.050	66.230	172.376
	Total	31285.540		0.000

Table 11 shows the results of the simple linear regression analysis. According to this table, 37.3% of the changes in the career anchors of the employees were explained by the change in the glass ceiling syndrome. According to these results, values that the career anchor can take are formulated as follows:

$$“Career Anchor = 80.190 - (0.543 \times Glass Ceiling Syndrome)”$$

According to the formula obtained as a result of the regression analysis, it was determined that a 1-unit increase in the glass ceiling syndrome caused a decrease of 0.543 units on the career anchor of the employees.

Table 11: Glass Ceiling Syndrome & Career Anchor — The Model

		β	t	Sig.	r^2	Adjusted r^2
<i>Career Anchor</i>	<i>Constant</i>	80.190	56.03	0.000	0.375	0.373
	<i>Glass Ceiling Syndrome</i>	-0.543	-	0.000		

MANOVA

MANOVA was carried out to determine whether there was a significant difference between the sub dimensions of the dependent variable career anchor and the independent variable glass ceiling syndrome. Table 12 shows the results. Considering this table, it was seen that the results of Pillai's Trace and Wilks' Lambda tests were smaller than 0.05, meaning that the glass ceiling syndrome had a statistically significant effect on the dimensions of the career anchor.

Table 12: MANOVA Results

	Effect	Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	0.975	1395.250	7.000	248.000	0.000
	Wilks' Lambda	0.025	1395.250	7.000	248.000	0.000
	Hotelling's Trace	39.382	1395.250	7.000	248.000	0.000
	Roy's Largest Root	39.382	1395.250	7.000	248.000	0.000
Glass Ceiling Syndrome	Pillai's Trace	1.556	1.545	329.000	1778.000	0.000
	Wilks' Lambda	0.150	1.660	329.000	1732.178	0.000
	Hotelling's Trace	2.412	1.806	329.000	1724.000	0.000
	Roy's Largest Root	1.133	6.122 ^c	47.000	254.000	0.000

Based on the MANOVA, which one or more of the dependent variables had a significant difference was examined. Table 13 shows the results. Based on these results, it was determined that the glass ceiling syndrome had a very high level of impact on the entrepreneurial creativity dimension of the career anchor among the employees. Additionally, the autonomy and security dimensions were significantly influenced, but the service/dedication to a cause dimension was the least influenced career anchor.

Table 13: Tests of Between-Subjects Effects

Source	Dependent Variables	Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	<i>Entrepreneurial Creativity</i>	1075.703	47	22.887	3.106	0.000	1075.703
	<i>Autonomy/Independence</i>	389.224	47	8.281	3.484	0.000	389.224
	<i>Security/Stability</i>	307.586	47	6.544	3.404	0.000	307.586
	<i>Functional and Technical Competency</i>	301.180	47	6.408	2.915	0.000	301.180
	<i>Service/Dedication to A Cause</i>	239.737	47	5.101	2.356	0.000	239.737
	<i>Pure Challenge</i>	269.855	47	5.742	2.472	0.000	269.855
	<i>Lifestyle</i>	266.105	47	5.662	2.294	0.000	266.105
Intercept	<i>Entrepreneurial Creativity</i>	30356.97	1	30356.97	4119.20	0.00	30356.97
	<i>Autonomy/Independence</i>	7615.528	1	7615.528	3203.92	0.00	7615.528
	<i>Security/Stability</i>	8197.714	1	8197.714	4263.54	0.00	8197.714
	<i>Functional and Technical Competency</i>	8204.083	1	8204.083	3731.55	0.00	8204.083
	<i>Service/Dedication to A Cause</i>	8517.683	1	8517.683	3934.11	0.00	8517.683
	<i>Pure Challenge</i>	8102.881	1	8102.881	3488.36	0.00	8102.881
	<i>Lifestyle</i>	7979.634	1	7979.634	3233.77	0.00	7979.634
Glass Ceiling Syndrome	<i>Entrepreneurial Creativity</i>	1075.703	47	22.887	3.106	0.000	1075.703
	<i>Autonomy/Independence</i>	389.224	47	8.281	3.484	0.000	389.224
	<i>Security/Stability</i>	307.586	47	6.544	3.404	0.000	307.586
	<i>Functional and Technical Competency</i>	301.180	47	6.408	2.915	0.000	301.180
	<i>Service/Dedication to A Cause</i>	239.737	47	5.101	2.356	0.000	239.737
	<i>Pure Challenge</i>	269.855	47	5.742	2.472	0.000	269.855
	<i>Lifestyle</i>	266.105	47	5.662	2.294	0.000	266.105

Independent-Samples t Test

Table 14 shows an investigation of how the sector in which the participants worked was related to the glass ceiling syndrome and the career anchor. Considering this table, the values of the level of significance as a result of the test for the career anchor and the glass ceiling syndrome were found to be smaller than 0.05. Accordingly, the career anchor and the glass ceiling syndrome were found to differ significantly depending on the employment sector. Career anchor

development among the private sector employees was stronger than among those working in the public sector. The public sector employees, on the other hand, were found to encounter more glass ceiling barriers than those working in the private sector.

Table 14: Glass Ceiling Syndrome & Career Anchor — Employment Sector

				Levene's Test for Equality of Variances						
				t-test for Equality of Means						
				F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
<i>Career Anchor</i>	<i>Sector</i>	<i>Mean</i>	Equal variances assumed	0.127	0.722	-3.193	300	0.002	-3.94139	1.23452
	<i>Public</i>	58.9872								
	<i>Private</i>	62.9286	Equal variances not assumed			-3.191	134.17	0.002	-3.94139	1.23534
<i>Glass Ceiling Syndrome</i>	<i>Sector</i>	<i>Mean</i>	Equal variances assumed	4.815	0.029	-2.506	300	0.013	-3.51030	1.40053
	<i>Public</i>	36.2692								
	<i>Private</i>	32.7589	Equal variances not assumed			-2.267	114.23	0.025	-3.51030	1.54871

One-Way ANOVA

Table 15 shows an analysis of how the marital statuses of the participants were related to the glass ceiling syndrome and the career anchor. Considering this table, it was determined that the values of the level of significance were greater than 0.05 based on both analyses, and that the career anchor and the glass ceiling syndrome did not differ significantly depending on the marital statuses of the employees.

Table 15: Glass Ceiling Syndrome & Career Anchor — Marital Status

		N	Mean	Std. Deviation	Std. Error	F	Sig.
<i>Career Anchor</i>	<i>Married</i>	136	63.9485	10.36684	0.88895		
	<i>Single</i>	128	65.7500	9.99055	0.88305	1.284	0.280
	<i>Widow</i>	165	68.3125	9.17038	2.29259		
	<i>Divorced</i>	213	65.3333	10.90107	2.37881		

		N	Mean	Std. Deviation	Std. Error	F	Sig.
<i>Career Anchor</i>	<i>Married</i>	13 6	63.948 5	10.3668 4	0.8889 5	1.28 4	0.28 0
	<i>Single</i>	12 8	65.750 0	9.99055	0.8830 5		
	<i>Widow</i>	16	68.312 5	9.17038	2.2925 9		
<i>Glass Ceiling Syndrom e</i>	<i>Married</i>	13 6	44.036 8	10.1663 3	0.8717 6	0.51 6	0.67 2
	<i>Single</i>	12 8	44.148 4	10.8896 3	0.9625 2		
	<i>Widow</i>	16	46.000 0	12.9151 1	3.2287 8		
	<i>Divorce d</i>	21	46.714 3	12.0629 3	2.6323 5		

Table 16 shows an analysis of how the ages of the employees were related to the glass ceiling syndrome and the career anchor. Considering this table, it was determined that the values of the level of significance were greater than 0.05 based on both analyses, and that the career anchor and the glass ceiling syndrome did not differ significantly depending on the ages of the employees.

Table 16: Glass Ceiling Syndrome & Career Anchor — Age

		N	Mean	Std. Deviation	Std. Error	F	Sig.
<i>Career Anchor</i>	<i>Younger than 21</i>	27	63.9259	13.55878	2.6093 9	0.15 0	0.98 0
	<i>21–30</i>	12 6	65.0635	9.67202	0.8616 5		
	<i>31–40</i>	97	65.4948	9.78532	0.9935 5		
	<i>41–50</i>	40	64.6500	10.91823	1.7263 2		
	<i>51–60</i>	11	66.0000	9.44458	2.8476 5		
	<i>Older than 60</i>	1	62.0000	.	.		
<i>Glass Ceiling Syndrom e</i>	<i>Younger than 21</i>	27	43.4444	13.39728	2.5783 1	0.57 6	0.71 8
	<i>21–30</i>	12 6	43.6825	10.12771	0.9022 5		
	<i>31–40</i>	97	45.0619	10.82418	1.0990 3		
	<i>41–50</i>	40	44.5500	10.79874	1.7074 3		
	<i>51–60</i>	11	47.6364	10.67026	3.2172 1		
	<i>Older than</i>	1	35.0000	.	.		

	N	Mean	Std. Deviation	Std. Error	F	Sig.
<i>Younger than 21</i>	27	63.9259	13.55878	2.6093 9		
<i>21–30</i>	12 6	65.0635	9.67202	0.8616 5		
<i>Career Anchor</i>	<i>31–40</i>	97	65.4948	9.78532	0.9935 5	0.15 0
	<i>41–50</i>	40	64.6500	10.91823	1.7263 2	0.98 0
	<i>51–60</i>	11	66.0000	9.44458	2.8476 5	
	<i>60</i>					

Table 17 shows an analysis of how the educational statuses of the employees were related to the glass ceiling syndrome and the career anchor. Considering this table, it was determined that the values of the level of significance were greater than 0.05 based on both analyses, and that the career anchor and the glass ceiling syndrome did not differ significantly depending on the educational statuses of the employees.

Table 17: Glass Ceiling Syndrome & Career Anchor — Educational Status

	N	Mean	Std. Deviation	Std. Error	F	Sig.
<i>Elementar y Education</i>	46	66.695 7	9.59136	1.4141 7		
<i>High School</i>	10 9	65.082 6	11.3497 7	1.0871 1		
<i>Career Anchor</i>	<i>Associate Degree</i>	66	64.924 2	8.52924	1.0498 8	0.58 6
	<i>Bachelor's Degree</i>	74	64.527 0	9.51887	1.1065 5	0.67 3
	<i>Master's Degree</i>	7	61.285 7	16.5601 4	6.2591 4	
<i>Elementar y Education</i>	46	47.087 0	9.33530	1.3764 1		
<i>High School</i>	10 9	45.220 2	11.0120 8	1.0547 7		
<i>Glass Ceiling Syndrom e</i>	<i>Associate Degree</i>	66	43.136 4	10.8527 0	1.3358 8	2.05 1
	<i>Bachelor's Degree</i>	74	42.973 0	10.6834 6	1.2419 3	0.08 7
	<i>Master's Degree</i>	7	38.142 9	11.6680 3	4.4101 0	

Table 18 shows an analysis of how the monthly income levels of the employees were related to the glass ceiling syndrome and the career

anchor. Considering this table, the value of the significance level was greater than 0.05 based on the analysis for the career anchor, and the value of the significance level was smaller than 0.05 based on the analysis for the glass ceiling syndrome. Accordingly, it was determined that the career anchor did not have any significant difference depending on the monthly income levels of the employees but the glass ceiling syndrome did. Additionally, post-hoc analysis was carried out to determine between which income levels the glass ceiling syndrome differed significantly.

Table 18: Glass Ceiling Syndrome & Career Anchor — Monthly Income Level

	N	Mean	Std. Deviation	Std. Error	F	Sig.
<i>Career Anchor</i>	<i>Less than 1,000 Turkish Liras</i>	34	65.1765	10.99992	1.88647	0.495 0.780
	<i>1,001–2,000 Turkish Liras</i>	160	65.7125	10.46431	0.82728	
	<i>2,001–3,000 Turkish Liras</i>	55	64.7091	8.81218	1.18823	
	<i>3,001–4,000 Turkish Liras</i>	32	62.9063	7.77655	1.37471	
	<i>4,001–5,000 Turkish Liras</i>	15	63.6000	11.67292	3.01394	
	<i>5,001 Turkish Liras or more</i>	6	65.8333	18.14846	7.40908	
<i>Glass Ceiling Syndrome</i>	<i>Less than 1,000 Turkish Liras</i>	34	46.0882	11.03814	1.89302	2.290 0.046
	<i>1,001–2,000 Turkish Liras</i>	160	45.5438	10.72342	0.84776	
	<i>2,001–3,000 Turkish Liras</i>	55	43.6727	9.36513	1.26279	
	<i>3,001–4,000 Turkish Liras</i>	32	39.9688	10.06266	1.77884	
	<i>4,001–5,000 Turkish Liras</i>	15	39.8000	10.92311	2.82033	
	<i>5,001 Turkish Liras or more</i>	6	42.8333	17.96014	7.33220	

Table 19 shows the homogeneity test results for determining the technique to be selected in the post-hoc analysis.

Table 19: Test for Homogeneity of Variances

Levene's Statistic	df1	df2	Sig.
1.177	5	296	0.320

Considering the results in Table 19, it was seen that the variances were homogeneous. However, considering also that the distributions in the groups were not equal, Scheffe test was preferred during the post-hoc analysis. As a result of this test, the values of levels of significance for all groups were greater than 0.05. Consequently, it was determined that the differences in the glass ceiling syndrome according to the monthly income levels in the workplace were not between the groups but within the groups (between groups = 1294.4 and within groups = 33462.7).

Table 20 shows an analysis of how the work experiences of the employees were related to the glass ceiling syndrome and the career anchor. Considering this table, it was determined that the values of the level of significance were greater than 0.05 based on both analyses, and that the career anchor and the glass ceiling syndrome did not differ significantly depending on the work experiences of the employees.

Table 20: Glass Ceiling Syndrome & Career Anchor — Work Experience

		N	Mean	Std. Deviation	Std. Error	F	Sig.
<i>Career Anchor</i>	<i>Less than 1 year</i>	39	63.2821	13.72080	2.19709	0.524	0.718
	<i>1–2 years</i>	54	66.0741	9.39661	1.27872		
	<i>2–3 years</i>	39	65.7949	7.32041	1.17220		
	<i>3–4 years</i>	35	64.3429	10.26686	1.73542		
	<i>4 years or more</i>	135	65.1630	10.07895	0.86746		
<i>Glass Ceiling Syndrome</i>	<i>Less than 1 year</i>	39	43.2821	11.76513	1.88393	1.832	0.123
	<i>1–2 years</i>	54	46.0185	11.30619	1.53858		
	<i>2–3 years</i>	39	45.7949	9.60860	1.53861		
	<i>3–4 years</i>	35	40.3714	11.61410	1.96314		
	<i>4 years or more</i>	135	44.5704	10.14488	0.87313		

CONCLUSION AND DISCUSSION

The present study focused on female employees who encountered barriers in their working lives, examined the glass ceiling syndrome of women working in public and private sectors and investigated the possible effects of this syndrome on career anchors. In this context 15 hypotheses were proposed, and data were collected through a questionnaire from 302 employees to test these hypotheses. The resulting data were processed in SPSS and AMOS software programs. Based on the analyses, a significantly strong negative correlation was found between the career anchor and the glass ceiling syndrome. It was determined that 37.3% of the changes in the career anchors of the female employees were explained by the change in the glass ceiling

syndrome. It was determined that a 1-unit increase in the glass ceiling syndrome of the female employees caused a decrease of 0.543 units on the career anchor. Based on the result of the MANOVA, which was carried out to deepen the analysis of the dependent variable, it was determined that the glass ceiling syndrome had the highest level of impact on the entrepreneurial creativity dimension of the career anchor among the women, whereas it had the least level of impact on the service/dedication to a cause dimension. Based on the results of the analyses of difference, the glass ceiling syndrome and the career anchor were found not to differ significantly depending on marital status, age, educational status, income level and work experience. However, the glass ceiling syndrome was found to vary significantly depending on the employment sector. The public sector employees were found to face more glass ceiling barriers than those working in the private sector. The public sector in the glass ceiling syndrome was also highlighted by Daley (1998). He stated that the career development of women and ethnic minorities employed in the public sector, in particular, was blocked at the middle management levels. His findings support the relevant finding of the present study.

A glass ceiling is a metaphor for characterizing what women face when they attempt to move upward in managerial hierarchies (Powell & Butterfield 2015). However, as can also be seen from the present study, it is understood that the glass ceiling barriers that became apparent in the 1990s still exist in organizations and that women employees who are adequately qualified for a career are vulnerable against these barriers. Invisible but also quite impenetrable, these barriers disproportionately prevent a small number of women from achieving the highest levels of their organizations' hierarchies, in spite of their accomplishments and values (Lampe 2001). So much so that such gender-based barriers have traditionally caused women to get stuck at the bottom of their career ladders, even in fields in which females are dominant (Cornelius & Skinner 2005). From an organizational point of view, barriers do not just affect women employees. Consequences of such actions also affect human resource planning, effectiveness and efficiency of organizations. The fact that skilled female workforces are denied access to important organizational positions and replaced with less-skilled male workforces is incompatible with the aims of modern organizations. However, there is a common perception in organizations that men are leaders and women are supportive followers. The perception of women

as followers is due to the lack of strong female role models in business life (Victor & Shamila 2018). Moreover, the glass ceiling syndrome have an impact on economic growth and at the same time poses a threat to accomplishing goals of gender equality at all levels in society and organizations (Saleem et al. 2017). For this reason, glass ceiling barriers cause unacceptable damage in every aspect.

Besides the direct damage of glass ceilings to organizations, there are also indirect damages that they cause due to their negative impact on career anchors. It limits people's career development. Career development is not only a process that is carried out under a person's own motives, but also a process that may be easily affected by external factors. Therefore, the impact of glass ceiling barriers on career development is also absolute. Values in career development as a career anchor have been introduced to the literature by Schein. It was determined also in the present study that the glass ceiling syndrome had a significant relationship with his eight values. Based on the result of the multivariate ANOVA, it was seen that the barriers had a very strong positive effect on the "entrepreneurial creativity" value, in particular. The entrepreneurial creativity value plays an important role in career development. The employees had strong values in this dimension, which indicates that they had a desire to create their own organizations or initiatives based on their willingness to take risks and overcome obstacles within the framework of their own abilities. Women employees who think they have completed their own development choose to start their own struggles so that they no longer face barriers. Pompper (2011) stated that the most obvious tendency in women who faced glass ceilings was an effort to leave work and start their own business, which is in support of this result of the present study.

All in all, it was understood that the glass ceiling syndrome directly impacted the career anchor development of the female employees and significantly impeded their willingness to pursue a career. Although the increase in entrepreneurial desire in women facing barriers seems economically positive, the fact that this reduces the skilled workforce in organizations in terms of human resources and reduces the success and persistence of organizations should not be overlooked. Moreover, it was concluded that, given how barriers also influence other career values, the glass ceiling syndrome was dangerous for people and organizations. Such an idea based on gender discrimination conflicted with the nature and economic needs of modern businesses. Therefore,

attempts should be made to eliminate glass ceiling barriers. Consequently, the likelihood of a glass ceiling can be reduced if women in working life educate and improve themselves to become fully qualified, if female employees do not voluntarily choose backstage jobs, if they improve their psychological endurance, keep their self-esteem high, are determined and assertive, if they do not put their familial roles in the way of their business lives and keep a balance, and if they do not choose part-time or temporary jobs in their choice of duties. However, it is not possible to reduce the possibility of encountering a glass ceiling to zero in working life. In order to avoid it, gendered approaches in societies should be eliminated as well as taking measures to reduce the likelihood that female employees face glass ceilings.

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Representation of Somalia in Western media: The case of BBC and piracy

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Abstract: This article attempts to provide some insight into the way Somalia is represented by the British Broadcasting Corporation (BBC) to normalize and legitimize western military presence in the coastline of the Federal Republic of Somalia under the banner of fighting piracy. Hence, the article analyzes BBC online news through critical discourse analysis to uncover how superior-subordinate power duality works on BBC online news reports. The article also attempts to look at how the depiction of Somalia as ‘an inert fact of nature’ normalizes the involvement of western military power to establish western hegemony in Somalia in particular and in the Horn of Africa region in general. The article aims to show how BBC coverage works in ‘othering’ the people of Somalia and why such discourse portrays Somalia and its people as distant ‘other’.

Keywords: piracy, media, representation, orientalism, Somalia, Horn of Africa

INTRODUCTION

Following the intensification of piracy in the coastline of the Federal Republic of Somalia (hereafter Somalia) western countries began to involve actively in the counter-piracy activity of Somalia. Specific BBC online news items began to advocate the value of military involvement of western countries in the coastline of Somalia using maritime security arguments as a base of normalization, and depiction of Somalia as ‘incapable other’ that needs help from outside (possibly from western countries). The issue of maritime security and the link

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between pirate groups of Somalia and Islamist militants called the al-Shabab are used in online coverage as means of explanation and legitimatization of western military presence in Somalia.

Based on online reports by the BBC, this article attempts to reveal how media coverage represents the involvement of western military power in the coastline of Somalia under the banner of fighting piracy? In other words, how BBC online news attempts to normalize the involvement of western countries in the counter-piracy of Somalia and legitimize their actions? Besides, the article intends to answer the question of why Somalia is depicted as a weak, drought-affected, lawless, and a challenge for international maritime security, and an ‘inert other’? The article intends to analyze BBC online news because “the BBC sees its online news service, not a distinct entity, but as an integral part of its multi-platform service” (Way 2016, 20; Svendsen 2018, 60-61). Thus, the article attempts to show how online coverage may serve as an enforcer of orientalist images. Authors of this article are aware that news reports cited in this article do not make a representative and inclusive conclusion about the BBC coverage as a whole or even about the set of news reports of authors under consideration hereafter.

With the help of the theoretical framework of orientalism and representation, the present article attempts to deliver insights into how western media like the BBC use generalized images, and framed views over Somalia to normalize the presence of western military power in Somalia anti-piracy movement.

The publication of Edward Said’s book, *Orientalism* (1978) helps scholars and practitioners to study how the representation and orientalist discourse of the ‘west’ versus the ‘rest’ works to establish power relation between the occident and the orient. Moreover, the work of Said gives ground to understand the way western countries attempt to take control of the ‘other’. Orientalism is an academic area of study, an attitude, and manner of behavior which marks a clear difference between the self and the other, between the occident and the orient. As stated by Said this otherness is not random but related to power (Said as cited in Way 2016, 20). Moreover, Said writes that “the relationship between the west and the non-west is a relationship of power, of domination, of varying degrees of a complex hegemony” (Said 1979, 5).

Concerning representation, Stuart Hall argues that “To represent something is to describe or depict it, to call it up in the mind by

description or portrayal or imagination; to place a likeness of it before us in our mind or in the senses.” He adds that “to represent also means to symbolize, stand for, to be a specimen of, or to substitute for” (Hall 1997, 15-16). Against this background, the article attempts to shed light on media’s claim of objectivity and to uncover orientalist views.

Following the introduction, the article is divided into four sections including (1) phases of piracy; (2) analysis of specific media online reports; and (3) a conclusion.

PHASES OF PIRACY IN SOMALIA

The fundamental cause for the intensification of piracy in the coastline of Somalia in particular and the Horn of Africa in general is debated in most cases. But most observers have a similar insight that piracy in Somalia stems from the poor economic condition in the country in general and the fishermen community of Somalia in particular (Beloff 2013, 47). Even if it is ambiguous to date exactly the act of piracy in the coastline of Somalia, different pieces of evidence indicate that piracy began to surface in the coastline of Somalia shortly after the removal of Siad Barre’s government in 1991 (Eichstaedt 2010, 29-30; Percey and Shortland 2010, 2).

The evolution of Somalia piracy passes three major stages. The early stages of pirate activity began in the 1990s following the end of the Siad Barre era. During this stage, the Somalia local fishermen began a small-scale attack against foreign fishermen on the reach and long water coast of Somalia. Concomitantly looking at the 1990’s internal instability of Somalia as an advantage, some liners also navigated to the coastline of Somalia to dispose a hazardous waste for a cheap price (Laing 2010; Lennox 2008; Menkhaus 2009). So, unlike other countries of the region that share the coast of Indian Oceans the illegal dumping of hazardous waste is high in the coastline of Somalia that, in turn, exposed the local Somali community to health complications (Abdullahi 2008).

The negative health situation together with the negative economic condition increasingly complicated the life of the community around the seashores and harshly affected the income of the Somali fishermen whose life was dependent on fishing activity and pushed them to launch an assault in response to ransom (Plaut 2005). Particularly the weak political and military capacity of the government of Somalia Republic hindered the protection of the sovereignty of the Somalia water that in turn led to the augmentation of the involvement of foreign

fishermen on the water of Somalia. As a result, recurrent clashes between the local fishermen and foreign fishermen became a common feature on the coastline of Somalia (Bell and Lawellin 2017, 17-18).

During the second stage, the size of hijacking motherships at strategic choke-points of the Gulf of Aden by the Somalia pirates increased. Then, the flow of seaborne commerce became under attack and the piracy activities of Somalia become an international organized crime. The amount of ransom asked by pirates also increased during this stage. Particularly, beginning in 2005 the issues of Somalia piracy become one of the major security issues of the commerce of international water. At this stage, the pirate groups of Somalia began to use motherships and fast vessels, spokesperson, accountant, logistics coordinator, and illegal money transaction networks (Lennox 2008; Middleton 2008).

The third stage is the period of the active involvement of global powers, particularly western countries, asserting the insecurity of international water on the remote 2300 coastline of Somalia. That being the case, the EU-naval forces, NATO combined task forces, and US-maritime forces began a movement to avert the piracy on the coastline of Somalia. Forces from Russia, China, India, Japan, Turkey, Saudi Arabia, among others,¹ also moved to the geopolitically strategic coastline of Somalia and the Gulf of Aden region under the banner of fighting piracy.

Western media asserted that top officials in Mogadishu or Hargeisa do not enroll directly on the pirate attacks; they likely support or benefit from piracy. Yet, such assertion regarding the involvement of the Somalia authority seems one explanation to justify foreign involvement instead of empowering Somalia or other regional powers like Kenya and Ethiopia to frustrate the intensification of piracy in the region. Western media also underlined the lack of security in Somalia that made Somalia a safe haven for pirates thus qualifying the involvement of western countries in fighting piracy. The presence of piracy, in turn, helped western countries to access a strategic power base on the geopolitically strategic coast of the Gulf region asserting

¹ For competition of Middle Eastern States in the Horn of Africa region see e.g., Philipp O. Amour, "Regional Rivalries and Security Alliances in the Gulf Region and the Middle East." In *The Regional Order in the Gulf Region and the Middle East: Regional Rivalries and Security Alliances*, edited by Philipp O. Amour. 2020, pp. 407-434.

the presence of weak government in Somalia (Puchala 2005; Møller 2009).

ANALYSIS

For Edward Said “Representation is a phenomenon created by writers, intellectuals, artists, commentators, travelers, politicians, as well as others working within similar discursive formations.” For him, “the West’s representation of the East works within the framework of a conscious and determined effort at subordination” (Shabanirad and Marandi 2015, 23). In this regard, Said also articulates that “making of statement” about the ‘orient’ or ‘rest’ “authorizing view of it”, “describing it” and “settling it” is mainly “for dominating, restructuring and having authority over the orient” or the ‘other’ (Ibid.)

Regarding the role of media in neutralizing and shaping the interests of orientalists, Said also states that “one aspect of the electronic postmodern world is that there has been a reinforcement of the stereotypes by which the orient is viewed. Television, the films, and all the media’s resources have forced information into more and more standardized molds” (1979, 29). In a similar vein, Arturo Escobar states that media represents the developing World with loaded terms such as “overpopulation, the permanent threat of famine, poverty, illiteracy, and the like”; such “images just do not seem to go away” easily from the mind of people (Escobar 2011, 12).

Indeed, different media reports make use of such discursive formations and orientalist representations to explain and reflect on the relationship of the west and the east as well as the actions of the former in the hemispheres of the later. Such reports use the discourse of superior-subordinate power duality in addition to loaded images to normalize western military existence in the coastline of Somalia and to establish western hegemony in the region. Online reports regarding piracy in Somalia make use of such discursive formations and loaded images rooted in weak-strong or superior-subordinate power duality and prejudices between the ‘west’ and Africa or the ‘west’ and the ‘rest’ to explain the presence of western military powers on the coastline of Somalia.

Different BBC online reports argue the necessity of western military involvement on the geopolitically strategic coast of Somalia by pointing out the security of international trade on the international maritime sea. A report (BBC, March 11, 2008) states that “piracy is still a worrying problem for maritime security” and cities this “largely

due to attacks off the Horn of Africa, specifically in Somali waters or in the territorial waters off Somalia". Another online publication (BBC, February 12, 2012) argues that piracy is a challenge of international trade while it is the base of Somalia's economic growth. Thus, "Puntland's political elites are therefore unlikely to move decisively against piracy" hence the livelihood of the local community is dependent on it. Such coverage is problematic from different point-views.

It presents piracy as the foundation of Somalia's economic growth that is a challenge for international trade. It indicates that the local community is not interested in the diminishing of piracy which gives ground to Western involvement in Somalia to put an end to piracy. Media reports tend to report a certain pirate-act committed by a certain group of pirates as if it were committed by the whole Somali people and sometimes even as a problem of the whole African Horn (Way 2013, 29).

An online publication (BBC, March 11, 2008) connects piracy and the youths of Somalia as follows: "piracy has become a way of life for many young Somali men, as they simply do not know any better." One explanation for this reads that "Many young men have no education and no understanding of the rule of law."

Expressions as such recall our attention to Said's expression "that European culture gained in strength and identity by setting itself off against the Orient as a sort of surrogate and even underground self" (1979, 5). More generally it relates to the continuation of the hegemonic idea of the 'orientalist'. It is in this form of discursive homogenization and systematization that western powers try to lay claim to reality to normalize their actions and to deep root their hegemony over the strategic water coast of Somalia and neighboring countries using counter-piracy and maritime security as an explanation.

Such generalization and simplification in the coverage take place not just concerning the relation of Somali people to piracy but also concerning the local economy with piracy as mentioned above. For instance, the following text from a report (BBC, January 12, 2012) argues that: "The night pictures show a significant increase in light emissions from Puntland's main centres of Garowe and Bosasso. This suggests an increase in electricity consumption because of economic development." The report indicates that the economic growth of Puntland is linked to piracy. It also indicates that economic growth is measured by one actor, that is, the emission of light at night. Such

indications seem to explain pirate activities and the dependency of the local economy on piracy. Such coverage tends to enforce orientalist orientations that legitimize the presence of western powers in the coastline of Somalia under the banner of fighting piracy by indicating the people of Somalia as a direct beneficiary of piracy.

Besides, media coverage maintains similar misrepresentation by portraying Somalia as a 'weak' or 'subordinate' state or 'other' to justify western military presence and hegemony over Somalia (Aleñá Naval 2017, 10-11). For instance, a report (BBC, February 21, 2012) describes Somalia as a "failed state" and describes piracy as "one of the few ways of earning a good living in Somalia (...)." Another report (BBC, January 12, 2012) indicates that the local people are not collaborators in the counter-piracy and the pirate groups are difficult to be challenged by the weak state due to the "common support of piracy."

Such coverage does not distinctly separate the Somali people from pirate groups. Rather, news agencies associate piracy as a way of life for many Somali men, who lack not just perspectives but also an understanding of the rule of law. Hence Somali people are represented as not willing and not capable of fighting against piracy, it becomes obvious for the reader of such coverage that it is on Western powers to interfere; hence they are capable and willing to put an end to piracy. This discourse forms and delivers a legitimation for the political elite to interfere on-site.

In such coverage, there is an acute dichotomization of identities including '*otherization*' and misrepresentation by portraying the west as a problem-solver and guardian of the 'rest'. Whereas, the 'rest' is portrayed as the cause and igniter of the problem in focus (Kbiri 2017, 608-609).

As stated above, this indication of the Somali people as a collaborator of piracy is used to justify the necessity of external maritime security guard - possibly from western countries (BBC, March 11, 2008). At this point, it is important to remember, yet again, Said's argument that the relation between the 'west' and the 'non-west' "is a relationship of power, of domination, of varying degrees of a complex hegemony" (Said 1979, 5). Therefore, reports' explanation of protagonist-antagonist, superior-subordinate, and weak-strong power/relation duality between the 'west' and the regional authorities emanated from the intention of normalization and legitimatizing of

‘western’ presence on the strategically important coastline of Somalia in particular and the African Horn region in general (Kbiri 2017).

In addition to the above-mentioned ways to normalize and to legitimize the involvement of western powers in the coastline of Somalia news agencies warn the link between pirate groups and Islamist militants from the al-Shabab. For instance, a publication (January 12, 2012) states the following about the risk and the link between pirate groups and al-Shabab: “if pirates increase their co-operation with Islamist militants from the al-Shabab group, piracy could end up funding regional instability and terror.” Thus, a land-based response is regarded as necessary to tackle piracy.

Paying attention to or advocating the empowerment of the local governments of Africa including Somalia in the fight against piracy find less attention in many of these media reports and news cited in this article.

Moreover, to lay claim to reality in Somalia and to portray the west as a protagonist, news reports use abstraction, exclusion, inclusion, naming, and grammatical strategies. Accordingly, based on the discourse of fighting piracy and by creating knowledge about Somalia news reports serve as an enforcer of the ‘orientalist’ in legitimatizing the subjectivity of the country (Way 2013, 21). For instance, news reports use homogenized ‘naming’ strategy to represent Somalia and its people as an unfamiliar ‘other’. According to Theo van Leeuwen, when news reports fail to name ‘social actors’ by their identification name, readers understand them as distant ‘other’ rather than seeing and accepting them as an individual living in our surrounding (Van Leeuwen 1996, 48).

Some online publications express the protagonist-antagonist duality in their coverage of the actions of western maritime force more than others. Following sentences serve as an example “The UK’s Royal Navy shot dead two suspected pirates attacking a Danish cargo-ship off the coast of Yemen.” or “A Royal Navy warship on Nato anti-piracy operations has destroyed two pirate boats in the Somali Basin” (Way 2013, 26). In the above expressions, the Royal Navy of the UK is represented as a protagonist and maritime security guard by shooting dead “two suspected pirates”. The alleged pirates are represented as being shot as antagonists. Besides, the NATO force is represented as a maritime security guard of the region that wrecked the pirate boats.

The action of the Royal Navy and NATO is also marked in the text as ‘shooter’ and ‘destroyer’ (Ibid). Such formulations create the image

of the protagonist on one side (the shooter and destroyer) and guilty on the other (pirates/Somalis) as well as establishes and justifies western military presence over the strategic coastline of Somalia and the Horn of Africa based on maritime security discourse; thus, portraying the 'west' as a protagonist and the 'rest' as antagonist and subordinate. Such coverage is unlikely a coincidence; rather, it is rooted in an 'orientalist' discourse against Africa or the 'rest' (Kbiri 2017). It is through such kind of discursive representation that western powers legitimize their interference in local and regional affairs, and to maintain their hegemony over the 'rest' or Africa.

News Reports underline the role and action of Western actors like the U.S naval force, the EU-naval force, the British navy, and NATO anti-piracy operation teams. To a lesser degree news reports mention the contribution of countries like China, Russia, and Japan. The role of regional and local naval powers for the maritime security of the Gulf region finds less attention.

CONCLUSION

In its online news outlet, specific media reports portray Somalia and its people as "an inert fact of nature" (Said 1979) and distant 'other' through associating piracy as a common custom among the young Somali, and an indication of the Somali people's meager awareness of the rule of law. Such reports constitute a discourse that indicates the moral rightfulness of the protagonists, western powers, to normalize and legitimize their presence and direct involvement on the strategically important coastline of Somalia and the nearby African Horn States.

Different online reports' coverage mirrors discourses rooted in protagonist-antagonist, superior-subordinate, and strong-weak power duality associations between the 'west' and the 'rest'. This coverage usually gives priority for the presence of the 'west' to solve the problem of the other, and less attention to empowering and strengthening the officialdom of Somalia and its people in particular, or neighboring African states in general in the battle against piracy. The presence of western powers in the coastline of Somalia was articulated and presented positively by portraying them in different online reports as the major security agents for maritime security and on the fight against piracy. On the other side, the authority of Somalia and its people are represented negatively as collaborators or supporters of piracy.

This construction intends to show that western powers are the major valid representative and legitimate authority for peace and socio-economic stability and progress of the region while disregarding the rule of local and regional rulers. The representation also reflects, as though, Somalia and other neighboring regional powers in the Horn in particular and the remaining states of Africa and their continental organization, African Union, in general, as incapable ‘other’ that relay on western help to secure the region. Different reports paint the picture of Somalia with no perspectives, lacking food and money, and a hub of terrorist organizations; all of which indicate the necessity for foreign involvement and western intervention.

As mentioned above, this article does not aim to make general assumptions about the BBC coverage as a whole or about the publications cited in this article.

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Rebranding Non-Governmental Organizations of national minorities in democratic countries: A vision of Ukrainian researchers

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Abstract: The paper is dedicated to the generalized analysis of the problem of rebranding non-governmental organizations of national minorities in some of the democracies of modern Central Europe (Poland, the Czech Republic, Slovakia, Hungary, Romania, Ukraine). The process of changing their positioning by highlighting the importance of using four principles – the perception of the political regime, the legal regulation of activity, the nature of interethnic coexistence, and the enhancement of social role – has been in the focus of the author's attention. An attempt has been made to determine the symbolic rating of a group of states by the degree of rebranding non-governmental organizations of national minorities. The author's vision of this process as well as the self-presentation in the conditions of the national non-governmental society of European countries have been presented; the focus being on the views of Ukrainian researchers.

Keywords: rebranding, non-governmental society, non-governmental organizations (NGOs), public administration, state policy

INTRODUCTION

Democratic states with a multinational population are struggling to develop a system of inter-ethnic relations, focusing on maintaining a balance of national priorities and core values of democratic coexistence among the representatives of different nationalities. Accordingly, the positive dynamics of the development of national minorities is reflected both in the state policy and the national legislative framework providing it. Today this framework is the most effective guarantor of the rights and freedoms of all national minorities and ethnic groups that make up the citizenship of democratic countries.

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At the same time, the representatives of national minorities are also using other unlimited national features, opportunities, benefits guaranteed by the state laws and stimulated by the state policy. This also applies directly to voluntary associations of citizens, in particular those called public organizations of national minorities. Being the centers for the consolidation of national minorities, they are not limited in actions related to direct participation in all socio-political processes; they have free access to cooperation within the framework of numerous states and public projects, the programs being allowed to communicate with the participants of public interaction, and fulfilling traditional and specific functions, which is generally typical of associations of different citizens within the state. Therefore, the task is set to specify the current conditions for the rebranding of public (non-governmental) organizations of national minorities of European states, in particular Central European countries, accelerating the democratic ways of development over the past decades.

The paper aims to outlining the current circumstances of the rebranding of non-governmental organizations (NGOs) of national minorities in European democratic countries as a social subject of institutional relations within the state.

The problem of the activities of NGOs protecting the group interest of national minorities is one of the keys to the effective functioning of democratic states. Almost all European countries, not only of the European Union, recognize the basic rights of national minorities, including the right to voluntary, self-employed activity, association to protect the interest of citizens. This fact has been emphasized by the Ukrainian researcher Larisa Loiko, who studied the problems of typological positioning of national organizations in the institutional structure of non-governmental society (Loiko 2005). Galina Kalinicheva (2013) considered the issue of state support for the development of non-governmental society organizations in Central and Eastern Europe. Svitlana Matiazh (2014) also considered European experience of the development of NGOs. There are several studies dedicated to these processes in some countries. The works of Volodymyr Sukhenko (2015), specifying the experience of Poland for the process of interaction between the authorities and non-governmental society institutions, as well as Julia Okuniovska (2018a; 2018b), touching upon the functioning of NGOs in Poland are worth noting. As for some other countries, we have also tackled the materials suggested by Larysa Usachenko (2009) that describe foreign

experience of state funding of NGOs and a 2001 collective analytical study of legal regulation for public financing of NGOs in Bulgaria, Croatia, Hungary, Romania and Slovakia. In the context of our study, we have partially touched the above-mentioned works, which still did not reveal utmost the problem in discussion.

MAIN RESEARCH MATERIAL

Since in many European countries there are regions with multinational population, the attention should be paid to the fact that NGOs representing national minorities, especially in places of their compact residence, have considerable potential for solving numerous problems of regional importance and, in particular, the livelihoods of local communities. For example, in Ukraine in the light of the ongoing decentralization reform, one of its components is the transformation of the administrative-territorial system and the formation of one of its levels – united territorial communities with a corresponding self-organized set of power and responsibility. One should understand that public policy must focus on the supportive function of NGOs, the possibilities of which in our opinion, are completely underestimated and, accordingly, are not involved and not perfected in practice. It should also be understood that this is far from the whole list of potential opportunities for NGOs of national minorities that can be used in the context of the prospects of community development with multinational population (Loiko 2005, 53-57).

However, rebranding NGOs in Ukraine is carried out very slowly. Taking into account the importance of the integration of all citizens to non-governmental society, regardless of their ethnic identity, especially during the time of global migration processes, we strongly believe that the development of a state policy promoting the development of NGOs should consider the important factors of social coexistence – historical traditions and modern realities. The states of Central Europe (for example, the Czech Republic, Poland, Slovakia, etc.) respect the historical memory and in no way try to violate the historical traditions of coexistence of representatives of various national minorities. In addition, in the past, there were numerous networks of public associations of ethno-national communities, for example, in the Czech Republic and Slovakia (Tokar 2013, 190-194). Modern conditions of social and political development of Central Europe's states have their own peculiarities. Despite the fact that the process of democratization and distribution of public power has its

own special national color and meaningful management, the leveling of the consequences of negative legacy of the communist-soviet system of state administration and total control of the state over the social sphere was a common feature of the transition period.

Another common feature of the first years of democratic life in Central Europe has been the active, massive and, at the same time, chaotic processes of creating new institutions of the state and non-governmental society, the lack of clear legal regulation of their activities in the context of the transformation of social relations, political competition, ideological alienation and migration processes (Kalinicheva 2013).

However, the events of the last thirty years point to the unique symbiosis of the internal and external factors of the formation and functioning of such key non-governmental society institutions as NGOs.

Significant role in this process has been played by the processes of rebranding, changing the nature of the interaction between government and society, the degree of influence of the state on the development of non-governmental society, motivation of citizens to perform “auxiliary” functions in the state and society, as well as synergetic mechanisms that aimed at forming a coherent program, strategy or policy through the assistance of state institutions of various self-organized NGOs to achieve common state-building goals (Matiazh 2013, 29).

Significant progress in this respect has been made towards the development of NGOs of national minorities, although there are certain differences for each country. Rebranding NGOs of national minorities is treated as the complex of certain measures aiming to change the social brand and its constituent elements. It touches on the ideology of activity and self-presentation, the perception of organizations in society and the state. In this case, rebranding aims to changing the way of activity and perception established in society, which already exists in the minds of citizens. Rebranding can bring the public organization in line with modern social transformations, the dynamics of the state and society development and the prospects of activating the role of organization in the life of citizens.

First of all, the changes refer to a new approach of the role of a public organization in the life of society, strengthening its social purpose. At the same time, the legal status of the organization is practically unchanged; and rebranding aims to change the socially

oriented nature of the association of citizens and their place in society and the state. New features make the organization more attractive and recognizable for citizens, being positioned as a full and active subject of public-state relations. Attention should be paid to the fact that in the overwhelming majority, public organizations of national minorities focus on providing typical cultural and educational services. These include a wide range of issues on the preservation and enhancement of historically significant national and cultural values, legislative protection of the linguistic, educational, cultural and spiritual interests of ethno-national communities in the national environment, the promotion of universal human rights and of equality in the multinational mosaic of the state.

Modern globalization requires public organizations to coordinate with the state and provide a significant layer of social assistance. An effective tool for this process is rebranding. Taking this into consideration, modern NGOs in European countries are highly appreciated both by the state and the citizens. The positioning of their brand takes place within certain socio-legal frameworks, being formed in accordance with the conditions of the political regime.

Thus, speaking about the role of the state in promoting the development of NGOs of national minorities and their place and role in public policy, it should be emphasized that their system varies in different ways under different political regimes. Being non-government society institutions, public organizations are the indicators of the degree of relations between the state and society, the level of their communication and interaction, and even more the attitude of the government towards all of its citizens. Rebranding intends to increase the popularity and recognition of NGOs against the backdrop of the dynamic development of the state and society.

Therefore, it is important to focus on the rebranding of NGOs of national minorities, which is a valuable subject of nation-wide relations. After all, the basic tasks of the modern rebranding of NGOs would be to increase the social uniqueness of the organization, to strengthen the role and importance of the organization in society and to attract new citizens into the scope of its activities. At the same time, rebranding is relevant in the presence of several factors: outdated positioning of NGOs; the change of general conditions; the low level of popularity of NGOs; the setting of new ambitious tasks; the proclamation of the principle of freedom and free choice.

Thus, in general, we suggest following the process through the prism of several important principles, namely of: perception of the political regime; legal regulation of activity; the nature of interethnic coexistence; and social role enhancement.

So, considering the first principle, it should be emphasized that the place of NGOs of national minorities in democratic political regimes, as well as their role in the development policy of the state and society, points to the wide possibilities of activity and their influence not only on the life of the ethnic community, but also on the course of state-building processes. The starting point in understanding the importance of the role of the state in promoting the development of NGOs is the understanding of their functional distance from the government, influence, and control (Suhenko 2015, 86). After all, the political regime, which dictates the conditions for the development of the state and society, is the source of peculiar “rules of the game” that are formed and operate in the co-operation with all existing institutions.

Taking into account the “control” of the state over public organizations of national minorities in a democratic regime, we proceed from the aspect of state national security. Rejecting the possibility of state’s interference in the routine work of public organizations of national minorities and the fulfillment of their statutory and programmatic tasks, there is a significant need to develop a monitoring mechanism for anti-state manifestations in their activities.

In some countries (for example, Hungary and Romania) there are some constraints (executed by the coordinating bodies), influencing public organizations, and reporting to the public authorities for adhering to the relevant boundaries of citizens’ associations. At the same time, the work experience in the sphere of cooperation between government institutions and public organizations has become a tradition. In this case, rebranding is an opportunity to self-present itself as a serious player in the public-state arena and to offer itself to the state as the main executor of social orders.

The second principle is the legal regulation of activity. Effective functioning of a safe distance between the government and non-governmental society is ensured by the relevant normative and legal norms operating in the country by constitutional norms, legal and subordinate acts, presidential and government decrees, resolutions, orders, as well as national and regional strategic programs, courses, etc. This is the first moment in recognizing the role of the state in the development of NGOs, clearly delineating their functional capacity

and the conditions of financing (Usachenko 2009). Therefore, in our opinion, it would not be fair to not recognize the role of the state in establishing a regulatory framework for the functioning of NGOs of national minorities.

Legislative documents legalize not only the structural and organizational parameters of NGOs of national minorities, but also determine the direct functional capabilities of relevant associations of citizens, indicate their place in the structure of non-governmental society in general and the interdependent role in public governance and the state-building process (Okuniovskaya 2018a, 76; 2018b, 49). In other words, it is typical and habitual not only for democratic countries of the political and public-legal nature of relations.

In this context, it is necessary to clearly delineate the concept of “management”. It regards the “influence” and “control” within the contact between the state and public organizations of national minorities, on the one hand, and determines how we can establish a fine line between the state and NGOs, in order not to violate the basic values of the latter, on the other.

Referring to the “management”, we should realize the necessity of this component in the process of carrying out certain actions by the state and social institutions; while integrating the state-building processes and executing certain requests of citizens are difficult, and sometimes even impossible to be resolved without the mutual participation of the parties. Recognizing the “autonomy” of the management of public organizations, the state should be represented by its inviolability. The managerial nature is ensured by democratic relations, mutual respect and mutual responsibility in the process of solving socially important tasks.

Under the democratic traditions of European countries, the legal framework was made to approach the requirements of the continental structure of the European Union. Therefore, the laws have been formed and approved by the relevant authorities in accordance with the basic requirements of the European Union. The key idea of the legal content-filling and their practical implementation was to increase the role of non-governmental society in the implementation of state policy. Rebranding, in this case, serves as a mechanism for adapting to the new legal standards of a democratic society.

The third principle of the nature of interethnic coexistence leads to understanding that national minorities in most European countries of the Central European region are autochthonous. They experienced

tolerant social conditions and did not feel the special harassment on the national ground (except for individual cases). Rebranding means a great opportunity to increase the popularity and recognition of public organizations of national minorities in the national environment and declare themselves as a full member of a society that is ready to participate in the processes of state building.

Globalization, decentralization and migration of the population in a special way increase the need for the integration of representatives of ethno-national communities with the conditions of state's development, while public organizations of national minorities can become an auxiliary tool in this process.

Nowadays, one should change the self-presentation of NGOs of national minorities as closed and localized unions of citizens experiencing the past. That is the demand of the present situation, and one should put away new national tasks, consolidating the society. The notions of tolerance and national tolerance, in particular, are also considered from a new perspective. Public organizations of national minorities should create information and educational platforms for preventing additional manifestations of racism, xenophobia and impatience in a variety of environments. Consequently, their rebranding contributes to the peaceful coexistence of the representatives of different nationalities.

Finally, considering the fourth principle, an important component of the policy of mutual actions of state institutions and NGOs of national minorities aiming at a dynamic development of democracy in Central Europe is the provision of advisory, social and other services, the support of legislative initiatives to improve the legal framework, to foster the development of NGOs, to preserve and to multiply the basic parameters of non-governmental society in general and its interaction with the state.

Getting the fact that European democratic states are directing their development towards achieving social justice, public organization should be treated as an institution of non-governmental society, which must fulfill key social roles in the public-state structure. Nowadays, public organizations of national minorities must perform an unlimited social function, because the democratic role of organized forms of social activity is increasing and this process will only deepen. Accordingly, the complication of socio-political processes, on the one hand, and the emergence of new forms and types of human interaction and management, on the other hand, will generate the emergence of

new structural entities serving as centers of accumulation and social protection of non-governmental interests.

Thus, the possibility of learning the social potential of NGOs in the context of their public management activities will be expanded, which, in its turn, will facilitate the implementation of a significant range of practical socially significant tasks. Rebranding should be aimed not only to increasing the social role of NGOs of national minorities but also at the constant change of the social brand and its constituent elements.

As for rating the group of Central European countries by the degree of rebranding of NGOs of national minorities, we propose that it should be ranked in the following way: Poland, Romania, the Czech Republic, Slovakia, Hungary, and Ukraine. The basic criteria we used are the information on the state of the development of NGOs of national minorities, the nature of their interaction with the authorities, and the focus on the provision of social services.

DISCUSSION AND CONCLUDING REMARKS

Summarizing, we emphasize the positive aspects of the experience of European institutions in the socio-legal protection of the non-governmental engagement of ethno-national communities in Central European countries. The process of democratization of socio-political relations began almost simultaneously – on the verge of the 1980s and 1990s -, which contributed to overcoming the communal and Soviet heritage. The process has been carried out with different complexities, and the usage of Euro-Atlantic experience has greatly accelerated the democratic transformation of states and societies.

A peculiar indicator of positive changes was the nature of the interaction of state authorities with national non-governmental society institutions, legislative regulation of NGOs activity, as well as public access to information and the synergetic effect of the interaction between the institutions of the state and society. In our opinion, these criteria most successfully show a coherent picture of the synergetic structure in the process of improving the state policy, promoting the development of non-governmental society in Central European countries and focusing the society's attention on the brand positioning the associations of citizens of ethno-national communities. At the same time, we stress that the level of effective authority of the “third sector” in Central European countries is rather mediocre (except for Poland), and in the context of cooperation between governmental and non-

governmental institutions, the preference is for the formation of large corporate unions to provide citizens with the services of different kinds (in particular, in Hungary and Romania). Such corporations are stimulated both by state and non-state donors. It is also true, that in such a tandem, the state occupies the leading position, as it initiates selective cooperation to realize its own interest. Therefore, despite the effectiveness of democracy in these countries, the possibility of a real impact of the system of NGOs on the life of state and society is not decisive. There is a common European practice to brand non-governmental society organizations, which clearly distinguishes between ways of financing the corresponding associations with non-state funds. Central European countries, democratizing and integrating to European institutions over the past thirty years, have built up a new system of the “third sector” that immediately adapted to the standards of the European community by rebranding.

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Can ecological entrepreneurship address ecological anxieties?

Amarendra Kumar Dash and Vivek Kumar*

Abstract: This study calls into question the effectiveness of Ecological Entrepreneurship (EE) as a solution to abuses on the natural world in the absence of political will power and appropriate governance and visionary clarity at the macro-level of society. This article uses a range of literature on EE to discuss the limitations and ideological underpinnings of EE. Findings support that EE is rooted in mainstream science and technology and, therefore, offers predominantly market-based solutions. The study critically examines the limitations of EE as a concept as well as practice.

Keywords: Ecological Entrepreneurship, sustainability, entrepreneurial discourse, environmental policy, stakeholders

INTRODUCTION

In the recent years, Ecological Entrepreneurship (EE) has emerged as an important agent of change because eco-innovations inevitably lead to competitive advantages of companies and countries. It is argued that if companies and countries want to be successful in the international market, they cannot simply rely on having low-cost products as their sole competitive advantage. They have to explore innovative environmental technologies, services, and processes to garner a better competitive advantage.

Ecological Modernization Theory provides the rationale for EE (Hajer 1995; Mol 1995) claiming that entrepreneurs are the transformative agents in the process of eco-modernization, which takes care of ecological crises (Gibbs 2006; Mol and Spaargaren 1993; Tilley and Young 2006). EE is an upshot of the concept of ecological modernization linked to the idea of sustainable development of the 1990s. Early programs based on ecological modernization were Eurocentric and corporate-driven. Sustainability, then, was founded on a vision of an integrated approach to technical, economic, social,

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political, and ecological issues. They depended on collaborations between governments, a strong economy, and the capacity and the willingness to invest in change (Mol and Sonnenfeld 2000). Sustainability today, however, is a broader, inclusive concept with a stronger social justice element emphasizing the needs of the poor, future generations, and other species beyond humans.

EE is founded on the idea of sustainable development. The problem is sustainable development remains ambiguously defined and controversial (Hall, Daneke, and Lenox 2010), although it has emerged as an influential concept for entrepreneurship policy, practice, and theory. It is guided by the Panacea Hypothesis, which states that green, clean, and low-carbon entrepreneurs will find the remedies for the vagaries of the aging industrial economies. This assumption is too wide and optimistic and misses the test of real-life conditions that shape EE. Despite being an important driver of eco-innovation, EE is conditioned by several extraneous factors such as political will power, state of the market competition, and public policy.

Not to discredit the honest efforts of a handful of dedicated ecopreneurs, the mainstream market remains glued to the vicious cycle of production, consumption, profit orientation, capital accumulation, and expansion. 'Growth' being the central signifier, this system derives substantial discursive weight from a consortium of jargon such as 'turnover', 'GDP', 'supermarket', and 'blue-collar jobs'. New technologies add to the upkeep of this system and many a need-based real market in the remote regions of the world keep on changing into hypermarkets driven by the rhetoric of development.

The market-driven culture is an oppressor against nature and mankind at large and is difficult to sustain. Time and, again, the hypermarket, sick of its internal contradictions, experience massive bubble effects, and in the subsequent bid for restoration, the old entrepreneurial agenda in the new bottle and related shifts in semiotic reconstruction come to the fore.

This article argues that EE is one of the upshots of such semiotic restructuring of the obsessions with development and is rooted in the ideology of growth; and therefore, despite its green aspirations, it shares a majority of the contradictions of the mainstream growth-ridden economics.

THE SCOPE AND LIMITATIONS OF EE

The economic recession of 2008 triggered the notion of a world green economy that can put together economic growth, environmental sustainability, and social equity. Two decades earlier, Agenda 21 sought to put these values on the economic agenda followed by the Millennium Development Goals. However, cumulative interest in *green new deals* and *green economy* sprang out of the financial crisis in 2009 which sent shocking alarms to the world capitalist system. Green new deals were proposed to transform and re-regulate the international financial sector; provide an opportunity for state intervention to encourage Low Carbon Economy (LCE) by gradually moving away from fossil fuels to mitigate the issues related to *peak oil* and *energy crunch* (Affolderbach and Krueger 2017). Therefore, LCE henceforth comes to the fore as a metonym for sustainability in the new semiotic makeover.

An LCE can at best be explained as a *move towards* a *green* economy. However, in their bid to restructure their economic activities and political agenda, the world economic elites playfully equate LCE to a green economy. Therefore, the much-acclaimed Structural Adjustment Programme takes place not only at the political-economical level but also in the *feel-good* zone of language and communication. Businesses continue to remain market-driven and profit-oriented, new consumers and new consuming trends are created, soft sale communication strategies boom up nuanced with the jargon such as ‘organic’, ‘eco-friendly’, and ‘green planet’.

The term ‘natural capital’ came to be used varyingly ranging from clichés to euphemism hiding the covert ideology of viewing nature as a *resource* to be exploited optimally. Intellectually alluring, the term draws upon its sonorous and alliterative rhythm with the comity of nuanced phrases such as ‘human capital’, ‘knowledge capital’ and ‘social capital’. Anchored in the neo-liberal market logic of restructuring and expansion, nature remains subjugated to the corrosive system of overproduction and conspicuous consumption.

The trans-generic *equity* of economy and ecology was the point of concern in the Rio de Janeiro Summit, 1992. Alarming CO₂ emissions, global warming, and climate change, and attendant greenhouse effects were the focus of the Kyoto Protocol, 1997. However, consensus on environmental action plans still eludes us and is marred by divisions of opinion across developed and developing nations. Such macro-level failures affect the consolidation of environmental values and related action plans at national, sub-national, and regional level, with

thousands of scattered ecopreneurs operating within their ideological and functional limitations.

‘Green technological innovation’ and ‘renewable energy’ stand out as the most prominent signifiers of a process-bound approach to eco-friendly products. Let’s talk about the case of solar energy. Wastes produced from solar panels may look quite meager compared to those from the use of fossil fuels, but in the long term, they mount up. Recycling, re-use, or biodegradation of the waste from the renewable energy sector pushes for further technological solutions: more industries, more energy input, further transport..., and additional pressure on the eco-system. The chain is endless: coiled in a vicious cycle growth, supply chain, and consumption.

One of the impressive jargon in the chain is ‘polluter pays’. It carries an overtone of environmental justice. However, in most of the cases, the polluter ends up paying some amount of financial penalties whereas being sentenced is quite rare. The fines paid to constitute a minor part of the polluter’s profits, and the next day, s/he is seen enjoying life in parties and bars or sharing chairs with political leaders. The entire world communities are the witness to the consequences of the Bhopal Gas Leak case and, how covertly, two of the largest democracies of the world (The US and India) offered safe passage to Mr. Anderson. Similarly, Vedanta Limited’s gross violation of tribal rights and environmental laws in Lanjigarh in Odisha has invoked a few warnings from the court -- at best leading to the closure of mining activities. However, the main perpetrators (i.e. the owners of the company) are not taken into task, despite their repeated attempts to bias the court through misleading affidavits and non-existent data.

Jargons usually create a sense of profundity, authority, or prestige to the claims related to environmental actions. To some extent, they function as nice sounding technical euphemisms meant to cover up the environmental abuses. Nowadays, a lot of products claim to be “recycled”, “biodegradable”, or “ozone-friendly”. For example, Tetra Pak’s and Combibloc’s claim that their juice boxes are “easily recyclable” while in reality there are no such recycling programs meant for juice boxes (Carroll 2005). Mobil Corp. claims that its Hefty trash bags are “degradable” whereas they degrade only after sufficient exposure to the solar ultraviolet light. In practice, a large chunk of such bags ends up being buried under the ground (Ibid). Similarly, Carnation Breakfast Bars claims that it can provide 25% of required

protein, if added with a glass of milk whereas, in reality, the protein comes from the milk itself (Ibid).

The biodegradability of a product depends on the significant amount of biodegradable materials it contains. Moreover, the claim that a particular product is compostable will be misleading if the proper facilities for composting is not available around. In the absence of real-time composting facilities, Robert Todd Carroll questions Proctor and Gamble's claim that it *is developing* the technology that converts disposable diapers into compost.

The real value of a sustainable product or service cannot be easily identified in the conventional views of business or consumption. Consumers, on the other hand, basically look for tangible values such as design, durability, taste, cost, etc. Extra investment in greening adds to the per-unit price of a product that makes the product cost-wise less competitive than non-green products. Moreover, in nations lacking in good governance, it is difficult for the consumer to believe in the quality of a product because of widespread adulteration and misleading claims. Therefore, the mass appeal of green products remains constrained, relegating them to the *margins* of the mainstream market, i.e. to the *niche markets* or a special *class* of consumers.

A few individual ecopreneurs kept aside, the mainstream global economy is still wedded to the triple vagaries: high carbon, high growth, and high consumption. The process discourse of EE is largely focused on the central signifier "low carbon" as the guiding principle of the forthcoming green economy (see, for example, Smith, Voß and Grin 2010; Davies and Mullin 2011). By the way, this differentiates future economies and societies from its current form in terms of renewable energy, hybrid cars, and green jobs. However, the EE discourse is silent on the two next vagaries: *high growth* and *high consumption* including artificially stimulated consumption. This means the base structure of the capitalist, consumption-led, and market-oriented economies will remain unchanged.

The second problem is related to the third-party certification of the firm's voluntary sustainability actions. At the international level, there are rules based on which voluntary sustainability standards are developed to verify firms' environmental and social conduct. Accordingly, the sustainability actions and disclosures of a firm are certified based on a third-party audit. However, in recent years, this method is beset with uncertainties because of the proliferation of contentious and overlapping global sustainability standards. This is a

de-motivating factor for many firms to adopt any sustainability standards because it triggers the risk perception that it might create barriers for a firm's access to export markets (Montiel, Christmann, and Zink 2019).

The third problem is that there are wide gaps across individual entrepreneurs from social enterprises, small scale industries, and large businesses, with the latter being better equipped in terms of finance, access to green technology, and green knowledge system to carry out sustainable practices. Ironically, technological innovations, institutional changes, and shifts in governance in most large scale businesses follow the rules of the markets and the dominant logic of capital accumulation and growth.

An exemplary eco-brand like Patagonia made possible for something called the Sustainable Apparel Coalition, a conglomerate of big retailers, like Walmart, Macy's, and the Gap. It worked consistently to devise a system of sustainability grading for every product. Patagonia tried everything: from growing organic cotton to recycling and repairing products and enhancing the durability and life-cycle and aligning eco-branding principles to business communication. Despite this self-guided effort, Yvon Chouinard, Patagonia's philosopher-king was not satisfied with the way businesses were growing at the cost of natural environments. It was because of the ecologically unmanageable *volume of growth*.

Containing the volume growth may be an unsustainable idea itself because it goes against the very foundation of the neo-liberal economy anchored in mass production and mass consumption. Radical containment of growth will send shock-waves to everywhere: from catastrophic recession to unmanageable unemployment, from nation-states to corporate leaders whose power, legacy, and identities are firmly rooted in patented productions and mass marketing principles.

Converting the principles of *growth* to *eco-growth* through eco-entrepreneurship is a transitional solution to the problem; and applying greening principles to the sheer volume of production-consumption-disposal is a task beyond commonplace efforts and resources. A counter-intuitive perspective (Di Baldassarre et al. 2018) claims that the water crisis in different regions can exasperate due to the side effects of water reservoirs in the long run. As increased water supply multiplies the water demand, initial benefits from the reservoirs become unsustainable and, often, lead to droughts and other vulnerable conditions. On this premise, there is every possibility that civilization

will face the same effects concerning green and renewable energy supplies.

CONCLUSIONS

The dichotomy between the primacy of nature and life on one side and human welfare and development on the other can be resolved by combining the principles of *prudent eco-growth* and *selective de-growth*. Successful action against climate change and environmental degradation requires multiple negotiations towards consensus. Eco-growth is inevitable because de-growth is not acceptable at this moment of human civilization. EE, therefore, remains as the metonym for eco-growth.

Parallel to eco-growth, *sector-wise de-growth* as a principle can be steadily woven into our economic system. At the outset, countercultural habits can be nurtured by a gradual rejection of certain lifestyle choices having highly negative environmental impacts. Set Wynes and Kimberly A. Nicholas (2017) recommend four widely applicable high-impact actions that can lead to a substantial reduction in annual emissions (in terms of tonnes CO₂-equivalent / tCO₂e) at the personal level: “1) having one fewer child (for developed countries average savings of 58.6 tCO₂e); 2) living car-free (2.4 tCO₂e); 3) avoiding airplane travel (1.6 tCO₂e per roundtrip transatlantic flight); and 4) eating a plant-based diet (0.8 tCO₂e).” The authors suggest that school children and adolescents should be the target group for such cultural change, which can be possible by improving existing educational and communication structures to promote the most effective emission-reduction strategies.

At the same time, citizen-centric acculturation strategies can be promoted by the governments and private entities targeting step-wise elimination of the production of harmful plastic and chemical fertilizers and pesticides. At each step of this acculturation, keeping the supply of alternative products and services is more important than education and communication. Ecopreneurs can contribute at each stage of this corrective path.

A stronger EE can be promoted through diverse and profound changes in society's institutional structure, economic system, and the core values that guide them. This brings in the need for changes and related dialogues at the discursive level too. The stronger EE discourses and action plans should be founded on a gradual shift from: 1) the obsession with growth and material development and 2) *Jobs-*

versus-environment to *life-versus-environment*. The change has to be inducted everywhere: from education planning to the modes of production, from public policy to individual self-restraint. The triple powerful agents of such transformation are education, advocacy, and civil society movements. As the top brass of the political economy is stubborn and resistant to faster change, at the bottom line, the citizen has to be a thinking and assertive consumer, well versed with the idea of ecological equity and willing to assert the right to green life.

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ISSN 2069-1025