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Cover Image: Night with her Train of Stars, 1912 The painting's title is derived from W. E Henley's (1849-1903) poem *Margaritae Sorori* ("Sister Margaret") by E. R. Hughes. Birmingham Museums Trust: <https://unsplash.com/@birminghammuseumstrust>

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Editor's Introduction

It is our great pleasure and my personal honour as the Editor-in-Chief to introduce Volume 9 Issue 1 of the *IAFOR Journal of Literature & Librarianship*. This issue is a selection of papers received through open submissions directly to our journal.

This is the second issue under my editorship, this time with the precious help of our Co-Editor, Dr Rachel Franks (University of Newcastle/ University of Sydney, Australia), and our two Associate Editors, Dr Jeri Kroll (Flinders University, Australia) and Dr Murielle El Hajj Nahas (Qatar University, Qatar). Thank you all for your kind contribution.

I'd also like to offer thanks to our team of almost 40 members, always eager to help, and willing to review submissions from authors despite themselves having busy schedules. Thanks also to the IAFOR Publications Office and its manager, Nick Potts, for his support and hard work.

We hope our journal, indexed in Scopus since December 2019, will become more international in time and we still welcome teachers and scholars from various regions of the world who wish to join us.

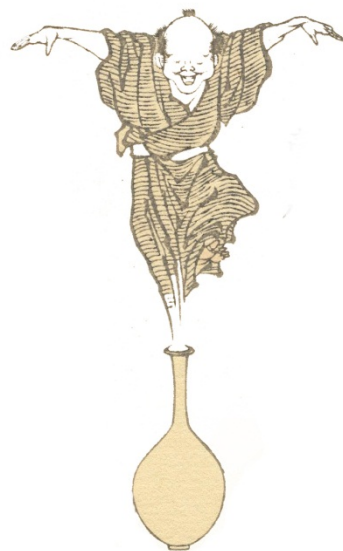
Finally, we would like to thank all those authors who entrusted us with their work. Manuscripts, once passing initial screening, were peer-reviewed anonymously by at least four members of our team, resulting in eight being accepted for this issue.

Please see the journal website for the latest information and to read past issues: <https://iafor.org/journal/iafor-journal-of-literature-and-librarianship/>. Our latest issue is now freely available to read online, and is free of publication fees for authors.

With this wealth of thought-provoking manuscripts in this issue, I wish you a wonderful and educative journey through the pages that follow.

This year so far has been very difficult and quite tragic in many parts of the world. We would like to wish everybody, notably all our members and all our readers, great health and safety through these painful times.

Bernard Montoneri
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Sustainable Preservation of Lanna Palm Leaf Manuscripts Based on Community Participation

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Abstract

Palm leaf manuscripts (PLMs), with their strong bond to Buddhism, are one invaluable symbol of the Lanna culture of Northern Thailand. This study investigates the views about PLM management among local people in the Pa Tum Don community, Chiang Mai province, Thailand, and explores the potential for them to sustain the preservation of PLMs. A thematic analysis of semi-structured interviews with community members found that they engage in activities related to PLMs because of their continued faith in the goodness in them. Although it is mostly older people that have been very active participants in preserving PLMs, they lack systematic preservation knowledge. Aside from digitization, establishing rituals using and reproducing PLMs, transferring linguistic knowledge and reinserting Lanna language into fundamental education are suggested as possible means to enable sustainable preservation.

Keywords: Palm leaf manuscripts, community participation, sustainable preservation, Lanna culture, Thailand

Introduction

Palm Leaf Manuscripts (PLMs) are ancient written documents inscribed with a sharp blade or knife pen on a palm leaf sheet. Palm leaves are very flexible and can survive for as more than a thousand years (Thairat, 2013). One of the oldest PLMs found in the mountain cave at Bamyan, Afghanistan, was around 2,000 years old (Unchein, 2009). Palm leaves are one of the earliest forms of writing material and used across the coastal area of Southeast Asia in Indonesia, Thailand, Malaysia, Sri Lanka, and India (Agrawal, 2006). PLMs were first brought to Thailand with the spread of Buddhism from Sri Lanka. They were used to inscribe the teachings of the Lord Buddha (Khongdeom, 2013, p. 2; Preechapermpasit, 2012, pp. 243–244) and also to make notes about a wide range of topics such as medicine, astrology, and local rules and regulations.

One culture that used PLMs extensively was the Lanna Kingdom, in northern Thailand, founded by King Mungrai more than 700 years ago. Lanna's history is rich in beautiful traditions, culture, and language (Ongsakul, 2005; Penth & Forbes, 2004). Most of the PLMs recording this culture were inscribed in the Lanna Tham script. Among the PLMs inscribed in Lanna Tham script, the oldest one was found in Lampang and was inscribed in 1471 (Phranakorn Punyachiro, 2014).

However, when it became a part of Siam (Thailand) in 1932, Lanna people, were required to learn to use a central Thai dialect as it is the official national language of the country. As a result, the literacy in Lanna writing used in PLMs has declined and it is now known only to the older generation, the monks, and experts in Lanna culture. Only they are sufficiently literate in Lanna to be able to read PLMs. The widespread decrease in Lanna literacy has led to a devaluation of PLMs. As the Lanna communities have not taken an active part in the preservation of their heritage, external agencies have become essential to PLMs' management and preservation (Jarusawat, Cox, & Bates, 2018), and are now instrumental in helping local communities manage them.

To date, more than a million PLMs have been found in the region. Most of them are kept in monastery libraries and temple museums (Jarusawat et al., 2018; Weerabahu, 2019). Some others are kept in university libraries or special libraries. The latter locations could be seen as reflecting assumptions based on western theories of the role of the library. Such theories assume that the best way to manage content is a top-down authority and often material is taken out of the communities that created them in the name of national identity (Jory, 2000). In such contexts community members are not involved in PLM preservation. Most of the information services holding PLMs focus on scientific preservation methods especially digitization and aim to create digital libraries of material, e.g. Kerala University, India; the University of Kelaniya and the University of Peradeniya Library in Sri Lanka (Alanhakoon, 2009; Ranasinghe & Ranasinghe, 2013; Sahoo & Mohanty, 2015; Mohamed Sageer, 2017; Weerabahu, 2019). These information institutions consider digitization as the best practice for preserving the contents of the manuscripts (Udaya, Sreekumar, & Athvankar, 2009; Weerabahu, 2019) and enabling worldwide access (Sahoo & Mohanty, 2015). The north and northeast Thai monasteries similarly consider that digitization is the natural direction for the preservation of the PLMs (Butdisuwan & Babu, 2014; Jarusawat, 2017). But while most of the information institutions emphasize digitization for preservation, this process fails to involve the voice of the community.

In seeking to think how communities can continue to be actively connected to their cultural heritage different ways of thinking are needed. In the realm of indigenous knowledge, there are some information institutions that have developed models of community-based information services as a way to preserve their collections, creating a sense of belonging and making the community members proud of themselves (Becvar & Srinivasan, 2009; Shilton & Srinivasan, 2007; Flinn, 2007, 2010; Kreps, 2008, Sung & Hepworth, 2013). Seeking to explore how these ideas, rather than digitization strategies, might be applied to the preservation of Lanna PLMs, in 2019, the author accompanied a group of researchers specializing in the Lanna Tham alphabets and Lanna culture to Pa Tum Don village, Phrao District, Chiang Mai where this study is set. The Pa Tum Don temple, founded in 1837 (Lanna Studies, 2019), was built in a Shan style mixed with Lanna architectural features. The style of the Viharn (assembly hall) where the PLMs are kept is well-known and differs from those of Thai Yuan or Lanna or Thai Yai.



Figure 1: PaTumDon Temple with the Tai style rooftop

The PLMs kept in the monastery are not only valuable for their religious meaning, but are also very important in economic, social, cultural, and academic terms. It was apparent that the locals were very engaged as they cooperated with the visiting experts and provided lots of valuable contextual information about the PLMs.

Literature Review

Buddhism and Lanna Beliefs

The Lanna Tham texts in the monastery represent both the civilization of the Lanna Kingdom and Buddhism and they were initially used and inscribed in palm leaf manuscripts (PLMs) located in Pa Tum Don village. Although there are a limited number of people literate in the Lanna Tham alphabets today, PLMs have long been a source of learning for local Lanna people, providing information on religion, beliefs, and rituals. According to Ganjanapan and Ramitanont (1998, p. 10), the religious beliefs of Lanna people relate to the powers of morality. This abstract belief is based on the concept of karma, in which the power of good deeds conducted through rituals will bring good things to people's lives. It is believed in Buddhism that Nirvana can be reached through good deeds performed via religious rituals. The power of goodness not only affects the earthly life of the practitioners but also brings them to heaven in

the afterlife. One Buddhist ceremony related to PLMs that Lanna people commonly performed in the past is called Tan Tham¹. This ancient ritual, which at present occurs rarely, offers a new PLM owned by the local people to a temple through a ceremony in which it is given to a monk. This sacred ceremony is believed to bring great merit to the givers and to those who inscribed the PLMs. In the past, the cloths used to cover the PLMs were woven in traditional patterns, and this also earned merit for the weaver. Therefore, this ceremony not only preserved the Lanna Tham language but also maintained traditional local skills, especially weaving.



Figure 2: Palm Leaf Manuscripts inscribed with Lanna Tham scripts in Pa Tum Don Temple

The study found that most Thai Yai documents are written on mulberry paper². However, some documents were also inscribed on PLMs using a Lanna Tham script, which tends to be older material. While most of the scripts are written on *pub sa*, mulberry paper, more than two thousand PLMs in the Pa Tum Don community are inscribed on palm leaves using Lanna Tham script and a Thai Yai script. Moreover, using Lanna Tham script instead of the Bali-Sanskrit script generally used in Buddhism should be seen as significant, in both cultural and linguistic terms.

Community Participation

Community participation plays a vital role in natural and cultural management within society. Ganjanapan (2000, p. 11) pointed out that raising the consciousness of people within a community is an excellent means to the efficient management of natural resources and local culture. For those living in the same society, ritual is another means of developing community engagement through actions and thoughts (Rothenbuhler, 1998).

¹ Valuable Lanna tradition that aims to encourage gratefulness by inviting people to make donation of PLMs to the temple

² Mulberry paper, known in Thai as “Saa” paper, is Thailand’s traditional handmade paper from the bark of the mulberry tree. This type of paper is entirely handmade using mulberry bark from the northern region of Thailand.

Moe (2009, pp. 2-4) from the National Trust for Historic Preservation has suggested five factors leading to sustainable preservation, including:

1. promoting a culture of reuse;
2. reinvesting at a community scale;
3. valuing the lessons of heritage buildings and communities;
4. exploiting the economic advantages of reuse, reinvestment and retrofit; and,
5. re-imagining historic preservation policies and practices as they relate to sustainability.

As such, there needs to be outside investment in the communities in order for them to learn about PLMs and to understand how PLMs can be preserved through reuse of cultural materials, thereby leading to a sustainable preservation scheme.

According to the International Association for Public Participation - IAP2 (2007), community participation is defined as the relationship between local people in a community and external public agencies that enable them to share the same goals, responsibilities, and techniques. There are five levels of action within community participation: 1) inform; 2) consult; 3) involve; 4) collaborate; and 5) empower.

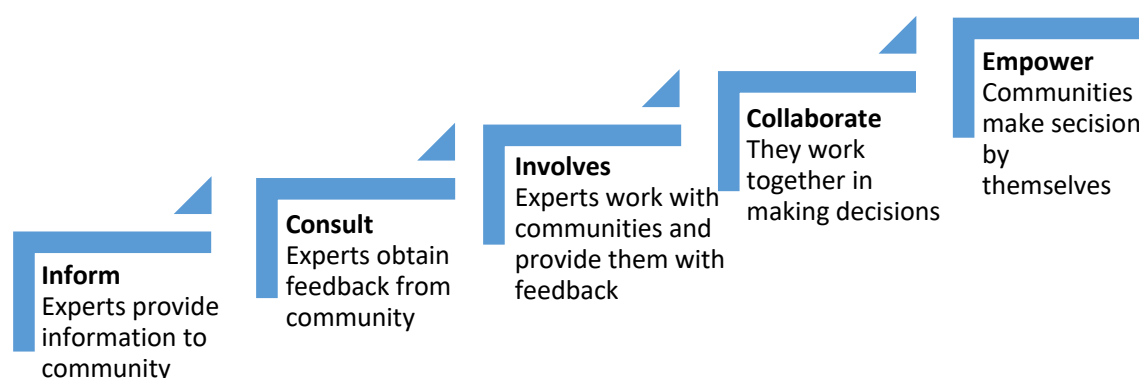


Figure 3: IAP2 Spectrum of public participation (IAP2, 2007)

Methodology

The data for this study was collected in February 2019 in the Pa Tum Don community, Phrao District, Chiang Mai province. This area was chosen for several reasons. First, PLMs are kept and preserved there. Second, Pa Tum Don's PLMs are unique because they have been inscribed on palm leaves by the Pa Tum Don community using Lanna Tham script. Lastly, community members have been active regarding PLM preservation.

This qualitative research explored the social phenomenon of PLMs in the Pa Tum Don community. Therefore, the experiences, views, and feelings that the participants hold towards their PLMs were the main focus of the study. Reflecting this interest, semi-structured interviews were conducted to: 1) study the views of community members towards PLMs management; and 2) explore the potential community-based participation in continuing PLMs preservation efforts. Eight key informants were interviewed and their personal information is shown in Table 1.

Table 1: Personal information of the key informants

No.	Age	Gender	Occupation
Respondent 1	59	Female	Agriculturist (Retired)
Respondent 2	54	Male	Agriculturist
Respondent 3	68	Male	General worker (Retired)
Respondent 4	46	Female	General worker
Respondent 5	65	Male	Government officer (Retired)
Respondent 6	60	Male	Unemployed
Respondent 7	17	Male	Vice Abbot
Respondent 8	40	Female	University professor

Also, observations were conducted of social settings which included non-focal research participants. These participants were recruited using both purposive and snowball sampling of residents who have lived in the Pa Tum Don community. The sample selection is not limited to age, occupation, educational background or economic status. All respondents selected had direct involvement with the PLMs such as: providing space to keep the PLMs, cleaning the PLMs, giving information related to PLMs based on their knowledge, and understanding and facilitating the visitors who sought access to the PLMs³.

The key informants were interviewed for a duration of 30 and 60 minutes using open-ended questions. The questions were divided into four (4) main parts, including:

1. Personal data such as age, occupational background, family background, views toward PLMs both at the individual level and community level and ways to protect PLMs.
2. Community views of the management of PLMs such as authorship, ownership, classification and cataloguing, storage, presentation and dissemination
3. Views towards community participation in the Pa Tum Don community; and,
4. Roles and potential roles of people in the Pa Tum Don community that work to preserve PLMs such as: the process of community management, type of participation and ways to engage community members.

The interview questions used were based on the understandings gained from the literature review. The interviews were audio-recorded and transcribed after the data collection. The NVivo 11 program was used as an analyzing tool.

First of all, to protect the confidentiality of the respondents, informed consent was obtained and participants were anonymized by using coded identifiers in place of their names. These identifiers reflected: role, sex, and community, according to the professional codes of ethics. Next, the primary analysis was formulated using the six steps of a thematic analysis: familiarization with the data: generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the report (Braun & Clark, 2006). This analysis was conducted in light of theories related to PLMs management, discussed in the literature review. The data was coded and interpreted to find the connections and arrive at a conclusion.

³ Readers should contact the corresponding author if details are desired.

Findings

Views from People in the Community about the Value of PLMs

As Buddhism is deeply rooted in the beliefs and perceptions of Thai people, PLMs are primarily sacred items containing the teachings of Lord Buddha. Moreover, many PLMs contain not only a sense of holiness but also local wisdom such as medicinal recipes or aspects of magical beliefs and items such as amulets and spells. In this study, it was found that PLMs were sometimes used as birth certificates specifying information such as nationality, date of birth, place of birth, and parents' names. The key informants also believed that the PLMs are holy artifacts, particularly when they were delivered to the temples. Because of their religious significance, a religious ceremony asking for permission is needed before making physical contact with the PLMs. This satisfies the spiritual concerns held by villagers. Only monks or men are permitted physical contact with the PLMs. One subject said that, "women were not allowed to touch or read them." This statement revealed the high level of respect towards the PLMs.

Moreover, in terms of ownership, local people believe that PLMs belong to everyone in the community. However, the PLMs should be kept in the temple due to their sacredness. Because of their location, the PLMs are the responsibility of the temple, although funds for the preservation of the PLMs are donated by people in the community. On the other hand, it is also found that a few research subjects believed that the rights to PLMs belong to the people that own the scripts since they are a legacy from their ancestors (men to men only).

In terms of usage, people accessed the PLMs because of a Buddhist chant. This is the reason why the PLMs continue to be used into the present day. In addition, it was found that the contents of the PLMs are sometimes transferred to other forms. Even the decayed PLMs do not lose their holy power. When they are no longer useful, they are ground up and transformed into holy artifacts such as talismans. In terms of preservation, the subjects suggested that the PLMs, especially those related to medicine recipe and religious stories, should be translated from Lanna Tham scripts to Thai and English so that they could be disseminated to people in many different forms such as word of mouth, online channels, networking, music and plays, art and photos, animation and academic books.

Management of the PLMs

In 1987, PLMs in the Pa Tum Don community were cataloged and classified by experts from the Center for the Promotion of Arts and Culture, Chiang Mai University. Each PLM was given a registration code and tag label (Lanna Studies, 2019). In addition, color-coded classification stickers were given to each PLM. The white color was given to the registered PLMs while the red color was given to the microfilmed PLMs. These efforts at preservation, and documentation have been carried out in order to preserve these holy artifacts. In this regard, it was suggested that this kind of support from the experts in PLMs should be continued since it could help revitalize the folk stories and traditions of the Thai Yai people such as the *Poy Sang Long*⁴ ceremony and the *Poy Lern Sib Ed*⁵ festival contained in the PLMs.

Moreover, only traditional access (namely visiting a community temple where most PLMs are

⁴ One very important traditional practice of the Tai Yai is that the boys over the age of 12 are ordained into the Buddhist novicehood (Princess Maha Chakri Sirindhorn Anthropology Centre, 2016).

⁵ The ceremony of Tai Yai celebrates the return of Lord Buddha after he visited heaven. This ceremony is conducted in the eleventh month of the lunar year (Ministry of Culture, 2016).

safely stored in a cupboard or trunk) is provided at a Pa Tum Don community. Digital means for access was raised by the key informants since it is easy and fast. However, the technology is not yet available in the Pa Tum Don community because of insufficient tools and experts for digitization.

According to the five levels of community participation described by the IAP2, it is clear that cooperation and support can take many management forms. For example, people who are unable to read Lanna Tham scripts, or who lack the experience needed to clean PLMs, may offer to provide food and drink to the workers, or to clean the area after the work is finished. Individuals have a strong interest in volunteering in the community's activities. From the researcher's perspective, these actions represent the strong sense of community participation shown by people in Pa Tum Don.

Role and Potential of the Community Headman

Because the abbot of the Pa Tum Don temple is aging and the vice abbot is a novice who lacks knowledge and experience, the organization requires advice from their religious liaison and/or religious conductor (the person leading laypersons in prayer or chants at the temple) on many issues involving activities. Due to his leadership and communication skills, the village headman was able to gather together other senior villagers living in the community to become involved in the PLMs preservation activities. Moreover, as an activist, he initiated many projects advancing PLMs management and preservation. The broad vision of the headman has been vital in guiding the Pa Tum Don community. Through his connections, he invited experts from Chiang Mai Rajabhat University to share their knowledge and experience with the villagers, showing them the appropriate way to preserve the PLMs. Based on observations during the data collection, it became apparent that people participate in the community's activities very actively. Moreover, it was interesting to observe that the headman gained high respect from his villagers so that his words and actions were so powerful.

Community Participation

The study found that community participation in the management of PLMs such as cleaning PLMs, translating Lanna Tham scripts to Thai language and classifying the PLMs, was motivated by a belief that good deeds would return merit to the volunteers and their families. The power of making merit has inspired the local people to be involved in different kinds of community work, not just that related to the PLMs. Though the role of community participation by women has been limited in the past, both male and female villagers are actively associated with community work and PLMs according to their belief in the power of earning merit.

In the Pa Tum Don community, PLMs are valued as one of the most important sources of cultural identity. What inspires and bonds the local people to the PLMs is their pride in their ethnicity (Tai). Although literacy in Lanna Tham script is limited to only a few elder villagers in the Pa Tum Don community, the rest of the residents participate in PLMs activities as much as possible. Therefore, not only monks but also the local people in the community have a sense of responsibility. Findings also indicated that people were concerned about the value of the PLMs, so they had a significant level of social engagement with the objects. Some villagers devote themselves to cleaning and preserving the PLMs. Therefore, community participation not only helps preserve these invaluable religious artifacts but also leads to other types of community engagement.



Figure 4: The senior male community members translate Lanna Tham script

Gender Roles

Gender roles, though they were not the main focus in this study, emerged as a significant connection to the community participation in Pa Tum Don community. From observations it emerged that the roles of male and females were bounded deeply in traditional Buddhism beliefs. For example, men are allowed to participate in many aspects of Buddhism, such as entering the monkhood or entering sacred places like the city pillar shrine (*San Lak Muang*⁶), whereas women are forbidden to engage in such practices. This is one of the many examples reflecting the unequal status of women in Buddhism that is held within Lanna traditional beliefs. As stated by one subject, *even though women wanted to read or touch because of the holiness of PLMs they were afraid to do so. That was because they were taught to think like that.*

However, the concept of gender equality has been more and more accepted these days. Women are allowed to participate in religious activities in the Pa Tum Don community. As seen in Figure 5, both female and male community members help to clean the PLMs at the Pa Tum Don temple.



Figure 5: A female (left) and male (right) community members clean the PLMs

⁶ The sacred place where the city pillar or the city foundation is found. In Thai tradition, it is believed that it is a place where the city guardians live (Office of Royal Society, 2014).

Discussion

This study has shed light upon the potential that the Pa Tum Don community has to preserve their PLMs, as invaluable cultural artifacts. A few of the villagers are able to read the Lanna Tham scripts used in the PLMs so they could understand the content. Therefore, it is possible for them to translate the information and/or disseminate it to the other residents. The leadership provided by the community headman was also important to these efforts. Drawing upon his vision and communication skills, he gathered the elder villagers in the community to work as a team helping the community's activities around PLMs, including those related to PLMs. In addition, the community receives support from outsiders, including experts from Chiang Mai Rajabhat University sharing their knowledge and experience about PLMs preservation. For example, scholars taught them how to clean the PLMs, reported the amount and condition of PLMs, and shared the significant content found from PLMs. The collaborative contributions available from both the community members and outside agencies are a promising resource that well-organized PLMs preservation efforts will endure in the Pa Tum Don community.

As stated by Becvar & Srinivasan (2009), it is important to respect the traditional restrictions (taboos) but it seems that beliefs have shifted. As found in the Pa Tum Don community, women's participation is more open in these efforts these days despite the Thai traditional patriarchal and Buddhism concepts that are deeply rooted in Thai society that code for segregated gender roles. Moreover, the concept of holiness was threatened by many factors including an insufficient number of custodians and the lack of interest among the younger generation. While these limitations do exist, on the other hand, a shift in traditional restrictions was also observed. Such behavior is much like the old ethnographic adage that there is a difference between what people say (there is a taboo on women handling PLMs), what they say they do, and what they actually do (Figure 5). However, this traditional restriction was compromised to the extent that a ritual called *Khor Su Ma Kam*⁷ was performed every time the PLMs' were accessed. Community participation increased the opportunity of women to access the PLMs and creating a latent function where gender equality has newly emerged in this community. In this connection, this phenomenon occurred in the Pa Tum Don community could be the possible way out for the PLMs to survive in the present day.

In this investigation, it was also found that a high level of community participation is key to helping preserve the PLMs. People in the Pa Tum Don community are proud of how their ethnic identity mixes perfectly with the Lanna culture, and are therefore concerned about the cultural artifacts and want to preserve them. As suggested by Ganjanapan (2001), the most important key to community participation is the consciousness of the people in a community. When people are aware of their own identity and their culture, they will value their cultural assets, leading to sustainable preservation. Within the context of information management, many theoretical works suggest how the preservation of cultural artifacts can be accomplished by local communities as has been noted in library and information studies, archives and museums. Such theoretical work has been addressed by Becvar and Srinivasan (2009) with community-focused information service; Shilton and Srinivasan (2007) with participatory archiving; Flinn (2007, 2010) with community archives; and Kreps (2006, 2008) with indigenous curation. The concept of community management generally has been focused in many local information institutes. For example, two Australian public libraries, Alice Springs and Australian Capital

⁷ The apologizing ritual is performed when one has acted or behaved inappropriately towards the respected people or sacred place/thing.

Territory (ACT), involved Australian indigenous peoples; the Aboriginal and Torres Strait Islanders in the collection management displayed at the public libraries (Blackburn, 2017).

Another example is the Field Museum and the Philippine Heritage collection in Chicago, USA where co-curating had community-driven events such as collaborative decision-making to produce documentation and exhibition with the local Filipino American community (Quaintance, Jamilla, & Almeda, 2017).

The above-mentioned points: the desire to preserve the PLMs from the villagers, basic management in PLMs, the role and potential of the headman, the community participation, the support from the outsiders/experts, address the potential of the Pa Tum Don community to preserve the PLMs. However, it is unclear and should be debated on how to sustain preservation efforts. One main challenge is that there is a limited group of people who understand Lanna Tham scripts, and those who assist in public preservation efforts are elderly. Therefore, there is a high probability that efforts to preserve PLMs will end if key people leave or lose interest. In addition, the association among the village elders is informal and does not have systematic job responsibilities or a management structure. The elders all volunteered to help regardless of their availability and knowledge. As people in the community lack the knowledge and experience needed to properly preserve the PLMs, support from outsiders in terms of both finance and techniques is needed to sustain preservation efforts.

Pathways to Sustainable Preservation

Several actions are needed to sustain PLMs preservation efforts. First of all, the community members suggested creating rituals or ceremonial events to keep the community in the PLM context in order to develop community awareness. The ritual and events are seen as an opportunity to repurpose PLMs. As such, there needs to be outside investment in the communities in order for them to learn about PLMs and to understand how PLMs can be preserved through reuse of cultural materials, thereby leading to a sustainable preservation scheme (Rothenbuhler, 1998).

Next, the elders must pass their linguistic knowledge along to younger members of the community. The literacy in Lanna Tham will encourage young people to study the PLMs, learning about local wisdom and their community identity. Once they have learned about the importance of those cultural artifacts, they will have the motivation to preserve these natural and cultural resources (Ganjanaphan, 2001). Similarly, the young residents of the community could be motivated because these efforts will not only preserve invaluable PLMs but will also promote Buddhism. Their strong faith in the power of making merit will also empower young learners to engage in rituals and other religious activities. However, it is also a proposal that the elders' knowledge and experience be transformed into more accessible teaching tools for younger people, such as storybooks, music, art, and literature. These would be more attractive and effective in engaging their attention and encouraging creativity. For this step, tools, knowledge, and experience from experts are required.

The community should expand its collaborations with other potential sources of assistance, from both government and private organizations. To support outsiders, a diverse official association with clear job responsibilities should be created, including members from all interested groups – males, females, monks, young people, and adults. With support from all involved parties, the PLMs could be systematically and sustainably preserved. Also, to gain more knowledge, site visits to other places with best practices in PLMs preservation is

recommended. Pa Tum Don community members could learn these techniques and bring them back to their community. This is a great way to expand collaborations with other PLMs partners. At the policy level, it is suggested that the Lanna language be added to the primary or secondary level school curriculum as an elective subject. Interested young students could then learn the language, which would also provide a better understanding of their culture and religion. This is one way the Lanna identity could be sustainably preserved for the following generations. In this context, the concept of Kreps (2005, 2006, 2008, 2014) about indigenous curation would fit the Pa Tum Don community, and a carefully researched exhibition should be aligned with the uniqueness of the community.

Regarding PLMs preservation, the notion of digital preservation of PLMs has been increasingly focused these days. In this research, this issue was raised from some of the subjects. However, though the community members desire to digitize the PLMs, they have the difficulty to do so due to a lack of digitization expertise (Agrawal, 2006) similar to other information service organizations around Southeast Asia such as Kerela University, India; the University of Kelaniya and University of Peradeniya Library in Sri Lanka such as University Library in India and Sri Lanka (Alanhakoon, 2009; Ranasinghe & Ranasinghe, 2013; Sahoo & Mohanty, 2015; Mohamed Sageer, 2017; Udaya et al., 2009; Weerabahu, 2019). With digitization, the accessibility of PLMs is limitless according to time and places.

However, this way of preservation requires support from experts to lead and act, so community participation could not be originated and formed among the locals. In the researcher's point of view, it is very important that sustainable preservation is initiated according to the awareness of members within the community. In order to value the PLMs, community members will be able to: call for participation, learn and practice to preserve the PLMs, seek support when required, as well as maintain the contextual environment of the PLMs. With this added focus community-based preservation can be truly sustained.

Conclusion

To summarize, this study has found that there is a strong possibility that community participation could help preserve the invaluable PLMs for the Pa Tum Don people. To enable the access of PLMs, the community members agree that digitization provided by experts is essential. Also, the issues of human resources and management are both needed to be further developed. An urgent issue is the transfer of knowledge from the older people to younger people. With ritual and education, children will learn to reuse and reproduce the PLMs so that they could see the advantages of PLMs and value them. This creates awareness and a sense of belonging in PLMs, leading towards sustainable preservation. Also, collaboration with outside organizations should be expanded. The role and level of participation between community members and non-local parties should be identified to allocate responsibility. As such, this could lead to long-term systematic management of the PLMs in the Pa Tum Don community. Lastly, this community-based concept should not be limited to only the Pa Tum Don case but could be applied to other contexts both in and outside of Thailand. Even though the circumstances and factors differ in each community, this community-based practice could be a pathway to preserve all forms of recorded knowledge, such as: cultural artifacts, documentation, and ancient manuscripts.

Suggestions for Future Study

Further research may disclose more about the potential role of the younger generation in the community. Surprisingly, interviews with Pa Tum Don community members proved that

youngsters are interested in religious activities. In addition, studies of the connections between gender roles and the PLMs should be expanded.

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Wrestling with the Angel: Maurice Dantec, God, and Deleuze

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Abstract

Maurice Dantec (1959-2016), Canadian-French novelist, was a cyberpunk author with a strong interest in Science, Christian theology and the philosophy of Gilles Deleuze (1925-1995). He married those sources in his novels and his literary journals. This article analyzes the interplay of religious, scientific and Deleuzian imagery, guided by the figure of angels. I begin with a study of Dantec's stylistic characteristics, his journey toward Catholic orthodoxy and his apocalyptic understanding of our world. It is in one of his novel, *Cosmos Incorporated*, published in 2006, that Dantec's recipe coalesced in the most brilliant manner. The last part of this article is centered on a long passage from this novel, describing a struggle between Good and Evil, where all the intellectual resources and philosophical and theological references of the author are mobilized.

Keywords: Dantec, Deleuze, angels, sci-fi, theology

Introduction

Maurice Dantec did not believe in mystery, he believed in God and Deleuze. For him, literature was not only about the spirit in the machine but also about the angel as the ultimate interface between man, machine and God. The strange alchemy of Dantec's novels, full of noise and fury, was fueled by the fires of theology, science and philosophy. Some of Gilles Deleuze's concepts innervated the wings of his angels, thus adding philosophical vigor to the apocalyptic world of his imagination.

Maurice Dantec (1959-2016) left France and became a “cultural refugee” in the land of Quebec. No stranger to political controversies, he managed, in the course of his (relatively) brief career, to make his mark on the French version of the cyberpunk movement. He made use of all its possibilities, but also oriented the techno-scientific settings of his world not toward a redefinition/annihilation of (human) nature but toward a *surnaturalization* of mankind, a process of transformation/evolution leading to a new humanity whose bodies become angel-like. While he inscribed some of his novels (starting with *Babylon Babies*, published in 1999) more and more within the traditional Christian discourse on the final destiny of man, this inscription became explicit in his latest novels.

This evolution toward Catholic orthodoxy can be observed germinating through the parallel intellectual journey constituting the *other half* of his oeuvre. Maurice Dantec's novels can indeed be considered the point of emergence, the indirect result of an intellectual process actuated through the three tomes of his journals/essays¹. In those journals, he wrote the distillation of his abundant readings, reflections and musings on a vast variety of subjects; they constitute an important part of his literary work and, as we will see, a preparation for some of the narratives of his novels.

Indeed, his novels and journals cannot be treated separately: there is as much intellectual speculation in the novels as there is literature in Dantec's journals/essays. Both open a fascinating window into the novelist's “black box”. Stylistically, the journals often mirror the “mise en scène” of Gilles Deleuze's own work. That is particularly the case with Gilles Deleuze and Félix Guattari's 2004 edition of *Mille Plateaux (capitalisme et schizophrénie 2)*.

Dantec's journals will allow us to explore two aspects of Dantec's work. The first one is the Christian Catholic thematic present in two novels, 2006 *Cosmos incorporated*² and 2012 *Satellite sisters*³. Those two novels illustrate the theme of the transmutation of human beings into angel-like beings, in an apocalyptic world, ravaged by war and devolution.

The second one revolves around Gilles Deleuze's influence in Dantec's work. Dantec declared in a conference (2007) that he integrated some of the philosopher's theories in his works⁴. As

¹ Those journals are: (2000). *Manuel de survie en territoire zéro. Le Théâtre des opérations 1: journal métaphysique et polémique*, 1999. Paris: Gallimard, quoted below as *T1*; (2001). *Laboratoire de catastrophe générale. Le Théâtre des opérations 2: journal métaphysique et polémique*, 2000-2001. Paris: Gallimard, quoted below as *T2*; (2007). *American Black Box (2002 to 2005)*. Paris: Albin Michel, quoted below as *ABB*.

² Paris: LGF, quoted below as *CI*.

³ Paris: Ring, quoted below as *SSI*.

⁴ Conference presentation of Maurice G. Dantec, 75th convention of the AFCAS (Association francophone pour le savoir) “Contr'hommage à Gilles Deleuze”, May 11, 2007 : “De la machine de 3^{ème} espèce aux hommes du 4^{ème} type.” The text of the conference, revised by Dantec himself, can be found through <http://ledaoen.over-blog.com/article-6677637.html>, retrieved on December 14, 2016.

we will show, those Deleuzian references are very often integrated in the narration not only as concepts but as direct quotes. We will show that indeed, some Deleuzian notions (for example *rhizome* or *machine désirante*, not always used by the novelist in a very faithful way) have a specific role, played within a narrative and literally demetaphorized, that is to say transferred from the realm of semantic derivation (metaphor) to the one of literality. Dantec inverted it when he took Christian notions and applied them within a technological framework in a process we call the technologization of Christianity: the symbolic became then literal. We will see nevertheless that this literary device corresponds to the Catholic interpretation of some aspects of its dogma.

In the course of this article, we will examine some aspects of Dantec's style and concentrate the study on the Christian thematic in the novelist's work. We will see then how he reinterpreted Christian notions and dogmas through the prism of scientific references. We will conclude by focusing on a long passage across two chapters of *Cosmos Incorporated*: this text is a "tour de force," a distillation of Christian and Deleuzian thematic. It is centered on the opposite figures of the angel and the demon, described as opposite machines, and constitutes a systematic reworking, theologically oriented, of the important Deleuzian concept of machine.

Maurice Dantec, a Catholic Prophet at War with the Modern World

Who was Maurice Dantec? His literary career began in 1993, when he published *La Sirène rouge*, a dense crime novel exploring the murky world of snuff movies, full of bloodbaths, torture and cruelty (a signature of almost all Dantec's works). He is usually described as a sci-fi author but any such judgment is superficial. In another conference (January 29, 2000), he presents himself as a shaman, a conceptual machine and a caretaker, a wordsmith in charge of ushering in a new understanding of the world's essence. He describes this world in the throes of chaos and war, ambling toward the destruction of humankind.

As Hervé Pierre Lambert noticed, "French post-human narratives are mainly narratives of war caused by a struggle between cultures" (2009, p. 110). Dantec's work made use of the imagery of war, its tactics and strategy, in a quite systematic way. This interest in war is also manifested in many Deleuzian works. One would, for example, remember that in Gilles Deleuze and Félix Guattari's *Mille Plateaux, capitalisme et schizophrénie 2* (pp. 434–528), there is a "treatise on monadology: the war machine (traité de nomadologie : la machine de guerre)". Dantec could have written this sentence found in *Mille Plateaux* (p. 35) – "... (a book) which blends (words) with a war machine ([un livre] dont l'écriture épouse une machine de guerre)" as his personal maxim as a writer. Dantec's work is indeed a war machine but with a twist: The Catholic theological and eschatological frame of his novels centered on the narrative of a final conflict.

This conflict is described by Jean-Louis Hippolyte as "the story of a degenerate world, where (Western) man fights for his right to exist, against the social and cultural forces (many of them machine driven, and often global) that threaten to overtake him" (2009, p. 87). It is not only material in nature but also spiritual, pitting holy warriors against a technological version of Evil. Dantec added to it an apocalyptic perspective. For example, his reflections on the Christian dogmas of the Trinity and the eternity of God led him to assert that: "The End of the World is nigh (la Fin du Monde est là)" (*ABB*, pp. 523–524). Baptized in the Catholic church, February 16, 2004, Maurice Dantec defined himself as a "Catholic of the End-time" (Catholique de la Fin des Temps) (*ABB*, p. 568).

His conversion amplified his criticism of the evil of the modern world, described in almost clinical terms and reviled vociferously by a novelist displaying, to quote again Hervé Pierre Lambert (2009, p. 114), his “talent d'imprécateur”. This strong streak of imprecation led Dantec (*TI*, p. 180) to dream of a “holy euthanasia” (une sainte euthanasie) for modern society. In his last journal, *American Black box* (*ABB*, p. 49), Dantec saw the narratives of his novels as a “prophetic principle (principe prophétique),” that is to say an unveiling or more properly a revelation of the secret forces (divine and unclean) shaping the world. Dantec can be compared to Léon Bloy, another self-styled “prophet” and a reference explicitly claimed by Dantec. He was not only a Catholic firebrand but also an experimenter of new forms of styles and narratives⁵.

Style and Rhythm

Dantec's stylistic experimentation was based on the bedrock of his philosophical, scientific and theological sources. His ambition aimed at: “daring to collide philosophy and police investigation, espionage and cybernetics, biotechnologies and metaphysics, political economy and experimental literature, movie cut thriller, machine-like kinetics, mutant narratives and transgenic fictions” (*TI*, p. 549)⁶. He also played with different types of narrative techniques. Isabelle Périer studied some stylistic characteristics of Dantec's play with temporality, mentioning the mimicking of *slow time* (as in movies and video games) (2013, pp. 24-26). There is another narrative technique used by Dantec, a *découpage* of action. We call this *stroboscopic time*, the literary equivalent of a decomposition of physical activity in the real world under the rhythmic flashes of a very powerful light. Here is one example from *SSI*, p. 314⁷. One of the principal characters, Toorop, arrives in a suborbital space hotel and his trajectory is described this way:

Toorop went to his suite, elevator, corridors, electro-mechanical stairs.
Door.
Card cybercode.
Opening.
Grand Salon, biblical ceiling Renaissance style...
Shane Starck.
Joan Mercury.
Domenica Ortiz.
Astrid Wong.
Toorop erased his surprise with a simple neuronal code...’’⁸.

⁵ The singular and vehement Catholicism of Léon Bloy is evoked in Henri Quantin (2014), *De Verbe et de Chair*, Paris: Cerf, pp. 287–292. This “companionship” with the great Catholic Imprecator predates Dantec's official conversion. He already stated (*TI*, p. 472) his affinity for the “reactionary Catholicism” (Catholicisme réactionnaire) and his distaste of the ideology of progress inherited from the Enlightenment.

⁶ “Oser faire se collisionner ... philosophie et investigation criminelle, espionnage et cybernétique, biotechnologies et métaphysique, économie politique critique et littérature expérimentale, thriller aux découpages cinématographiques et cinétiques machinales ... narrations mutantes et fictions transgéniques.”

⁷ This book, a continuation of the novel *Babylon Babies*, revolves around a war waged by the last free people on Earth against a world government (UNO 2.0). Those heroes, guardians of a new breed of humans (the twin Zorn girls first presented in *Babylon Babies*, whose physical nature has evolved out of human limits and frailties) escape finally to the new frontier that is space and to start to colonize Mars.

⁸ “Toorop se rendit à sa suite, ascenseurs, couloirs, escaliers électromécaniques. Porte. Carte cybercode. Ouverture... Shane Starck. Joan Mercury. Domenica Ortiz. Astrid Wong. Toorop effaça l'effet de surprise d'un simple code neuronal... ;’’ we have kept the original page layout.

This is not a description of a short travel but a succession of sequences without transition. The sentences, reduced to a series of names, enhance the effect of abrupt changes. Only the more prominent features of the environment are evoked, suddenly put into focus as by flashes of light, to be replaced immediately by other objects. In stroboscopic time, it seems that the perception of the character isolates each object, thus reducing them to absolute units, blocks so to speak, focused upon one at a time.

The result of this narrative dispositive of broken rhythmic is not a slowed but a sequenced and compressed time. The end of the passage seems to include the other human characters into the preceding sequences (which are only composed of inert objects), characters emerging brutally from those sequences and revealed as fellow human beings. The narrative uses this technique to introduce the reader to the surprise felt by Toorop who is himself described as a kind of machine through the use of code. The last sentence, written in a more classical way, puts an end to the accelerated rhythm of the preceding sequences and reconnects Toorop with the (paradoxically) normal human time.

In other instances, Dantec attempted to grasp one object through all its angles simultaneously. For example, in *SSI*, he describes a living forest waking up and controlled by one of the allies of the heroes (an intelligent plant) in Peru, attacking and destroying a group of soldiers (p. 172). This hybrid vegetal is of course a demetaphorized rhizome, one of the Deleuzian concepts Dantec used in his narratives. The concept of rhizome has been developed in Deleuze and Félix Guattari's *Mille plateaux, Capitalisme et schizophrénie*, pp. 13, 31. A rhizome is a kind of plant which develops sprouts in any direction; for Deleuze and Guattari, it is a metaphor of a structure without any reference to verticality and transcendence. As such, it is opposed to the figure of the tree: "Codex-Plant... Ayahuasca/transgenic intelligence was indeed an adapting Evolution in being" life form. It was a warrior plant (Plante-Codex ... Ayahuasca/intelligence transgénique était bien une forme de vie adaptée « Evolution-en-acte. Elle était bien une plante-guerrière) » (*SSI*, p. 45). The forest is a composite being described as a "Fluid/liquid, gaseous/expanded, concrete/fleshy, the tsunami-legion was alive, it was a being composed of beings, a collective intelligence, indefinitely multiplied (Fluide/liquide, gazeux/expansif, solide/charnel, le Tsunami-Légion était vivant, c'était un être composé d'êtres, une intelligence collective, démultipliée par myriades)". This sentence describes exactly the same thing, in an analytic way (the closing of the sentence) and at the beginning, in three connected pairs of words expressing simultaneously its contradictory qualities. In other words, what Dantec did was to subsume the complexity, not of the moment but of the substantial reality of one part of the universe he created, in one and instantaneous moment. Those two examples cannot be reduced to a simple stylistic "trick"; they try to express a relationship to time and space, which is different from a simple "stream of consciousness". In other words, through those descriptions, Maurice Dantec tries to overcome the limits of a linear narrative in order to convey a synthetic perception which (first example) objectifies perception or (second example) globalizes it.

This reality was, for Dantec, an admixture of physical and metaphysical forces. He attempted to decipher it through the prism of theology, (often Deleuzian) philosophy and physics deployed in narratives. Those three domains were not separated but reworked in a paradoxical way.

The Deleuzian Machine, Christianized

Since the importance of Christian theology cannot be overstated in his work, Maurice Dantec's reworking of Christian and Deleuzian concepts is indeed paradoxical, since Christian theology

deals with transcendence while Gilles Deleuze himself was the thinker of immanence par excellence. Dantec himself was aware of this paradox and, in the text of his 2007 conference “De la machine de 3^{ème} espèce aux hommes du 4^{ème} type”, qualified Deleuze as “THE philosopher of immanence” (Le philosophe de l’immanence). While there is in Dantec’s novels a narrative deployment of the “devenir” (a Bergsonian notion), it is oriented toward eternity, a topic irrelevant for Deleuze. This paradox can be somewhat attenuated if we consider that Deleuzian notions have been transformed and reused by Dantec within a Catholic frame.

The Christian Sources

Maurice Dantec’s journals give a key to understanding how he interpreted the tenets of the Catholic faith (the dogmas) through the prism of a scientific (or scientific sounding) discourse. One can say that compared to the traditional forms of interpretation of the Holy Writ, namely literal, typological, moral and anagogical, Dantec has elected to focus on the literal meaning of the dogmas. His method consisted of materializing theological concepts, framed by evolution and technology.

The Christian references take the form of theological notions, one of them being the resurrection of the flesh. At the heart of the Christian worldview, it appears in the tension between the present (corrupt) world and what will happen at the End Times. In the New Testament, the obvious references are:

Matthew 22:30, “At the resurrection people ... will be like the angels in heaven”,
St Paul 1 Corinthians 15:42, “It is sown in corruption, it shall rise in incorruption” and
1 Corinthians 15:43: “It is sown in weakness, it shall rise in power”, “it” designating of course the body, rendered immortal and incorruptible.

The eschatological discourse of the Catholic Church on this is by no mean symbolic, that is to say a figure of speech: it is intended literally. Maurice Dantec has inherited this impetus toward literalism from this long tradition but translated it in a narrative replete with scientific references. He retro-transcribed the concept of *corpus gloriosus* (glorified bodies, assimilated to angels, of the resurrected human beings after the End Times) (to use a biological metaphor) in the pseudo-scientific language of technology. While the narratives, the novels, are the final product, the concepts that flourish in them have been prepared in his journals, bearing witness to the author’s intellectual evolution.

Materialization of Christianity – A Work in Progress – Or in Evolution

Dantec’s essays are indeed informed by the concept of evolution, the biological one (Evolution) and his own – spiritual evolution – meshed. His conversion to Catholicism seems to have emerged not only out of his experience but also his readings, which encompassed almost every subject, with an early interest in religions and their theologies. Not baptized a Catholic yet, he read the history of Christianity as the story of a (literal) biological mutation: (*TI*, pp. 76–77). “Christianity is what antiquity Judeo-Christian/Roman humankind could achieve with the concepts of schizophrenic androgenesis, anthropic principle, genetic mutations and neuro-dynamic control of the mind, that is to say other-worldly concepts for the time (Le christianisme, c’est ce que l’homme de l’Antiquité judéo-gréco – romaine pouvait faire avec les concepts d’androgénèse schizosphérique⁹, de principe anthropique, de mutation génétique et de contrôle neuro-dynamique de la conscience, autant dire des concepts extra-terrestres pour

⁹ This neo-adjective “schizosphérique” is of course a transparent reference to Deleuze. Dantec has fleshed out this concept in several of the characters of his novels. In his first journal (*TI*, p. 23), he made the “schizophrène” a figure of the true man of knowledge because, “homme multiple”, he was as multiple as a “multiplicité cellulaire”.

l'époque)". In other words, Christianity was for him the result of an encounter between a certain state of civilization (Antiquity) and a new species of human being represented by a Christ described in (pseudo) scientific parlance. The reference to evolution is very strong in Dantec's thinking but his systematic preference for heterodox versions of scientific theories led him to reject Darwinism¹⁰.

Dantec considered that Christianity was not about a moral message of redemption but represented a new step of human evolution. He wanted to find "the practical, esoteric, scientific meaning of the coming of Christ (le sens pratique, ésotérique, scientifique, de la venue du Christ sur la Terre)" (*TI*, p. 78). At this stage of his personal evolution, Maurice Dantec conceived religion as a "natural" emergence, fruit of evolutionary processes and, in line with his enduring obsession with the end of humankind, the sign of the destruction of humankind. This led him to envision the "production of Christ by us as Son of Man that is to say successor of Man (production du Christ par nous comme Fils de l'homme c'est-à-dire Successeur de l'Homme)" (*TI*, pp. 72–73).

There are other precedents in European literature, such as Edward Bulwer-Lytton's 1871 novel *The Coming Race* (translated in French under the title *La race qui nous remplacera*), or even *Le Horla* by Guy de Maupassant, published in 1887. Those two novels envisioned the surging of a new type of "human" (or superhuman), destined to replace human beings, probably in line with the emergence of Darwinism and speculations on the relentless advance of natural selection in the future.

Dantec went as far as to claim the need for a "new metaphysics" (nouvelle métaphysique) and a "new biophysics" (nouvelle biophysique) in order to create "a new humankind (une nouvelle espèce humaine)" (*TI*, p. 459). This new species, brought into the world by a process of evolution, an evolution as spiritual as it is material, is angelic in nature: humanity evolves from beyond itself and dissolves to give birth to the ultimate creature, an angelic one. In Dantec's own personal evolution, at the time those lines were written, this concept of the emergence of the divine was thought to be the result of natural forces at work.

He did not refuse science and technology, he embraced it. In one of his journals, Dantec wrote: "It is about translating current physics theories unto philosophy, metaphysics and esthetics concepts (Il s'agit ... de trouver la traduction pertinente des théories physiques et cosmogoniques modernes dans le domaine philosophique et métaphysique, sur le plan des concepts esthétiques)" (*TI*, p. 369). By metaphysics, Dantec meant of course religion. One hesitates to say that he Christianized technology; it seems rather that he technologized Christianity. In other words, Dantec interpreted the major tenets of the Catholic faith in a material, asymbolic way. This redeployment of the old Christian idea of the glorified bodies of the resurrected was embedded in Deleuzian notions, themselves transmogrified or to use a more accurate word in the context of Dantec's Catholic faith, transfigured. The novel where this transfiguration is narrativised in the most complex way and achieved with the most mastery is *Cosmos Incorporated*.

¹⁰ On Dantec's epistemology and his conception of the relationship between science-fiction and literature, see Hervé-Pierre Lambert: "Dantec et Narby: Sciences, épistémologie et fiction", *Épistémocritique*, (winter 2010), online article: <http://epistemocritique.org/dantec-et-narby-sciences-epistemologie-et-fiction>

Plot of the Novel

Cosmos Incorporated (below quoted as *C.I.*) is the story of a killer, Sergei Diego Plotkine, living in a world dominated by a super state, named UniMonde Humain (the motto of which is “One world for all, to each one’s god” (Un monde pour tous, un dieu pour chacun). Plotkine is the product of a narrative, inserted, literally written into the story of the world by a young woman, Vivian McNellis, who is in the process of becoming an angel. He is described as the instrument of liberation of the last “real” humans facing the horror of a “benign” global State: “... on the planet, the cold face of the Machine and its horrible smile darkens human hope (sur la planète, le visage froid de la Machine obscurcit de son immonde sourire tous les horizons humains)” (*C.I.*, p. 99). Gilles Deleuze (1990), building on Foucault’s *Surveiller et punir*, noticed the formation of “ultra-fast forms of control” (formes ultra-rapides de contrôle) characteristic of world governments. Those reflections obviously constituted a source of inspiration for Dantec.

At the end of their lives, creator and creature, having vanquished an incarnation of evil, give birth to a child who will be raised by a female android, Sydia Sexydoll Nova 280, a Christian convert. This child named Gabriel Link de Nova (literally the new link, the link *de novo*, in the image of Christ), emerges in a world descending into devolution, near to the End Times. This idea was prepared in one of Dantec’s journals where he described our world as in the throes of de-creation (*ABB*, p. 597). In *C.I.*, he has incorporated creation (*genesis*) in his narrative, in a very specific way.

Genesis and anti-Genesis: Angel and Demon in *C.I.*

Cosmos Incorporated can be read as a narrative revolving around the metamorphosis of one human being, a young female, into an angelic being, whose body is free of the limitation of the ordinary human condition. This transformation is expressed in a vocabulary which merges two different references, the Christian and the technological, resulting in a tension between technological and Biblical or patristic terms. To those two threads informing the structure of the narrative, one must be added: Deleuzian concepts, particularly those revolving around the body and the different types of machines. *Cosmos Incorporated* is in fact a structure *en abîme* where the novel’s main story is deployed in a double literary process of creation and de-creation, mirroring each other. This conflict is described through a narrative intertwining Deleuzian and theological concepts with, at its center, the image/concept of the machine.

The Creatrix and the Angelic Machine

As it is said in the Holy Writ (John 1:1), in the beginning was the Word, and the first appearing “hero” of the story emerges from nothingness as the main character in the narrative created by a young woman, Vivian McNellis. In other words, Vivian’s narrative mirrors and imitates the divine creating Logos. As Claire Cornillon noticed, for Dantec, language has the ontological power of the biblical Logos (2012, pp. 165-166). At the beginning of his mission, Plotkine, a creature of fiction, “did not even know that he aimed to exist (ne savait même pas encore qu’il aspirait à être)” (*C.I.*, p. 195).

He is accompanied and guided in his endeavor first by an A.I. named Metatron, after the angel who, in Jewish angelology, is the voice of God. This A.I. is also designated throughout the novel as Plotkine’s guardian angel (ange gardien), a metaphor reinforcing the identity between the computer program and an angel, both creatures of pure mind (*CI.*, p. 83). This identity between electronic and spiritual entities is reinforced by Dantec, when he interprets angels as technological devices: “We, the angels, are God’s technology... We are God’s black box [...]

quantum fields, whose individuality emerges only at the discontinuity of all discontinuities, as in the pivot point of our machine-like time (Nous les anges, nous sommes la technologie de Dieu ... nous sommes la boîte noire de Dieu [...] nous sommes des champs quantiques dont l'individuation n'émerge qu'à la coupure de toutes les coupures, comme dans le point pivot de notre temps-machine)" (*C.I.*, p. 298). The "temps-machine" is the technological transmogrification of the theological notion of the *aevum*, a time proper to angels. Dantec's reflections on the subject have been prepared in his last journal (*ABB*, pp. 546–547). This reinterpretation is exposed by Dantec in a very thorough and didactic way in *C.I.*, p. 289. *Aevum* "is the measure of duration enjoyed by the heavenly bodies: the planets, the angels, and the saints" (Toussaint, 2017).

The namesake of the A.I., Metatron, as the voice of God (also called in the novel the "scribe" of God), is also understood as the conduit through which the Divine Narrative, that is to say Creation, is done. In other words, Plotkine, himself an artificial being, is quickened into the narrative of his own life by an artificial analog of an angel. Angels are presented in the text as examples of God's technology, a notion that makes use of the Deleuzian concept of *coupure* (discontinuity). It is of course a direct reference to Deleuze and Guattari's analysis of the principal characteristic of machines: "A machine can be defined as a system of discontinuity" (Une machine se définit comme un système de coupures) (1972, pp. 43–44). This reference (quoted directly by Dantec in *C.I.*, p. 421) is also used for the description of what happens to Plotkine when he meets his creatrix: the revelation of his origin is done to the "network of the machine-like discontinuities of his being (réseau des coupures machiniques de son être)" (*C.I.*, p. 264). A "coupure" interrupts a flux; for Deleuze and Guattari, this continuity is material but Dantec reinterpreted this notion in the context of two other fluxes, the information network (in the case of the A.I.) and, of course, the spiritual, for the angels. One could say, in the light of Deleuze and Guattari, that a *coupure* is a discontinuity, the building-block of differentiation. Angels would be then the machines through which Creation is ordered.

The notion of *coupure* also refers indirectly to the technical language used by Christian theology. Dantec, familiar with Jewish and Christian Angelology, linked this "jeu de coupures" and angels, guided by Medieval theology's designation of angelic beings as *separated intellects*. The term of *separated intellect* describes the state of angelic creatures as pure minds, without (separated from) a body¹¹. Dantec uses another version of this Deleuzian reference in *SSI* (p. 63) when one of the protagonists, Darquandier, says to the twin sisters whose body has become angel-like after they have reached another step of their evolution: "You are what Deleuze called a network of discontinuities (Vous êtes ce que Deleuze appelait un *réseau de coupures*— italics of the author)."

The A.I. first introduces Plotkine to his creator in a dream: it takes the appearance of a young woman, Vivian McNellis, whom he will encounter later (*CI.*, pp. 235–236). In his dream, the young woman says: "It is time to bring fire to the world. At that moment, the hotel started to burn (Il est temps que le feu soit jeté sur la terre. A cet instant, l'hôtel entier se met à brûler)." This sequence is prepared, when in Plotkine's mind appears a quote from Luke 12:49: "I have come to bring fire on the earth, and how I wish it were already kindled" (*C.I.*, p. 98). Plotkine suddenly writes the Latin sentence "IPSE VOS BAPTIZABIT IN SPIRITU SANCTO ET IGNI", (in capitals in the text) coming from the Vulgate (St Matthew 3-11), pronounced by St

¹¹ See for example St Thomas Aquinas, *Summa Theologiae* (prima pars, Q. 79) on the topic of intellectual powers. On the topic of angels, we have also consulted T. Suarez-Nani's two books on medieval angelology, *Connaissance et Langage Mo des Anges selon St Thomas d'Aquin et Gilles de Rome*, (Paris: Vrin, 2002), *Les Anges et la Philosophie*, (Paris: Vrin, 2002).

John the Baptist who announces a new baptism given by Christ, in the Holy Spirit and the fire (*C.I.*, pp. 174–175).

What was a metaphor, the metaphoric fire of God's love, is demetaphorized immediately into a real fire when Vivian's room starts to burn, during one of the stages of her angelic transfiguration. She is presented to us in the guise of an Orthodox painting, the circular window of her room framing her like a halo (*C.I.*, p. 249).

The creator-creature relationship between Vivian McNellis and Plotkine mimics at one point of the narrative the relationship between Christ and the Catholic faithful: Vivian gives Plotkine part of her DNA saying: "It is my flesh and my blood, you will eat it (*C'est ... ma chair et mon sang. Vous l'avalerez*)" (*C.I.*, p. 435). This motif is the culmination of the narrative through which Vivian creates Plotkine: her *logos*, a straightforward literary (angelic/divine) technique, must be supplemented by a gesture of communion. It is obviously an evocation of the Communion during which the faithful are given the Eucharist, the Body of Christ under the *species* of bread and wine. For the Catholic faith, this of course is not a symbol, that is to say a physical object evoking something else: the technical term used to describe what happens to the bread and the wine used in the ceremony is *transubstantiation*. It means that body and bread become literally the Body (or the flesh) and the Blood of Christ: there is nothing metaphoric in the Catholic interpretation of Eucharist. Dantec, following the same rejection of metaphors, transfers this religious "motif" (Eucharist) into a biological, concrete reality, DNA. Hence, Plotkine acquires the substance of his creatrix the same way the Catholic faithful absorb the substance of Christ.

The same rejection of metaphors is also manifested through intertwined images and meshed concepts about this first appearance of Vivian, when the novelist tries to describe what he calls "the thermodynamics of the phenomenon" (*la thermodynamique* – italics of the author – *du phénomène*) (*C.I.*, pp. 261–263). As we have already said, Christianity is made the matter of science, a science suffused with theology: Dantec evokes pell-mell John of Patmos and Denys the Areopagite, a theologian famous for his theories on celestial hierarchy. He also evokes the figure of the angel with the flaming sword, guardian of the Tree of Knowledge in Eden. This constitutes a faulty but commonly mistaken interpretation of the famed (or infamous) Tree, not of knowledge, but of the Knowledge of Good and Evil, transmogrified here into a symbol for ultimate and divine knowledge. This is the only passage in *C.I.* where the metaphor of the tree is employed by Dantec.

In the Bible, this angel (a cherub) is tasked with casting Adam and Eve out of the Garden. If Plotkine and Vivian are to be considered as a new "first couple", one must notice immediately an inversion: Eve came out of Adam's rib, Plotkine comes out of Vivian's mind. Hence, the origin (male) becomes female, his story becomes her telling. This narrative, mirroring Genesis, does not have the same consequence. In the Bible, the first humans had fallen prey to the Snake, but the "original couple" in *C.I.* manages to vanquish another incarnation of Evil.

The Child in the Box: The Technology of Evil

This incarnation is a child, an interface between the global government and its machines and humankind. The epic confrontation pitting Plotkine the killer against Evil is developed in a narrative which is a cross-fertilization of literature, philosophy and theology, with multiple references (through the names of the child) to science and pop culture. It is also a *mise en abyme* of literary creation, inserted into the Great Narrative of the biblical creation via the

figure of Metatron and the recreation of Vivian McNellis as an angel. Those passages are pivotal in the narrative of the book and we have endeavored to peel away most of its layers, embedded one into the other. They are the focal point where the author mobilizes his knowledge and incorporates it into his narrative.

The character of the Child-machine is the heart of the story, since it is the void that the Child is that allows the narrative to reach its center. In other words, he is the antithesis to the final unfolding of the apotheosis of Vivian McNellis. The whole passage is a *tour de force*, a brilliant evocation of a monstrosity that embodies, literally, an interplay between a series of concepts, Deleuzian, Baudrillardian and biblical, articulated around the one which gives all the others their orientation: the (anti) body (*C.I.*, p. 402 “anticorps”) of the child.

The “enfant-Machine” lives in Plotkine’s hotel; he gives his name as “John Smith” (*C.I.*, pp. 401–416, 465–475). This Child-machine is isolated and sexually abused by his jailor, Clovis Drummond, anti-creator of the anti-Christ so to speak and manager of the hotel, who uses the Child to concoct illegal computer programs. He is placed in a box, wearing a spacesuit, which of course evokes space but while in *SSI* space is the “final frontier” where the new humankind will escape the blandishments of U.N.O. 2.0 world government. The Child’s space suit is a marker of his alienation. The image of the box is one of the few common points between the Child-machine and Plotkine, since the hero, as narrated in the beginning of the novel, is the man coming from a concentration camp, which is a kind of a box. His opponent, the Child-machine is (p. 401) “The man in the box” (*l’Homme dans la boîte*) and literally: “The child in the dome lived in a box, literally” (*L’enfant du dôme vivait dans une boîte et cela n’était pas une métaphore*) (*C.I.*, p. 409). This is an apparent contradiction with another passage, p. 463: “The Child-machine is a living metaphor” (*L’enfant-Machine est une métaphore vivante*) but this is another way to say that he is not a metaphor at all but an embodiment of an abstract concept. The Child-machine incarnates the total transparency of our post-modern world and its endless voyeuristic pleasures and dreads.

This box, made of a carbon construct, is bathed in an “absolute light, without any trace of shadow” (*lumière totale, sans la moindre zone d’ombre*), cold and perverted imitation of the divine light of angels. It could also be an image of a camp but while it is a place of destruction of the individuals who are placed in it, the Child’s box has a different purpose: “(the box) allows me to live in the world but at the same time separated from the world” (*Elle me permet de vivre dans le monde sans y vivre, elle me permet d’être dans le monde sans y être*). This box encompasses all the quantified and digitalized aspects of a world thus contained and literally boxed in. What does the Child-machine embody? What makes him a “fleshed-out hallucination” (*délire qui avait pris corps dans le monde* — italics of the author) (*C.I.*, p. 408)? The type of society described in *C.I.* is one where human beings have been expelled from the decision-making process. In other words, what electronic machines express for Dantec is not a society but an anti-society, reduced to electronic virtuality. There is another apparent contradiction: while the Unimonde exists without physical frontiers, the Child boxes up all reality: through code, he acts as a dissolvent on reality itself. It appears that, for Dantec, the physicality of frontiers is a guarantor of it.

By contrast, in the Child “time evaporates in the space of numbers, the space of the boxes and thus disappears constantly” (*le temps joue à s’évaporer dans l’espace des nombres, l’espace des boîtes, ainsi il disparaît sans cesse*) (*C.I.*, p. 404). The Child-machine, used by his jailor to build “simulations (univers simulés)”, is also the incarnation of a new era, an era described by Baudrillard as an epoch of simulacra (1981, p. 11). In the narrative of *C.I.* (pp. 459–463), the

Baudrillardian reference is combined with Averroes' (Ibn Rushd, 1126-1198 A.D.) theories on the agent intellect, summed up by the technical term *monopsychism*. Maurice Dantec, through a dialogue between Plotkine and Vivian McNellis (pp. 426–429), gives his own exegesis of the very existence of the Child-machine: he is the incarnation of Averroes' monopsychism. Monopsychism, derived from Aristotle's concept of active and passive intellect involved in the act of thinking, is a philosophical doctrine according to which the active intellect is numerically unique and the same for every human being; that is to say, there is one intellect for all men and consequently, man does not think, he is thought¹². P. 502, the "Metastructure of control" (Métastructure de contrôle) with which the child interfaces is named explicitly "Monopsychic metastructure" (Métastructure monopsychique). In a long exposé, Dantec presents this entity as a materialization of the monopsychism of Averroes, one of the thinkers that inspired Medieval nominalists. The Child-machine's story is therefore linked with the question of names: he does not have a real and personal one. The Child-machine is nameless not only because his official name is so common (John Smith, that is to say nobody) but also because he has too many of them, 99 to be more precise (see the list *C.I.*, pp. 413–416).¹³ Those names are a strange hodgepodge of fictional, mythical or "real" names; among those, one finds ... Gilles Deleuze himself! The Child-machine is reminiscent of an important character in the book of Revelation: the anti-Christ, who is given only a number (666, that is to say a multiplicity) but no name. Our remark is based on the fact that Dantec explicitly connects the anti-Christ and Legion (as the demon is also known) in *ABB* (p. 663). The names of the Child-machine make it also the cyber-equivalent of the demons evoked in Mark and Luke's gospels: in the narrative of the Gadarene swines' exorcism, Jesus is confronted to a multiplicity of demons who said to Him "my name is legion for we are many".

The Child-machine is also the embodiment of an old dream, the cybernetic governance, an electronic machine that governs all without the hassle of politics¹⁴. This system, that is to say the global government, is defined as "the global rhizome of the control cyberstructure" (le rhizome global de la cyberstructure de contrôle) (*C.I.*, p. 420). This description is steeped in the Deleuzian concept of *rhizome* but while Deleuze made it a positive concept as an image of immanence, Dantec uses it obviously in a negative way. The last intellectual journal of Maurice Dantec bears witness to the evolution of the author vis-a-vis the Deleuzian notion of rhizome, within a critique of *Mille Plateaux* and its *a-topiques* structures, opposed to the figure of the tree and its roots, image of the *lignage généalogique* characteristic of (idealized) patriarchal societies, favored by Dantec (*ABB*, pp. 405–406). The rhizome is here assigned to evil, a ubiquitous soulless negation of individuality, where all possible wholesomeness of the world is dissolved. That is why, when Dantec designates the 99 names of the Child as "ontological rhizome (rhizome ontologique)", it is the same thing as saying that Evil is a negation of the wholesomeness of Being (*C.I.*, p. 469). The Child himself has no interiority, no depth, his mind designated as "rhizome-like exconscious" (exconscient rhizomique) (*C.I.*, p. 475)¹⁵; his activity is in fact dictated by the global system of control, analogous to the active universal intellect

¹² Cf. Averroès (1999, p. 58) (trad. Marc Geoffroy, preface Alain de Libera), *Discours décisif*, Paris : Flammarion. We have also consulted Alain de Libera, *Thomas d'Aquin contre Averroès. L'unité de l'intellect contre les averroïstes, suivi des Textes contre Averroès antérieurs à 1270*, (Paris: Flammarion, 1994).

¹³ The Child in the box is a non-being, despite all his names. To the contrary, in *ABB* (p. 269), Dantec mentions that names are given being in the black box, that is to say his journal. It seems therefore, that *C.I.* is an inverted reworking of the *American Black Box* journal.

¹⁴ On the history of this idea, see Alain Supiot, *La Gouvernance par les Nombres*, (Paris: Fayard, 2015), particularly the chapter 1 ("En quête de la machine à gouverner"), pp. 27–50.

¹⁵ The neologism "exconscious" is the opposite of "unconscious," that is to say a negation of all interior reflection. It is therefore the negation of the interior dimension of human beings, a mechanization of the soul.

and distinct from every man. In other words, his mind is not his own. He does not speak but communicates, and it does not interact, not even with itself (*C.I.*, p. 411). This is the entity that must be slayed.

Body and Text, Body as Text

As the *Daodejing* (chapter 13) said: “What makes me liable to great calamity is my having a body”, or should we say “my confrontation to a body”. The whole passage of the struggle between Plotkine and the Child and the (literally) literary fight that ensues is based on a series of corporeal oppositions. The first opposition is between polymorphous sexuality and chosen – ascetic – asexuality, between a gendered but desexualized robotic approximation of humanity and a child whose normal sexual (and otherwise) growth has been artificially stifled. This child is perpetually frozen at an age of 12 and is not defined by any gendered categories: “The Child-machine was neither man, nor woman, neither male nor female (L’enfant-Machine n’était ni homme, ni femme, ni mâle, ni femelle)” (*C.I.* p. 449). This passage is of course reminiscent of St Paul’s Galatians 3:28: “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus”, but while St Paul “crowns” his revolutionary assertion with an oneness in Christ, the Child-machine subsumes the world in him/itself thus: “ONE MACHINE FOR ALL; TO EACH, ONLY ONE INTERFACE” (UNE MACHINE POUR TOUS; UNE INTERFACE POUR CHACUN – uppercase of the author) (*C.I.* p. 430).

To vanquish this incarnation of the world reduced to its numerical values, Plotkine requests the services of a sexless android, Sydia Sexydoll Nova 280. She is described as a basic pleasure model, evoking the figure of one of the movie *Blade Runner*’s androids, Priss. Nevertheless, this machine, because it yearns to become human, is a kind of machine of desire (*machine désirante*).¹⁶ By contrast, the child in the box can be construed as an *anti-machine désirante*. This is another example of Dantec’s use of Deleuzian concepts, here subverted, since the child in the box is at the same time the emanation and victim of Evil. His (natural) body is artificialized and has become the nexus of de-creation, that is to say the anti-narrative collapsing reality into its numeric ghost. What Plotkine uses is the “WHOLE SOME BODY (CORPS PLEIN)” (uppercase of the author) of the sexbot (*C.I.* p. 449). There are two meanings contained in this designation: the first one is what is called in French the *corps du texte*, that is to say the substance (body) of the text/narrative; the second one is the notion of solidity/wholesomeness, opposed to the empty virtuality for which the Child-machine stands.

The “corps plein” evokes another Deleuzian concept, the body without organs (*corps-sans-organe*), from which (we think) Dantec’s “corps plein” is derived. This *corps-sans-organe* originated with Antonin Arthaud; this body was first presented as a critical tool against the Cartesian Cogito, with its reduction of the “soul” to an ideal dimensionless construct opposed to a matter reduced to its physical, measurable dimensions (Alain Beaulieu, 2002, pp. 511–522). It was also conceived in opposition to unity (the unity of the organism) and transcendence. It was finally the *topos* of sexual pleasure since there is no difference in the body between erogenous and non-erogenous zones (Deleuze, Guattari, 2004, pp. 187–196). The sexual meaning of the *corps sans organe* is present in Dantec’s narrative, through the description of the abuses the Child is submitted to by his pedophile jailor. This sexuality is at the same time mechanical, done through orifices in the spacesuit of the Child and therefore bearing no relation to any sexual organ. It is therefore a perfect illustration of the Deleuzian notion of a total and

¹⁶ See Florence Andoka (2012, pp. 85–94). *Machine désirante et subjectivité dans l’Anti-Édipe de Deleuze et Guattari. Philosophique* 15 on this Deleuzian concept.

limitless sexuality, presented, contrary to Deleuze, in a negative way. This sexual negativity is fought through, negated by a gendered asexuality.

Dantec proceeds by opposing to the *corps sans organe* of the Child an embodied narrative, the *corps plein* of the android, Sydia Sexydoll, is a machine made only to satisfy any human sexual desire but who had this sexual programming erased: her wholesome body, as a substantive narrative, is used as a weapon against the anti-narrative of the Child-machine (*C.I.*, pp. 454–455). In other words, a machine conceived as a simulacrum of female, is tasked with the deconstruction of a real human being reduced to the embodiment of electronic fakery.

The *corps plein du texte*, at the same time literary and real machine, recreates reality when the physical wholesomeness of the android, through her spiritual renunciation (a figure of Christian asceticism) and her quest/desire for her own humanity, collides with and erases, so to speak, the diabolical multiplicity of the Child. Free then to die, he will die the death of a human being, that is to say the death of an irreducible, non-coded singularity.

For Deleuze and Guattari, humans are conceived as a particular case of machines as they are producers and what is produced is “machine-like effects but no metaphor” (*des effets de machine et non des métaphores*) (1972, p. 7). Dantec is also Deleuzian in his refusal of metaphor and the imagery he deploys in his narrative culminates in a struggle between literature itself and “code.” The narrative acknowledges the existence of its own tools (narration itself), weaves itself into the chain of (pseudo) reality it evokes and transforms it into itself. In other words, the narrative of the text is mirrored and echoed by a narrative in the text. This creative process of narration is conceived by Maurice Dantec elsewhere as a rejection of his own identity, through which he gives birth to (literally) another body, a book seen as a “different body (*corps-autre*),” that is to say the body of the narrative, the “body of the book (*corps du livre*)” (*ABB*, p. 268).

Conclusion

Dantec’s narratives are usually replete with a complete and (almost) exhaustive system of internal exegesis, directly provided in the text. It seems that Dantec wanted absolute control of his work, and tried to hinder any possibility of external commentary.

In his novels, his recipe, so to speak, involved a literary reworking of Christian and philosophical concepts, sometimes resulting in an apparent loss of mystery. What was at stake for him was transfiguration through literature. He mobilized the vocabulary of the Eucharist to describe his personal voyage (*ABB*, p. 458) “toward the corpus scripti of (my) life” (*vers le corpus scripti de [ma] sa propre vie*). There is an obvious double play on words, the first one with the southern Texan city of Corpus Christi, the second one with the Latin expression *corpus Christi*, meaning the “body of Christ”. One could say that for the author, literature was a matter of transubstantiation. In the same way that the Catholic Mass of bread and wine are transformed into Christ’s body and blood, so the matter of Dantec’s life was transformed by virtue of literature. The primary matter of all his readings was to become, through the operation of his logos, one book, the embodiment of his thoughts and his life.

Does it mean that, to (mis)quote Jean-Paul Sartre: “God is not a novelist; neither is mister Dantec”? Hardly. While it could be argued that the explicit theological and philosophical references stifle the imagination of the reader, I find that his novels constitute a highly potent intellectual stimulant. As for his fascination with Deleuze, it is not slavish. Maurice Dantec

finally learned that in order to be faithful, one has to appropriate. Was Dantec faithful to God and Deleuze? This question is left to readers to decide.

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The System of Gaps and Alerting the Reader in Modern Arabic Literature

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Abstract

This article discusses the system of gaps in modern Arabic literature and how such gaps function to alert readers to specific author intentions and so facilitate the construction of meaning. The system of gaps, this article argues, is fundamental to the process of literary communication between the text and the reader. Literary meanings are produced through a series of gaps that include the title, polyphonic narrative, circularity, ending, fusion between imagination and reality, punctuation, printed form on the page, reading order, linkage, and echoing. This article also studies the contribution of such gaps in making the reader produce the text's meaning using, as examples, several short-stories, novels, and poetic texts from modern Arabic literature.

Keywords: Literary communication theory, reader's gaps, literary meaning, modern Arabic literature

Introduction

The novel, the short story and other modern literary formats play central roles in the formation of interactive links between the author and the reader, which establishes a literary dialogue that is generated through the text and the reading process. As such, the text is only realized through being read, and the role of the reader is only realized through the presence of the text. This concept refers to the theory of literary communication, which has been discussed by numerous critics, particularly First Name Jauss and First Name Iser, who emphasize the importance of the encounter between the reader and the text and how such interactions bring literary works to life (Hasan, 2015, pp. 1–6).

Jauss stresses the cumulative experience of the readership, whose horizon of expectations is shaped by the particular historical period in which they live. Part of Jauss's purpose is to bridge the gap between historical and aesthetic approaches to literature (Jauss, 1982, p. 19).

Communication between the text and the reader is an activity that takes place in the reader's imagination. According to Iser, this creative and dynamic process is controlled by the text, and most specifically, by what the text does not say. It is the gaps created by the unsaid – that which is not in the text – which activate a thought process that can lead to a variety of possible meanings for the text under consideration (Nolte, 2012, p. 6).

As readers are drawn into events, what is missing stimulates them to fill in the blanks with projections. What is said takes on significance only as a reference to what is not said; it is the *implications*, not the statements themselves, that give shape and weight to the meaning (Iser, 1978, p. 168).

Iser's approach centers on the response of the individual reader in his/her confrontation with the literary text. Iser thus places greater emphasis on the internal components of the text without reference to the historical context in which it was written (Suruji, 2011, pp. 12–15). In such a situation, one can speak of neither a subjective interpretation nor an objective interpretation of the text; rather, the interpretation is a dynamic interaction between the text and the reader, which depends on Iser's terms: spaces or gaps. Hence, the reader might change his/her interpretation with every new reading of the text (Suruji, 2011, pp. 45–46). Iser has adopted Roman Ingarden's theory that although the structure of a literary work is unchanging, its realization will nevertheless differ from one recipient to another.

Phenomenology's principle contribution to literary theory has been to rethink the ontology of the literary text, which it views as a kind of latent potential that can be realized through the reading process (Das, 2014, p. 115). In describing the strategy for constructing meaning, Iser relies on a number of concepts, including those of the implied reader, the record of the text, the roaming point of view, the textual strategies, and the gaps (Barakat et al., 2011, p. 138).

Gaps Defined

According to Roland Barthes, it is language, which speaks, not the author (Barthes, 1977, p. 143). In his well-known 1967 essay, "The Death of the Author", Barthes discussed the activation of the reader, whereby language, with its myriad cultural references, is accorded a significant role such that a text cannot be limited to a single or particular reading thereof. To give a text an "author" is to impose a limit on that text, to furnish it with a final signified, to close the writing (Barthes, 1977, p. 147).

Iser takes up Ingarden's concept of "indeterminacy", according to which the artistic literary work is an intentional enterprise, which lacks complete specificity. This deliberate lack of specificity provides the reader with an incentive to produce and realize meaning. Places of indeterminacy are an aesthetic feature that distinguishes modern from classical literature, which is marked by cohesion, harmony and unity.

Such places contain the following elements: ambiguous ideas, obscure symbols, riddles, implicit references, ironies, and contradictions, as well as "blanks" represented by omission, interruption and pauses. According to Ingarden, the correct specification of a work of art—that is, its filling in, its completion, and full embodiment or concretization, and the harmonization of its aesthetic modalities – can only occur through the aesthetic orientation (Ingarden, 1979, pp. 246–254).

Thus, while Ingarden lends only marginal importance to points of indeterminacy, Iser lends them prominence as gaps, empty spaces, or blanks which form an important part of the process by which meaning is produced between the text and the reader (Baba, 2015, p. 15). Iser speaks of an "imbalance between text and reader", which both make communication possible and advance it (Iser, 2010, p. 1526). Furthermore, Iser identifies two poles involved in the reader's experience of interpreting the text: the artistic pole, which is the text created by the author, and the aesthetic pole, which is the reader's revelation of meaning (Iser, 2010, p. 1524).

Aesthetic response stimulates the reader's imagination, which gives life to the intended effects (Iser, 2000, p. 311), and it is here that Iser's theory of gaps or blanks emerges. In his book *The Act of Reading*, Iser depicts gaps as the areas in which interaction takes place between the reader and the text (Iser, 1987, p. 33). Such gaps are likewise viewed as the ruptures, which separate the parts of the text, and whose presence within the text points to specific semantic connections, which the reader must fill in between the lines (Sharafi, 2007, p. 225).

Thus, it may be said that a reader adds something of his/her own to the text by filling in the spaces he/she discerns. These empty spaces have been left, whether intentionally or unintentionally, by the writer, which gives recipients/readers the opportunity to fill them in whatever way they deem appropriate in keeping with their beliefs (al-Barbaki, 2006, p. 152).

Ibrahim Taha has proposed the existence of numerous gaps between the text and the reader, which he categorizes into two types: the text gaps and the reader gaps. The text gaps involve displacing or postponing certain types of information from where one would expect to find them somewhere later in the text. The reader gaps consist in questions, which the text leaves unanswered or unexplained by leaving out certain pieces of information so that the reader must exert an effort to answer the questions for him/herself (Taha, 1996, p. 95).

The concept of reader gaps corresponds to what have been termed fixed gaps, while the concept of text gaps corresponds to what have been termed temporary gaps (Rimmon-Kenan, 1984, p. 122). Some have also referred to them as mental gaps (on the part of the reader) and textual gaps (al-Barbaki, 2006, p. 156). All of this is in contrast to the perspective promoted by Iser, who denies the existence of text gaps. For Iser, the text cannot fill in gaps, it produces specific empty spaces, which the reader is required to fill (Taha, 2010, p. 225). The importance of gaps stems from Iser's notion that they provide a variety of textual perspectives, leaving the text to the reader to decipher (Khrais, 2017, p. 28).

The present study introduces types of gaps, which differ from those that have been suggested previously. Supported by concrete examples, these new types of gaps reveal the true nature of the communication between the text and the reader.

The Title

Titles of artworks are often integral parts and essential properties. The title slot for an artwork is never devoid of aesthetic potential, how it is filled, or not filled is always aesthetically relevant (Levinson, 1985, p. 29). Consequently, critics have viewed the title as a kind of threshold to a text, or as a text, which parallels the original one. With every page, the reader watches for the title to appear.

The reader might wonder to him/herself about the connection between the title and what he/she is reading at a given moment, and when he/she will get to the part that reveals the significance of the title, or the wisdom behind the author's choice thereof, and why other titles were not chosen instead. Throughout Ahmad Khalid Mustafa's novel *Antikhrīstūs* (Mustafa, 2015), the book's title represents a merging of a text gap and a reader gap such that the reader strives to inquire into the reason this word has been used as a title. In fact, the reader starts out by wondering what the word even means.

After all, the meaning of the word *antikhrīstūs* will be unknown to the reader and, consequently, the answers to the questions just raised will likewise be unknown. An Arabic speaker, at least, would not necessarily be familiar with the English term Antichrist (*al-masīḥ al-dajjāl*), and might even wonder whether it is a word at all in the Arabic language. The fact that the title is not explained by the author is, in and of itself, a gap in the reader's experience. The word *antikhrīstūs* does not appear in the novel until page 79, and when it does appear at last, it is presented in a vague manner, without any direct statement indicating what it means. The sentence in which it appears reads: "We gave them light, and we will go on giving them light until they bring it to the bearer of light ... to the *antikhrīstūs*." (Mustafa, 2015, p. 79).

The title only begins to appear in a focused manner late in the novel (Mustafa, 2015, p. 169), where one of the satanic characters says: "your name, which will mean salvation to this miserable world ... you are the Christ, you are the savior. The name you have taught us to call you by, my great lord, is *antikhrīstūs*" (Mustafa, 2015, p. 285). Therefore, one concludes that what is meant by the title is the figure of the Antichrist, who is only mentioned a few times in the course of the novel.

In a poetic play written by Yaqoub Ahmad and titled *Fatimah* (1995, pp. 3-16), it becomes apparent that the characters are Fatimah, her husband Sabir, and Hanzalah. Whoever reads the title will of course expect Fatimah to be the play's central and most effective character, and for her to play a prominent role in both actions and words. However, one is surprised to find that Fatimah says nothing throughout the entire play! Sabir speaks, Hanzalah looks on, and Fatimah remains silent.

Similarly, in Muhammad Ali Said's story titled *Predation* (1997, pp. 132–132), the reader expects to encounter a beast of prey, the occurrence – or anticipated occurrence – of some type of predation, or some piece of information related to predation. Once having read the story, however, one realizes that the predation referred to in the title is metaphorical in nature. This use of a symbolic title rather than a literal one thus creates a gap for the reader. When we find a lion coming out of the refrigerator to ravage the woman in the story, for example, we are

confronted with the symbolic nature of both the title and the lion. This requires us as readers to engage our minds in an attempt to interpret both symbols (the symbolic title and this symbolic main event) and the connection between them.

Polyphony

Polyphony manifests itself through the variety of narrators within a text. In a polyphonic novel, the author is able, in an objective and artistic way, to visualize and portray personality as another, as someone else's personality, without merging it with his own voice (Bakhtin, 1984, pp. 12–13).

The truth at which the hero must and indeed ultimately arrive through clarifying the event to himself, can essentially be the truth of the hero's own consciousness. It cannot be neutral with respect to his self-consciousness. In the mouth of another person, a word or a definition identical in content would take on another meaning and tone, and would no longer be the truth (Bakhtin, 1984, p. 55).

The novel *Antikhrīstūs* begins with an introductory passage featuring a first-person speaker. This speaker is presented as a participatory narrator, who addresses himself directly to the reader as though he was part of the novel. In fact, the reader is duped into thinking that the narrator is the author, in that we read: "At last I've got you alone, and now I own you ... and I own your eyes ... This will be the last novel of mine you ever read ... since I am on the precipice of death" (Mustafa, 2015, p. 9).

Such statements give the impression that the narrator is the author, since he attributes the novel to himself. However, the reader is then surprised to find the narrator saying "And now, I will tell you nothing but my name ... I'm Bobby Frank. I see you've concluded from my name that I'm an American. And that is correct" (Mustafa, 2015, p. 11). This in and of itself constitutes a gap for the reader who, puzzled now, must begin engaging in his/her own interpretations and continue to read in order to resolve the created confusion.

In his poem titled *God in a word (Allāh fī kalimah)*, Abdelqader al-Janabi writes: "The old woman who lives in the room across from our apartment, and who would often ponder the contours of her flaccid beauty in a cracked mirror ... this old woman ... I think she must have died" (1995, p. 27). The voice here is that of the narrator speaking in the first-person singular. In the same context we read: "But ... why this pessimistic feeling that every absence is a final death?" (1995, p. 27).

The question is the following: Whose voice is this? Is it the voice of the narrator? The building residents as a group? One of the residents? The poem goes on: "This old woman either withdrew from our sight for a creative purpose (didn't she tell us that she would engage in days-long writing orgies in order to be rid of the images that had caused her to go blind?), or she went to some other country to rest" (1995, p. 27). Here there is a shift from the singular first person to the plural first person. So, is this still the voice of the first narrator, or that of the building residents?

This uncertainty highlights the centrality of the reader and the variety of choices at his/her disposal as to how to fill the gap.

Circularity

When the story begins where it ends, or ends where it begins, this means something. That is to say that circularity is not simply a cheap trick or a piece of structural decoration, but a device

in which the structural form itself is loaded with significance (Allen, 1994, p. 54). However, readers need to know the reason for the similarity between the beginning and the end.

Circularity promotes a feeling of closeness. On a deeper level of analysis, this turns out to be a circularity that does not provide answers to the problems discussed in the body of the text, or the answer is provided, but it is not unambiguous, which requires the reader to open the closeness of this circularity to various interpretations (Taha, 1999, p. 22).

The novel *Antikhrīstūs* begins with a deck of cards that feature pictures of demons. These cards are a kind of code for every story that the narrator tells. The first story is about the origin of sorcery and Iblis's encounter with Nimrod, God's Prophet Abraham, and other figures. In the last story also, there are cards with images of demons on them. The topic of the last story is Iblis and his relationship to the Antichrist, the account of the Prophet Moses and the Samaritan, and other motifs.

Hence, the novel revolves from beginning to end around the forces of evil represented by demons and things related thereto, as well as prophets' confrontations with forces of error of all kinds. Moreover, despite the difference in the names as they appear at the novel's beginning and end, the demons' presence has not changed. The effect of this is to raise questions in the mind of the reader, who seeks to fill the resulting gap by attempting to explain why the beginning and the end are similar in some ways and different in others.

Mahmoud Darwish's poem, "The Violins", begins with the lines:

The violins weep with the gypsies heading for Andalusia.
The violins weep for the Arabs leaving Andalusia (1992, p. 27).

And it ends with the lines:

The violins weep for the Arabs leaving Andalusia.
The violins weep with the gypsies heading for Andalusia (1992, p. 29).

Thus, in the ending we have a reversal of the beginning. Circularity is present, however, it is presented in a different order. So the question arises: Does the ending differ in meaning from the beginning, or is it a repetition of it?

The Ending

An open ending often leaves us with an ambiguous or missing plot resolution. In such a case, the story may not offer any clues to the whereabouts and future of the main characters, thus failing to fulfill the viewer's expectations by not offering a climax or other emotional relief (Preis, 1990, p. 18).

The novel *Antikhrīstūs* concludes with a chapter on the birth of the Antichrist and historical reports about him, such as those that tell us of Tamim al-Dari's encounter with him, and the things the Prophet Muhammad related about him to his Companions. Over the course of approximately two pages, Iblis addresses the Antichrist in the future tense, saying, for example: "The first to follow you will be seventy-thousand Jews", "You will descend to Earth from the East", "Both jinns and humans will see you as their god, and will bow down to you", "You will show them how it is that those who believe in your era will attain to immediate bliss ... not the far-off bliss which is shrouded in doubt and uncertainty" (Mustafa, 2015, pp. 309-310).

The author ends the novel on a metaphysical note, which is consistent with the Islamic creed, as Iblis speaks of things expected to happen in the near future (indicated by the use of the prefix *sīn* before the present tense verb).

According to Ibrahim Taha, the open ending creates what he terms post-ending activity, which is an activity that continues within the reader beyond the end of the text (Taha, 2002, p. 259).

So what kind of an ending is it? Is it open, or closed? Herein lies the gap. Is the author telling us that there is no way to write future history in detail, but that before long it will happen, and we will write about it at that time? Or is he telling us that the story of the Antichrist ends here and that no further detail can be provided?

If the ending is judged to be an open one, this may mean either the absence or impossibility of a solution, or at the very least, that readers will disagree on it. However, despite such difficulties, the author has chosen to avoid taking responsibility for one closed ending or another by concluding his novel in this inconclusive manner.

In Yusuf Idris's story, "Layla, Did You Have to Turn on the Light?" (n.d, pp. 12–31), we have an open ending in which the imam leaves the congregation in the middle of the final prostration of the dawn prayer to go fulfill his desire with Layla, who lives next door to the mosque. Having glimpsed her overpowering charms across from the minaret while delivering the call to prayer, he goes to her on the pretext of teaching her how to pray. When he gets there, he finds to his surprise that she has learned to pray from an English source. However, she turns out the light, and the story ends with the same sentence that has been repeated throughout the story, and which also serves as its title, namely, "Layla, did you have to turn on the light?"

The reader does not know what happened to the people, who were prostrating in the mosque. Some of them laughed, while some of them wondered where the imam had gone. However, the rest is unknown. Similarly, the reader does not know what happened between Layla and the imam. On the one hand, she tells him she has learned to pray. Yet on the other hand, she turns out the light. With its open ending, the story forces readers to pose questions about its final events, and to answer these questions for them.

Merging Fantasy with Reality

As a literary genre, the novel is dominated by the imaginary, whose depths are plumbed in the mind of the author in such a way that he/she can translate fantasy onto words on a page. However, we might ask: What are the limits of the use of fantasy in the case of a historical novel, which is concerned with narrating what happened in the past, particularly in view of the fact that when reading something historical, the majority of readers will attempt to ascertain fact from fiction? Will the use of fantasy impugn the validity of the historical reports involved?

The reader may wonder about the following: What type of information am I reading now – historical fact, or fiction? In such a situation, the reader is required to double his/her efforts to verify the information from its original sources. This is particularly the case when he/she encounters notifications to the effect that not all of the events recorded in the novel are real.

In the beginning of *Antikhrīstūs*, for example, readers are told that "all of the characters mentioned in this novel are real—humans, jinns and demons alike, and most of the events related herein are based on established fact" (Mustafa, 2015, p. 7).

Reading straight historical information might be said to be boring, as a result of which the author takes special care to word it in an engaging manner, clothing it in literary garb adorned with imaginary, descriptive, and romantic elements that contribute to creating an enjoyable ambience for the reader. Further, the novelist may view the historical material available as incomplete, or introduce fictional elements as means of connecting historical material to his/her own political and economic circumstances.

The author may even decide to make use of material, which is unanimously agreed upon to be historically unreliable, or to draw on Jewish folklore alongside Islamic materials. In all such cases, questions and hypotheses may swarm through the reader's head, opening a gap, which he/she must work diligently to close.

Punctuation

When the author of a literary work breaks with convention in his/her use of punctuation marks, this raises questions in the mind of the reader, thus creating a gap. One of many examples that might be cited is found in the following quote from Mustafa's *Antikhrīstūs*: "You may ask me what we can do in the face of all these frightening Masonic and Zionist names ... this would be the most important question you had posed to me since our sessions began ..." (2015, p. 271).

"I am informing you about myself, the Christ ... and that I am about to be granted permission to go out to the Earth ... whereupon I will go out into it, and there will be no village but that I remain there for forty nights ..." (2015, p. 308). In the first passage quoted here, the author has posed a question without using a question mark. In addition, he has used ellipses in a place where there is no need for them, unless we assume that a word or words has/have been omitted from the text (Hasanayn & Shahatah, 1998, p. 90). In addition, the author quotes statements without placing them between quotation marks; the second passage, for example, is known to be a prophetic hadith.

There is a pervasive use of ellipses throughout *Antikhrīstūs*. Does this mean that the novel is based upon omission, which would generate a lack of cohesion and, as a consequence, the absence of a part of the meaning? Is the writer attempting to give the reader the opportunity to guess what has been left out, thereby intensifying the process of communication with the text? Or is its use arbitrary and pointless? Whichever the case, readers are given room to intervene with their own tastes, filling in the gaps created by the presence of the ellipses and anything else that is not in its place, as it encourages them to visualize, or even add to, the scenes as they are in the novel (Bubakri, 2015, pp. 141-166).

Another example of questions raised by the use, or omission, of punctuation marks appears in Gamal al-Ghitani's short story, "Why Did the Sparrow Fly Away" (1992). Even though the story's title is worded as a question, the author has chosen not to end it with a question mark. Is this mere coincidence? It most certainly is not, since al-Ghitani ends his story with the same question, only here he does include the question mark. What we have, then, is a kind of circularity between the title of the story and its ending. So the question is: Why is a question mark used following the question when it appears at the end of the story, but not when it appears in the story's title? This apparent inconsistency creates a gap for the reader, a gap, which the reader can work to fill. The story consists of seven passages. In the final passage we read: "The sparrow alit on the floor of the balcony. It hopped to the right. It hopped to the left. Muhammad gave a shrill cry. 'Coo-coo, coo-coo!' He reached out his arms toward the sparrow. 'I love Coo-

cool!’ Then the sparrow flew away. He was bewildered. He wanted to take the sparrow in his arms, to kiss it. Why did the sparrow fly away?” (1992, p. 147).

The question as it appears in the title does not require an answer so much as it alludes to a situation. As such, it may be thought of as a rhetorical question and, as such, needs no question mark. The use or nonuse of punctuation marks is thus not limited to their function of helping a reader understand the text better. It reflects a modernist vision that calls for the abolition of logical and customary restrictions and connections, and for a writing style that is revolutionary and unconventional (Daghir, 1988, p. 26).

The Order in which a Text is Read

In his poem, “Footnotes on an Ancient Ode: ‘O Night of Passion’”. Fahd Abu Khudrah places numbers beside some verses of the poem as though to indicate footnotes. The footnotes themselves have been written in poetic language, so that the poem becomes two texts that are separate in appearance: the main body and annotations, both of which are poetry.

The important question for the reader is the following: How is he/she to read the poem? There are three possible orders that might be adhered to. In the first, one reads the body of the text all the way through, ignoring all marginal comments, and then goes back and reads the footnotes. In the second, one reads the title, then goes down from Note 1 to the corresponding footnote and reads the lower text continuously to the end, after which one goes back up and reads the main text to the end, beginning from the title. In the third, one goes back and forth from the beginning to the end between the main text and the footnotes such that whenever one gets to a footnote number in the main text, one reads the associated footnote, and then continues with the main text, and so on and so forth.

The poem reads, as follows:

“Footnotes on an Ancient Ode:
‘O Night of Passion’” (1)

If a vein pulsed with fire,
If you touched the wings of the bat,
The glimmer of foundering light (2),
I would carry the sun on my shoulder
And plant warmth with my sinews (3)
On the day when
The sands began
To drink up bodies and water
And dissolve into moans and tears (Abū Khadrah, 1994, pp. 27–28).

It may be assumed that each order of reading the poem will yield a different understanding, which is, a different construal of its meaning, however slight. After all, the order in which the verses have been placed serves a purpose and performs a function in the formation of the words’ significance. This being the case, three ways of ordering a poem’s contents will yield three different poems. The relocation of any element in the text serves not only a rhetorical purpose, but a semantic one as well.

Typographical Appearance and Format

Typographical appearance plays a role in creating gaps for the reader, for example a sentence, which appears in boldface type or capital letters will have a special purpose. Similarly, writing the text in a particular form or shape will give the reader a variety of suggestions and areas for posing inquiries about the use of these forms in the text. In the poem titled “On the Trunk of an Olive Tree” by Tawfiq Zayyad, the verb “dig” is repeated nine times, in three of which it is followed by text in boldface type:

And I dig: **Kafr Qasem I will never forget**
 And I dig: **Deir Yassin takes root in her memory**
 And I dig: **We’ve reached the peak of the tragedy**
It’s chewed us up, and we’ve chewed it up
Nevertheless ... have reached it! (Zayyad, 1994 [B], pp. 50-51).

The reader will wonder what special meaning is being conveyed by the phrases in boldface type, and will soon discover that the poet is highlighting massacres committed against the Palestinian people.

They say this is our father’s wing which has returned after the struggle
 With a flower,
 With a rain drop,
 Until morning appears (1997, p. 645).

All the lines in the poem have a horizontal orientation with the exception of the one quoted above. As for the questions, this may raise in the mind of the reader that the most satisfying answer to them may be that the typographical appearance produced by the text’s vertical orientation best conveys the image of a drop of water as it falls. In such a case, the typographical appearance of the text is inseparable from its content.

Writers are thus well aware of the tremendous possibilities made available to them by modern techniques, which make it possible for them to intensify the texts they write and, as a consequence, to make readers work harder in the process of searching, interpreting and observing.

Linkage

When a set of words is grouped in a particular context, the reader may wonder whether they have been placed together out of sheer coincidence, or whether they have been linked deliberately in order to give them a significance, which they would not convey if they had appeared separately. In the following passage, taken from a poem by Jamal Qa’wār, it will be seen that the placement of four colors together in the text has occurred by design:

Because the longing in the eyes is green
 Because the roses in the cheeks are red
 Because the face is a lamp illumined
 By a cascade of intense pitch black,
 I loved with a passion, and for that passion I have made no apology,
 But I apologize for four colors (1994, p. 112).

Green, red (referred to in the poem with the word *azhar*), white (to which an allusion is made by likening a face to a bright lamp), and pitch-black are the colors of the Palestinian flag. By placing them in succession here, the poet encourages the reader to form a mental image of the flag. In this case, then, the colors have been grouped together for a purpose, while the reader, given his/her awareness and vigilance or lack thereof, may either succeed or fail in the task of uncovering the secret underlying this subtle string of hues. In a poem titled “Our palm grows again” by the late Tawfiq Zayyad, we can read:

On a morrow when ice catches fire
On a morrow when black smokestacks set out
With factories
And red hammers and sickles advance (1994 [A], p. 69).

The reader will have no difficulty discerning the logic underlying the pairing of red hammers and sickles in distinction from other work tools given the fact that the poet, who was known for his Communist leanings, is attempting to elicit a mental image of the Soviet flag, represented here by the red hammer and sickle.

Echoing

The mechanisms of literary modernism are many and varied. Hence, readers are required in every encounter with a text to be familiar with many of the secrets of creative writing. If, for example, someone were to read the following line of poetry, what would the numbers next to it mean to him/her?

Were they burned ... No ... /4, the last four letters repeat themselves,
and seem dead ... dead ...” (1978, p. 5).

What is to be done by a reader, who is unfamiliar with the meaning of these numbers, having never heard of this modernist literary technique? Will his/her understanding of the texts comprising this phenomenon be lacking or incomplete? Does the echo (in the repetition of “dead ... dead”) contribute semantic additions to the poem? Is it a part of it to begin with? What Ayman Abu al-Sha`r has done in his poem is to reveal this technique to readers, and in so doing, he has helped guide them to a visually-oriented reading, which will bring them closer to what the poet is saying. The following are examples of this phenomenon, which point to a specific semantic field:

“When he took off over the largest pyramid
... those who are above rose
still higher, like smoke (*kal-dukhān*) ... 3.”

“But we ... wouldn’t have imagined or expected (*aw natawaqqac*) .../3”

“She was betrayed by the mistress of the river and the husband of treachery,
so my crown has been disgraced (*fā tājī hāna*) .../5”

“Who makes us forget the soil (*fā man lil-turbati yunsīnā*) .../4”
(1978, pp. 45–48).

The echo words in the four examples cited above are: *khāna* (betrayed), which appears twice, *waqqa^a* (signed), which is echoed (alluded to) in the phrase *aw natawaqqa^c*, Jihan (suggested by the phrase *fa tājī hāna*), and *sīnā* (Sinai), which appears within the phrase, “makes us forget” – *yunsīnā*).

It will be clear to the reader that the semantic field is political in nature, that the reference is to the 1979 peace treaty signed by Israel and Egypt, and that the author is accusing President Sadat and his wife Jihan of treason.

Conclusions

Relying on passages excerpted from contemporary Arabic novels, stories and poetry, this study examines the impact of textual gaps on the reader’s formation of a productive understanding of a text. The author has suggested a number of new types of gaps with applied examples, which show that a reader can look at the literary text with a vision of his/her own and from an influential space, which he/she stakes out for him/herself, as it were.

The types of gaps discussed here are related to the titles, the polyphony, the circularity, the endings, the merging of fantasy with fact, the punctuation marks, the typographical appearance, the order in which a piece is read, the linkage, and the echoing. The conclusion drawn is that the gaps created in association with the aforementioned elements grant readers the opportunity to activate mental pathways to achieve what Iser terms the aesthetic pole, or the realization of the meaning of the text (i.e., the artistic pole).

The best texts are productive ones, namely, those that have the capacity to activate the reader. Therefore, authors should make a point of writing their texts in keeping with systems of what might be termed “gap-creation”, thereby ensuring the dialogical nature of reading and literary communication in both directions: from the text to the reader, and from the reader to the text.

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Investigation into the Challenges Associated with the Delivery of Library Services on Mobile Technology Platform

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Abstract

Challenges in implementing technology-based services in academic libraries have witnessed quite a lot of work in this area. This study assesses some of the challenges associated with the delivery of library services on mobile technology (m-tech) platforms. A survey research design and the mixed method approach were used in conducting this research. The topmost m-tech based library services identified in the study include mobile digital repository; mobile online public access catalogues; referencing services; SMS alerts; selective dissemination of information as well as mobile instructional guides and tours. The study established that insufficient ICT infrastructure; bureaucratic processes; poor internet bandwidth; lack of IT experts and staff; lack of a policy framework; erratic or unstable power supply; lack of support from the university management; in addition to financial constraints prohibited the full provision of library services through m-tech across the libraries studies. Based on these findings, this research offers some recommendations that would serve to overcome, in part the challenges associated with the implementation of m-tech based library services in academic libraries.

Keywords: Mobile technology, academic libraries, library services, mobile technology based library services, mobile technology challenges; Ghana

Introduction

The information needs of many patrons of academic libraries are drifting towards a preference for online information (Okello-Obura, 2010). The advancement in ICT devices especially in the area of mobile technologies (m-techs), alongside a sharp increase in accessing electronic resources by library users have altered the face of informatics and how people communicate, interact and access information (Swain & Panda, 2009; Singh, 2009). Academic libraries around the globe are shifting from the conventional delivery of printed information to electronic information to effectively serve the needs of their users who are now often, adept to using emerging technologies to access information.

M-tech-based library services involve the delivery of library services through mobile devices. They include tailor-made m-tech services such as mobile instant messaging for reference services, SMS alerts services, mobile databases and e-journal finder, mobile online public access catalogue (MOPAC), mobile library instructions and virtual tours, mobile research consultations, library user education through mobile devices platforms (Hung & Chanlin, 2015; Ghosh, 2016). M-tech-based library services can also be developed to capitalize on social media services such as Twitter feeds, Facebook feeds, blogs and podcasts.

Liu and Briggs (2015) postulated that m-techs assist and provide the medium for dissemination and retrieval of information with the use of handheld mobile devices such as tablets, smartphones, e-book readers, iPod, PDAs' among others. Currently, a lot of mobile devices are embedded with several applications, functionalities and unique attributes that can be used to access a wide variety of digital content. It has, for example, been asserted that "most mobile devices are now built with features that are capable of accessing and processing information just like desktop computers" (Khaddage & Latteman, 2013, p. 7).

Saravani and Haddow (2017) also indicated that as the demand for online access to information increases regardless of the location of the clientele, academic libraries have been actively accepting initiatives to digitise and preserve physical materials, to store them in online repository systems and to encourage their free access via mobile platforms with the aid of m-tech. A body of literature such as Canuel and Crichton (2011); Hallam (2009) and Latham and Poe (2012) on m-tech based library services demonstrates that the academic library settings globally are shifting from the routine traditional environment to the mobile environment. Most academic libraries have been involved in early and continual endeavours by assessing the changing nature of the libraries, both in its current state and in the future and critically aligning their technological strategies to reflect on these innovative changes especially in the area of mobile-based library services which are m-tech driven.

Despite the growing usage of mobile devices among students and the availability of mobile broadband and WIFI internet almost everywhere in the developing countries (Rogers, 2012), academic libraries in Ghana are yet to fully exploit this opportunity and provide m-tech based library services. A Jumia Annual Mobile Report (2018) indicated that mobile devices subscriptions in Ghana are anticipated to reach about 40 million in the next two years. The report further stated that by 2021 Ghana's mobile device usage will witness over 130% growth and that, currently, Ghanaians are among the top mobile device users in Africa.

There is, however, a lack of rigorous research that have ascertained the challenges associated with the adoption and implementation of m-tech based library services in academic libraries, specifically, Ghana. For instance, in a study to ascertain the usage of m-techs for social media-

based library services in a Ghanaian university, Akeriwa, Penzhorn and Holmner (2014) discovered that not only do respondents have a favorable attitude towards mobile phone-based library services, but also, with the right infrastructure and technical know-how of personnel, this service can be offered unhindered. This study, therefore, assesses the challenges associated with the delivery of library services on m-tech platform.

Mobile Technology-Based Library Services

According to Toner (2008), developments in technologies have created virtual lecture rooms and mobile learning. In their drive to continue to meet the needs of their users' and remain vital to support teaching, learning and research, academic libraries have to integrate new technologies in their operations (Toner, 2008). Modern trends in academic libraries indicate a paradigm shift towards a web environment where innovative technologies are being utilized to offer contemporary services (Moyo, 2004). Choi (2009) affirmed that the availability of affordable mobile broadband internet and the growing in usage of mobile devices and technologies among academic library users have afforded them the convenience to remotely access library resources anytime, anywhere and seek online assistant from librarians.

Griffey (2010) postulated that as more students make use of the internet on their mobile devices most often using their smartphones as compared to conventional PC, academic libraries should acknowledge the benefits of m-tech and provide services through such medium to meet users' needs. In 2009, the Association of Colleges and Research Libraries anticipated that "ubiquitous presence of WiFi, handheld communication devices, smartphones, among others will spur libraries to re-tool content for mobile users and mobile devices" (Lowry, 2010, p. 4). Murphy (2011) also mentioned that academic libraries are creating mobile content and solutions in this era of information age to meet the needs of students and researchers whom now prefer the use of m-tech for rigorous research. M-tech applications help libraries to design modern and stimulating services to patrons. They provide the prospect for academic libraries to improve their traditional library services through mobile collections and databases, mobile catalogues, mobile SMS services, mobile library instructions and virtual tours (Hahn, 2008).

In the Ghanaian context, m-tech based library services are yet to receive recognition. This is largely due to the fact that development in terms of new technologies has always been a problem in developing countries. Kamba (2011) in his studies in Africa revealed that 85% of the libraries offer less than one PC for every hundred (100) library users. About 15% of them do not work with computers and are not connected to the internet at all. Technologies are not fully exploited to realize the maximum benefits in university campuses in Ghana (Armah, 2009).

Kurkovsky and Meesangnil (2012) also argued that the adoption and applications of m-tech to prioritize delivery of mobile content services is the new dimension in most information centers globally. M-tech based library services create the medium for librarians to develop digital content for library users through the use of mobile technologies. Now, with mobile technologies, patrons can search a library's catalogue, view upcoming events, make a reservation for library facilities, text for reference enquiries, and renewed borrowed materials on their mobile devices. The m-tech based library services make use of smartphones, tablets computers, as well as PDAs' among other mobile devices to present a novelty and opportunities for information centers to provide services for their remote users (McKiernan, 2010; Paterson & Low, 2011).

Mansouri and Soleymani (2019) revealed that the most contemporary services that users want to have on their mobile devices are mobile collections and databases, circulation and renewal services, mobile reference services (Ask a librarian) and mobile library tour or instructions. In the global scene, different strategies are adopted by top universities libraries to offer m-tech based library services (Pakdaman, Sharif, Ziaei & Ghaebi, 2018). Choy and Goh (2016) and Hung and Chanlin (2015) also identified mobile online public access catalogue (MOPAC), mobile e-journal, mobile databases, short messaging services (SMS) for reference services, mobile collections (e-books, audio materials), mobile digitized thesis, mobile library tour/instruction as some of the trending m-tech based library services around the world. However, Dukic, Chiu and Lo (2015) recommended that for libraries to offer services on m-tech platforms, they need to critically explore the exact information needs of their patrons.

Challenges Associated with the Implementation of Mobile Technology-Based Services in Academic Libraries

The novelty of m-tech in academic libraries has its benefits but nevertheless, it has its own implementation challenges. The challenges in technology implementation in academic libraries have witnessed quite a lot of work in this area. The most ubiquitous factor which is lack of support from university management and stakeholders has been identified as one of the major hurdles facing the integration of new technology in academic libraries (Amekuedee, 2005; Saxena & Dubey, 2014). Another barrier facing m-tech adoption in libraries is inadequate funds to support such a project (Aina, Okunnu, & Dapo-Asaju, 2018).

Furthermore, Iwhiwhu, Ruteyan and Eghwubare (2010) reported in their study that libraries in Nigeria could not provide services through mobile devices because of insufficient funds to purchase the needed mobile infrastructures and telecommunication equipment. Similarly, an investigation by Chisenga (2015) discovered that quite a number of libraries in Sub-Saharan Africa lack funds to acquire library systems and maintain it. The findings further revealed that, most libraries surveyed lack funds to purchase library systems and those who have succeeded in acquiring commercial library systems or managed to automate some or all their operations lack the required funds needed for upgrade and maintenance their library systems (Chisenga, 2015). Anytime libraries fail or are unable to pay for either maintenance or license fees regarding software systems, they forfeit the opportunity to access technical support and the necessary updates from their vendors. This difficulty leads most libraries to stop subscribing or abandon the software system completely and shop for a less expensive software system instead which at the end might affect the overall systems efficiency in the libraries. M-tech integration in academic libraries also requires a lot of ICT facilities to support the integration and several studies have identified that, most often, these ICT facilities are inadequate (Rosengberg, 2005; Saxena & Dubey, 2014). In support of this, Chaputula and Mutula (2018) in their study in Malawi revealed that although most of the libraries studied were willing to offer m-tech based services; they still needed more desktop computers, tablets computers and servers with bigger capacity. Some of the libraries indicated resorting to the use of less costly and insufficient ICT infrastructure because of funding constraints. Again, many of them mentioned that they were using outdated servers that needed to be replaced with modern ones. Another barrier that has been identified with the inception of m-tech based library services in academic libraries is the lack of skilled or trained IT experts (Ahmed, 2011). Successful implementation of m-tech services in libraries depends on IT experts that can develop the technology and the system framework that drives such innovation. The human resource requirement in system design and implementation is key. However, library staff, quite often, do not possess the right kind of technological skills required for the smooth integration of

emerging technologies including m-tech based services (Haneefa, 2007; Ghuloum & Ahmed, 2011).

Also, difficulties arise in the bid to separate the content of the library service from the format of the mobile device. Ideally, a mobile library service should be device-independent and should work on diverse mobile devices. It has however been established that in the mobile environment, what may be compatible or convenient in one library might not necessarily be the case in another library since information needs of users differ (Pakdaman, Sharif, Ziaei & Ghaebi, 2018). The creation of content of library services in a format that can be accessed on mobile devices sometimes becomes a challenge and this affects the integration of m-tech in academic libraries. M-tech library services should have characteristics that make them accessible on different mobile devices. Notwithstanding this, Travis and Tay (2011) observed that libraries in the quest to offer services on mobile platforms faces challenges in developing to host services on a regular web page and that of mobile device interface leading to failure to achieve the expected outcome.

Unreliable power supply and Poor Internet connectivity have also been stated by many scholars as a hindrance to m-tech and ICT applications in academic libraries (Aina, Okunnu, & Dapo-Asaju, 2014; Chaputula & Mutula, 2018). A study by Maranto, Phang and Hartman (2010) revealed that the provision of m-tech services in academic libraries has not been effective owing to restricted and poor internet access services. In the same vein, Nicholsan (2011) research on m-techs in South Africa affirmed that most libraries in Africa are not able to provide services and information via m-tech platforms because of low internet speed and unreliable power supply.

Privacy is also another challenge affecting mobile technology application in the academic libraries. This arises because client personal information could be exploited by third parties such as law enforcement agencies and those who commit identity theft. Mobile technology in creating more services, tend to expose the user to potential invasion of the users' privacy.

Methodology

The survey research design was used in conducting the study. The choice for the survey was influenced by the fact that the study was carried out with large population who were remotely dispersed across the campuses of the selected public universities. Thus, using the descriptive survey enabled data for the study to be collected from the large population at a relatively cheaper cost.

The approach for this study was the mixed method in collecting quantitative data (using questionnaires) and qualitative data (using interviews) from the respondents. The use of the mixed method approach helped in building the strengths of using both quantitative and qualitative data for the study (Cresswell, 2015).

The general population for this study comprised all the categories (public universities, private universities, technical universities) in Ghana. Out of these, the researchers purposively selected 356 respondents comprising students and library staff across the universities and academic libraries in Ghana. The choice of the students is due to the fact that they are the beneficiaries and patrons of the libraries and the services rendered by the libraries. Since the library staff are the service renders and providers, it was prudent to select them to serve as respondents for the study. The purposive sampling technique was adopted due to the unique characteristic of the

respondents and enabled the respondents to answer the questions. It enabled the targeted sample to be reached quickly and since proportionality was not the main concern.

The questionnaire and structured interview were used to collect data for this study. The study employed both quantitative and qualitative data collection instruments in the data collection because of the kind of information the researchers wanted to gather for the study.

The data that was collected was first edited to correct errors. It was then collated, coded and analyzed descriptively using the Statistical Package for the Social Sciences (SPSS) version 22.0 into frequencies and percentages. The data that were generated through the questionnaire were assigned with appropriate codes and analyzed. The results were presented in the form of tables, pie charts and bar charts showing frequencies and percentages of responses given by the respondents.

Presentation and Discussion of Findings

This section presents the analysis of data from the field. It begins with services that can be delivered through m-tech platform, followed by the challenges associated with implementation of m-tech based library services, and concludes with recommendations towards the successful implementation and use of m-tech based library services in university libraries.

Library services That Can Be Delivered via Mobile Technology Platforms

Sharma and Sahoo (2014) opined that it is necessary to carefully plan to know the kind of services to be provided on mobile devices as a prerequisite for implementing m-tech based library services. The study shows that the topmost library services to be on m-tech platforms that were of interest to the respondents include Mobile Digital repository (e-books, journals, reports, thesis, etc.); Mobile Online Public Access Catalogue; Ask a Librarian (Referencing Services); SMS alert services for new arrivals; Mobile databases and e-journal collections; Selective dissemination of information; Audiovisual services; Mobile instructional guides and tours; Social Media Services; and Mobile E-resources

The respondents were also given the opportunity to provide comments on library services that can be delivered on m-tech platforms and these are enumerated below.

- It will be good if the services are developed into mobile apps
- The use of m-tech based library service would be more convenient for users
- The usage of m-tech based website is friendlier than normal regular website.
- Library services made available on m-tech can be downloaded by any student easily.
- M-tech library services can be easily accessible by users anytime and anywhere.
- Mobile accessible websites would make it possible for work pages that are very difficult to access on a mobile device accessible.
- Library services should be on both mobile app and mobile-accessible website.

The above findings corroborate the assertion by Paterson and Low (2011) that library services that can be delivered on m-tech platforms are library services that can make use of smartphones and other mobile devices such as computer tablets, cell phones, e-book readers and PDAs'. They include mobile online public access catalogues (MOPAC's), mobile e-journal, mobile databases, short messaging services (SMS) for reference services, mobile collections (e-books, audio materials), social media services, mobile digitized thesis and mobile library tour/instructions (Hung & Chanlin, 2015; Ghosh, 2016). Is also resonate with literature which noted that major academic libraries in China had designed mobile interface that allows library

users to use mobile devices to access their digitized institutional repository and browse through the library's academic databases and e-journals (Li, 2013). Furthermore, Lippincott (2009) also affirmed that mobile reference enquiry services were extensively in the known to most of the students surveyed and that they preferred to use the services to get reference assistance from the librarians.

Challenges Associated with the Provision of Library Services Through Mobile Technology

The novelty of m-tech in academic libraries has its benefits but nevertheless, it has its own implementation challenges. The challenges in technology implementation in academic libraries have witnessed quite a lot of work in this area.

Table 1: Challenges with the implementation of m-tech for the provision of library services

S/N	Challenges	Yes	No
1	Insufficient ICT infrastructure at the libraries	272 (76.4%)	84 (23.6%)
2	Bureaucratic process dragging the implementation after a decision to adopt	274 (77.9%)	82 (23.1%)
3	Lack of support from the university management	295 (82.9%)	61 (17.1%)
4	Lack of appreciation for the technology among library staff	272 (76.4%)	84 (23.6%)
5	Poor internet bandwidth to drive the implementation of m-techs in libraries	308 (86.5%)	48 (13.5%)
6	Lack of IT experts to implement m-techs in libraries	283 (79.5%)	73 (20.5%)
7	Lack of a policy framework for the adoption of m-tech	293 (82.3%)	63 (17.7%)
8	Erratic/unstable power supply	283 (79.5%)	73 (20.5%)
9	Lack of requisite skills on the part of library staff	256 (71.9%)	100 (28.1%)
10	Financial constraints	272 (76.4%)	84 (23.6%)

On the whole, the findings in Table 1 revealed that the majority of the respondents agreed that insufficient ICT infrastructure at the libraries; bureaucratic process dragging the implementation after a decision to adopt; poor internet bandwidth to drive the implementation of m-techs in libraries; lack of IT experts to implement m-techs in libraries; lack of a policy framework for the adoption of m-tech; erratic or unstable power supply; lack of support from the university management; lack of requisite skills on the part of library staff; financial constraints; issue of sustainability; and lack of appreciation for the technology among library staff prohibited the provision of library services through m-tech in the libraries.

M-tech integration in academic libraries also requires deployment of a lots of ICT infrastructure. The respondents were asked to indicate whether they agree or disagree that lack of ICT infrastructure at their respective libraries will affect the implementation of m-tech based library services. The results indicated that a high percentage of the respondents (76.4%) agreed that insufficient and unsuitable ICT infrastructure at the libraries can affect the implementation of m-tech based library services. Several other studies have also identified that in most situations ICT infrastructure in libraries are inadequate (Rosengberg, 2005; Saxena & Dubey, 2014). In support of this, Chaputula and Mutula (2018) in their study in Malawi revealed that although

most of the libraries were willing to offer m-tech based services, they still needed more desktop and tablet computers and servers with bigger capacity. Some of the libraries selected for the study accepted resorting to the use of less costly and unsuitable ICT infrastructure because of funding constraints. Again, many of them indicated that they were using outdated servers that required to be replaced with modern ones.

On the issue of bureaucratic processes dragging the implementation after a decision to adopt and the lack of support from the university management, while 77.9% of the respondents agreed that bureaucracy could serve as challenges to the provision of library services through m-tech, 82.9% said “Yes” to the fact that lack of support from the university management could prohibit the successful deployment of m-tech to provide library services. Furthermore, the study established that large portion of the library staff (76.4%) think that the lack of appreciation for the technology among library staff could inhibit the deployment of m-tech for the delivery of library services. These challenges corroborate the findings identified by studies in other academic libraries. For example, Amekuedee (2005); Saxena and Dubey (2014) identified the lack of support from University management and stakeholders as a major constraint for the integration of ICT and m-techs in academic libraries. Akusah (2018) also posit that technology adoption in libraries should be appreciated by the staff to facilitate its use. He additionally indicated that lack of appreciation for technology adoption in libraries might affect any future plans to adopt emerging technologies.

The findings on respondents’ views as to whether they agree or disagree that poor or inadequate bandwidth will affect the implementation of m-tech based library services shows that 86.5% of the respondent agreed. This means that majority of the respondent agreed that poor or inadequate bandwidth will affect the implementation of m-tech based library services in their respective libraries. The results agree with earlier findings of Maranto, Phang and Hartman (2010) who indicated that the provision of m-tech services in academic libraries has not been effective owing to restricted and poor internet access services. In the same vein, Nicholsan (2011) research on m-techs in South Africa affirmed that most libraries in Africa are not able to provide services and information via m-tech platforms because of low internet speed and unreliable power supply.

Another barrier that can be identified with the inception of m-tech based library services in academic libraries is the lack of skilled or trained IT experts. Successful implementation of m-tech services in academic libraries depends on staff with the technical expertise that can develop the technology and the system framework that drives such innovation. The human resource requirements in system design and its implementation is key. The results of the study revealed that 79.5% of the respondents agreed that the lack of IT professionals or expert in their university library is a potential challenge to obstruct the implementation of m-tech based library services. Again, 71.9% of the respondents said “Yes” to the assertion that lack of requisite skills on the part of library staff might obstruct the successful deployment of m-techs for the delivery of library service. These results resonate with the findings of Ghuloum and Ahmed (2011) and Hamad et al (2018) that library staff of academic libraries quite often do not possess the right kind of ICT skills needed for the smooth deployment of emerging technologies.

The formulation and implementation of ICT policies provides a good background for the provision of library services via m-tech. This study established a contrary response as 82.3% of the respondents responded “Yes” to the fact that the lack of a policy framework for the adoption of m-tech can obstruct the successful implementation of m-tech based library services

in libraries. Amekuede (2005) found that there is lack of a systematic ICT policy in libraries and it impedes the deployment of and use of ICTs in libraries.

Technological systems feed on reliable power supply to be functional and continue to provide uninterrupted services for its users. In view of this, the successful implementation of m-tech based library services depends greatly on a reliable flow of power. Consequently, respondents were asked to indicate the extent to which they agree or disagree that erratic or unstable power can impede the implementation of m-tech based library services in their libraries. A large number of the respondents (79.5%) agreed that unstable or erratic power supply might affect the successful provision of library services through m-tech platforms. The findings confirmed what Okiy (2010) and Chaputula & Mutula (2018) established about unreliable power acting as a hindrance to ICT and m-tech applications in academic libraries in Africa.

Another barrier facing m-tech adoption in libraries is financial constraints to support such project (Aina, Okunnu, & Dapo-Asaju, 2018). This study corroborates the findings of Aina et al. (2018) by establishing that 76.4% of the respondents confirm that financial constraints could negatively affect the implementation of m-tech for library service provision. Similarly, Iwhiwhu, Ruteyan and Eghwubare (2010) reported in their study that libraries in Nigeria could not provide services through mobile devices because of insufficient funds to purchase the needed mobile infrastructures and telecommunication equipment. Furthermore, a study by Chisenga (2015) discovered that quite a number of libraries in Sub-Saharan Africa lack funds to acquire library systems and maintain it.

Subsequently, the researchers requested the respondents to indicate the most or critical inhibitor to the successful deployment of m-tech for the provision of library services. Figure 1 gives a breakdown of the responses.

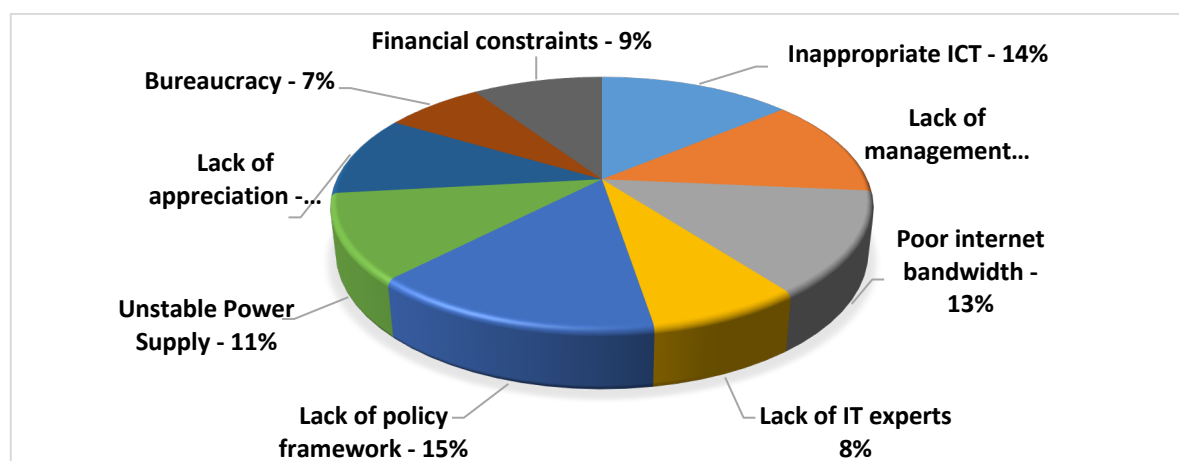


Figure 1: Inhibitors to the successful deployment of m-tech for library service delivery

The figure above clearly shows that the lack of a policy framework (15%) serves as the foremost obstruction to the provision of library services through m-tech. This was followed by inappropriate ICT infrastructure (14%); poor internet provision and bandwidth (13%); lack of management support (13%); unstable power supply (11%); lack of appreciation for m-tech adoption (10%); financial constraints (9%); lack of ICT experts/staff (8%); and bureaucracy (7%) as the inhibitor to the provision of library services through m-tech respectively.

Despite the challenges, the respondents indicated that the m-tech based library services have some perceived or actual benefits. According to the respondents, m-tech based library services

- is more convenient to use for academic work, hence, it improves academic performance
- makes it easy to download library resources. That is when library services are made available on m-tech platforms, the library resources can be downloaded by any student. Students can also install and uninstall or navigate the m-tech library app easily
- simplifies and make access to the library services quickly than the printed materials
- facilitate easy access to library materials/ services anytime and anywhere
- helps to improve access to library materials/resources and services
- facilitate more collaboration between the patrons and the staff of the library
- facilitate quick delivery of information resources to the patrons of the library
- helps improve the use of the information resources available in the library
- improve the quality and efficiency of the library
- giving easy communication with library users anytime.

Conclusion

This research was set out to investigate the challenges associated with the delivery of library services on mobile technology platform within academic libraries in Ghana. Notwithstanding the usefulness of m-tech in providing strong communication channel that can offer better library services, this research indicates that the implementation of mobile technology-based library services in academic libraries will not be without challenges. This research also established that the challenges identified are not unique to only academic libraries in Ghana, but often reported among academic libraries in Africa.

Recommendations Toward the Implementation and Use of Mobile Technology-Based Library Services in University Libraries

Based on the findings from the study, the following measures have been recommended to be deployed in other to resolve the challenges associated with the implementation of m-tech based library services in academic libraries:

1. The study found out that the absence of insufficient ICT infrastructure at the libraries surveyed as part of this research could inhibit the adoption and implementation of m-tech based library services. Issues such as poor internet bandwidth, lack of advanced ICT infrastructure and power fluctuations were found to be obstacles to the adoption and implementation of m-tech technology in the libraries reviewed. It is, therefore, recommended that the management of the libraries in consultation with the university management and ICT directorate of the Universities invest more in ICT infrastructure. The ICT infrastructure which serves as the backbone of m-tech deployment when made available will facilitate the adoption and use of m-tech for library services provision.
2. The research established that lack of policies could negatively affect the adoption and implementation of m-tech based library services in the university libraries selected for the study. In order to ensure effective implementation of m-tech based library services in these libraries, the researchers recommend that the libraries should clearly outline an ICT adoption and implementation policy that include m-tech based library services to guide the implementation and use of m-tech for library services in these university libraries.

3. The study found that the libraries reviewed as part of this research lack the human resources with the requisite skills to successfully adopt and implement m-tech- based library services. It is, therefore, recommended that these libraries put in place a program to continuously develop their human resources through recruitment and training of library staff. That is, the libraries should provide regular training for staff and the recruitment of new staff to bridge the skills gap. The IT staff should be trained and made to take further education in order to upgrade their technical skills
4. The study found that the lack of appreciation for the technology among the staff of the reviewed libraries could serve as impediment to the deployment of m-tech in the libraries. As they failed to appreciate and have a strong desire for the implementation of m-tech based library services, there are indications that university management may be lukewarm towards supporting any m-tech initiative. Library management must make a very convincing case to University management for the adoption of the technology. There should be prior consultation with stakeholders while hatching the plan of m-tech services delivery. They must seek and engage the key players to let them know what the library intends to do and possibly put up the framework for the implementation
5. Financial constraints were also identified as one of the challenges toward the implementation and use of m-tech based library services in the reviewed university libraries as part of this study. The management of these libraries were therefore urged to make a strong and convincing case for the adoption of the technology to the university management. Making a strong case to the university management and other stakeholders would help them to get the financial assistance they need. The libraries can also deploy strategies to generate funds internally. They can then use the internally generated funds in these libraries to support the running of the technology platform to ensure sustainability.

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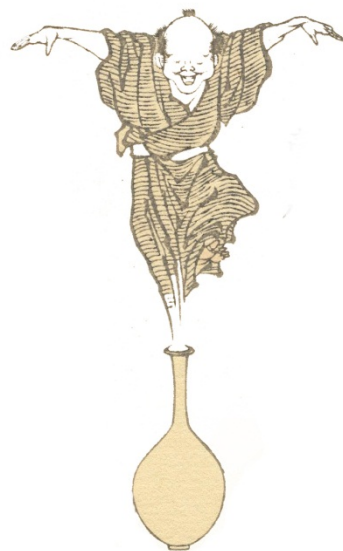
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Legally Bound: Advancing the Competencies of Academic Law Librarians in the Philippines

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Abstract

Law librarianship, in and of itself, is a particularly challenging field within the profession of librarianship. When law librarians must catch up on trends and developments necessary to perform well in the academic library setting, the challenges intensify. This research aims to develop the field of academic law librarianship in the Philippines by analyzing the competencies and training needs of these specialist librarians in the country. The results of this study indicate that academic law librarians are highly competent in performing tasks under *core competencies, library management, reference, research and client services, collection development, and cataloging*. But these same professionals are just competent in tasks related to *information technology*. The respondents perceive that *continuing professional development* and *benchmarking* are necessary to the furthering of their careers. Recommendations are made here to prioritize training programs on the following topics: (1) basic understanding of relevant legal systems and areas of law, (2) library instructional materials design, and (3) knowledge and navigation of legal information sources. It is these skills that are the most pressing competencies, for upskilling, identified by the librarians participating in this research. This study gathered data using a survey questionnaire, with the results analyzed using descriptive statistical tools, such as extracting means and percentages, and the use of Pearson's Correlation Coefficient.

Keywords: Academic law librarians, competencies, training needs analysis, library standards

Introduction

The emergence of the study of law simultaneously birthed the field of academic law librarianship, a sub-field in law librarianship that concentrates on supporting legal education. Academic law librarians (ALLs) “shepherd law students through their research and writing courses” (Stouffer, 2015, p. 11). The Faculty of Civil Law at the University of Santo Tomas was the first law school established in the Philippines on 2 September 1734 (“About the faculty”, 2018). Per the Legal Education Board (LEB)’s recent update, there were one hundred and fifteen (115) law schools operational in the country for the school year 2017-18 (LEB, 2019).

This number varies year by year, depending on the compliance of a law degree-granting institution to the accreditation standards set by the LEB. The library is crucial in this accreditation process. The LEB Memorandum Order No. 16 issued in 2018 (LEBMO No. 16-18) states that the provision of an academic law library, separate from the main and/or other unit libraries of a higher education institution, is a requirement to maintain the operational status of a law school. Apart from the library’s physical facilities, such as its seating capacity and the presence of a faculty reading room, there are provisions in the memorandum order regarding the print and digital collections, the classification system, the observance of the Intellectual Property Code, Internet access and, of course, the library personnel’s education requirements, training, and development needs.

The majority of ALLs in the Philippines have passed the librarian licensure examination given by the Philippine Regulatory Commission (PRC) and, thus, are licensed librarians. However, in cases when the main or chief librarian of an institution also stands as the law librarian, a library support staff member, who is not necessarily licensed, works full time at the law library (LEBMO No. 16-18). Obtaining a master’s degree prior to working at a law school library is not required in the Philippines, neither is a Juris Doctor (JD) degree for those planning to become a law librarian. In contrast, in the United States, the benchmark country of the Philippines when it comes to academic law librarianship because of its concrete philosophy and practice, the majority of law library directors of American Bar Association (ABA)-accredited law schools are, themselves, JD graduates because a library director also carries a faculty status, which, in turn, requires a law degree. Additionally, the majority of reference librarian positions in US law schools tend to require a JD because they teach legal research and writing through information literacy and library instruction programs (Butterfield, 2007). In the Philippines, legal research and writing are being taught by law professors, while information literacy and library instructions are being taught by academic law librarians, sometimes as regular library programs, but more often, as requested by law professors to enhance student skills in legal research and writing.

Information literacy is one of the fundamental competencies that public and private legal institutions are looking for in lawyers. In 1989, ABA established the Task Force on Law Schools, which conducted studies that were designed to help narrow the gap between the skills of law graduates and active legal practitioners (Hinderman, 2005). The task force came up with a final report, titled MacCrate Report’s Fundamental Lawyering Skills, which enumerated “ten fundamental skills and four values that every lawyer should acquire before tackling legal matters on behalf of clients” (p. 14). Some of these competencies are problem-solving, legal analysis and reasoning, legal research, factual investigation, and communication. All of which fall under the banner of Information Literacy and can be acquired through effective training and instruction by law librarians.

LEB also sees legal research as an important skill that Filipino law students must imbibe, making it part of their mission to “hone the research skills of legal scholars who will advance understanding in the science of jurisprudence” (LEB “Vision and Mission”, n.d.). Section 3(b) of the Philippine’s *Legal Education Reform Act* 1993 mandates the enhancement of “[the law students’] legal research abilities to enable them to analyze, articulate and apply the law effectively, as well as to allow them to have a holistic approach to legal problems and issues.”

The academic law library is an “integral and indispensable part of law schools” (LEBMO No. 16-18, Section 1. Policies, par. 1). In this age when information appears in volumes and in various formats, information-seekers may easily feel overwhelmed and overloaded. Tice (2011) identifies law librarians as mediators to resolve potential problems in information access between legal sources and end-users. In order to become effective information facilitators, academic law librarians must be fully equipped with the competencies and skill sets to perform their roles as “shepherds” of the nation’s future lawyers.

This study primarily aims to assess the competency levels and identify the training needs of academic law librarians in the Philippines. To achieve these objectives, four specific questions have been addressed: 1) What is the level of competencies of academic law librarians in terms of the skill sets corresponding to *core competencies, library management, reference, research and client services, information technology, collection development, and cataloging*; 2) What are the correlations between the academic law librarians’ perceived competencies to their length of service and their geographic location; 3) What are the training needs of these specialist librarians, and; 4) How can academic law librarians improve their current competency level?

It is a policy of legal education “to prepare law students for advocacy, counseling, problem-solving, and decision-making” (*Legal Education Reform Act* 1993). Because the academic law library is an integral part of this mission, it is a national duty to ensure that the skills and competencies of academic law librarians are adequate to support the students’ legal research needs and to develop information literate lawyers. It is thus necessary to understand how the competencies of academic law librarians fare with established standards and to find the gaps where the skills of these professionals need development.

LEBMO No. 16-18 Sec. 8 states that law librarians shall “**possess training in legal bibliography, legal research, and law library management** conducted by a professional association of law librarians” and that they shall “**keep abreast with the developments and trends in the management of law libraries** by maintaining membership in at least one professional association of law librarians, and regularly **attend relevant training**” [emphasis original]. The concerned training providers, such as librarians’ professional organizations, or library institutions, should ensure that these provisions are met through keen research and analysis of the needs of its current and prospective members, hence this paper. Figure 1 illustrates the authors’ conceptual framework upon which this study is based.

Figure 1: Analyzing ALLs' competencies to improve Philippine legal education



Methodology and Findings

This study has focused on the competencies of librarians in the Philippines who are working in law school libraries. It follows a quantitative research paradigm that uses a descriptive method in presenting its findings and analyzing its results. The researchers designed a survey instrument and employed purposive sampling to 72 selected respondents, which included all ALLs with valid email addresses, all over the country. The directory of participants in the past five conferences of the Philippine Group of Law Librarians (PGLL) served as the primary reference for these email addresses. The researchers also consulted the *Basic Law School Directory* of the LEB in validating the authenticity of the law school where the potential respondents worked as ALLs. In order to get the uniform situation of their competencies, the researchers limited the data gathering to just three months, that is, from June to August 2019. And to include all academic law librarians from the different provinces in the country, the researchers used the online technology in gathering data.

The survey instrument had three parts: 1) Demographics; 2) Competencies; and, 3) Training Needs. The part on Demographics was answerable by checking the items that best corresponded to each respondent's answers while the Competencies part used a Likert Scale, from 1–5, in determining the level of competence of each respondent. The questionnaire also included Not Applicable (NA) as one of the options, in case the respondent did not perform the competency referred to in a particular question. All NA responses are included in the analysis of findings. Questions featured in this part are based on the 2010 Competencies of Law Librarianship formulated by the American Association of Law Libraries (AALL). The last part of the questionnaire, which is based on the 2018 Body of Knowledge of AALL, is the identification of the training needs of the respondents.

The questionnaire was presented to a group of academic law librarians in Metropolitan Manila for validation. The reliability was measured using the Cronbach's Alpha test, a statistical tool used in measuring internal consistency. Deploying this test generated an Alpha equivalent to 0.896873 after testing the responses of 20 respondents. This means that the questions in the instrument can be considered highly consistent and reliable. The final instrument was distributed to respondents' email addresses, social media accounts, and through text messaging. Descriptive statistics tools, such as summation, weighted averages and percentages, as well as correlations, were used in analyzing the findings from the instrument.

The LEB listed a total of one hundred thirty-one (131) law schools in the Philippines in December 2018. Out of the 131 law schools, this study found only seventy-two (72) academic law libraries had law librarians with a web presence. Web presence, in this context, includes valid email addresses or social media accounts. Out of the 72 potential respondents, 45 academic law librarians (62.5%) responded to the questionnaire. The said questionnaire was sent together with a cover letter which asked for each respondent's cooperation to participate in the survey and their permission to include their answers in this research, with strict compliance to data privacy law.

Demographics

Of the 45 respondents, 40 were female and 5 were male. Academic law librarians under the age range of 41–50 cover the largest percentage of the whole population at 29%. Librarians under the age range of 31–40 are equivalent in number, to the librarians under the age range of 51–60, with each of these age groups comprising 24% of the whole population. Very young academic law librarians make up 18% of the population. Only around 5% of the respondents belong to librarians above 60 years old, which makes the whole population of academic law librarians relatively young in contrast to other types of law librarians. The presence of the younger population of academic law librarians may mean that a lot of them need starter training to ensure a successful career in law librarianship.

When responses were filtered according to the geographical location parameter, the results show that academic law librarians from the National Capital Region (NCR) posted the highest percentage of respondents, followed by the Luzon group, while respondents from Mindanao posted the lowest percentage of responses. This result may be influenced by the medium used by the researchers in gathering data. Online surveys need good internet infrastructure, thus, librarians from areas where internet access is poor may choose not to respond or be unable to respond easily. Added to that, respondents who are open in doing research are bound to cooperate in other's research activities. Lychagin and Pinkse (2010) said that there are more researchers in urban areas than in rural areas because communication with people with information and information resources is more easily achieved in metropolitan settings.

Despite their busy schedules, there are exceptional ALLs who have been able to take PhD units, and some have even completed a doctoral degree. A large percentage of the population falls under the group of ALLs who have undertaken master's units with many who have completed their master's degree. Both groups posted 33.33% per group, while the group of librarians whose highest educational attainment so far is the completed bachelor's degree posted 24.44% of the total respondents. Looking at the age groups of ALLs, those belonging to 41–50 had attained higher education than the rest of the group. This is followed by the 31–40 age group. This result presents a positive outlook as far as the attainment of higher education is concerned. More ALLs in the younger age groups are already earning units for master's and doctoral studies. Completing their degrees will, we believe, inspire other ALLs to continue their studies and achieve more. Table 1 presents summary demographic descriptions of respondents.

Table 1: Summary of demographic descriptions of respondents

Age	Gender		Geographic Location				Highest Education Attainment				
	F	M	NCR	Luz	Vis	Min	BS Degree	MS Units	MS Degree	PhD Units	PhD Degree
21-30	4	4	6	1	0	1	5	3	0	0	0
31-40	10	1	7	1	2	1	1	5	4	1	0
41-50	13		6	2	3	2	1	4	6	1	1
51-60	11		5	4	1	1	3	3	5	0	0
61 Above	2		2	0	0	0	1	0	1	0	0
Total	40	5	26	8	6	5	11	15	15	2	1

Competencies

As mentioned, this paper adopted AALL's 2010 *Competencies of Law Librarianship* in determining competencies of academic law librarians. Said publication identified a total of 45 different tasks, which the AALL strategically divided per domain of competencies: 16 tasks for the Core Competencies domain; 10 tasks for Library Management; 8 tasks for Reference, Research and Client Services domain; 5 tasks each for Collection Development and Cataloging domains; and, 9 tasks for Information Technology domain. The authors did not include the last competency listed on the publication, which is the Teaching competency, because, during the preliminary surveys conducted by the authors, majority of the academic law librarians do not perform the skills under said competency.

Thus, this paper measured the competencies of academic law librarians according to six different domains, namely: 1) *Core Competencies*; 2) *Library Management*, particularly the management of a law library; 3) *Reference, Research and Client Services*; 4) *Information Technology*; 5) *Collection Development*; and, 6) *Cataloging*.

Table 2: Summary of competency levels per area

Competencies	GWM	NA
Core	4.35	1
Library Management	4.20	17
Reference, Research and Client Services	4.09	2
Information Technology	3.89	20
Collection Development	4.19	11
Cataloging	4.32	14
General Weighted Mean Across Competencies	4.15	65

Results in this study show that academic law librarians perceive themselves to be most competent in possessing traits and skills under the domains of Core Competency (4.35) and Cataloging (4.32). This is not surprising, because law librarians are assumed to have already imbibed the foundations under these competencies in library schools. Honing their skills and perfecting the execution of the tasks under these domains is therefore, relatively, easy.

Academic law librarians rated themselves a little lower in competency level in Library Management (4.20) and Collection Development (4.19). These results are understandable because academic library structures differ from one another. While there are law libraries, like the UP College of Law Library, that operate independently, operations in the majority of academic law libraries in the Philippines are dependent from their main libraries (NALL, 2019). Library management and collection development may be handled primarily by the main librarian or the library director and not the academic law librarian.

What is surprising here, are the low results of their competency level on Reference, Research and Client Services, specifically, 1) monitoring trends in specific areas of the law; 2) aggregating content from a variety of sources and synthesizing information to create customized products for users; and, 3) monitoring and participating in trends in library resource sharing. All academic law librarians perform these tasks every day, thus, their skills under this area must have been honed every day. Apparently, because technology is injected in the tasks composing this domain, especially on the use and management of online legal databases, academic law librarians find themselves a little lacking in the knowledge and skills needed to operate to a high level of competence in this area in law libraries and beyond. It is important, therefore, to train them in using technologies in synthesizing information and in assisting clients during reference work to increase their level of competency under this area.

As expected, academic law librarians rated themselves the lowest under Information Technology, with a general weighted mean (GWM) of 3.89 in competency level. Most of the tasks involved in this domain are highly technical, which must be too much for one-man-librarians to tackle and focus on. Added to that, most law schools have their Information Technology department who are in-charge of technology-related issues in the academic law library (NALL, 2019). This results in IT competency for academic law librarians being lower than in other areas of competency.

The presence of NAs or *Not Applicable* responses per domain means the absence of specific tasks in an academic librarian's job description. As shown in Table 2, Information Technology competency presents the highest number of NAs, proving that tasks involved in IT competency are not commonly included in academic law librarian's duties and responsibilities. And as mentioned earlier, structures of academic libraries differ in each law school. The majority are parts of academic library systems where most decision-making and technical services activities are centralized, making some tasks in each area of competency absent in their duties and responsibilities. A group of academic law librarians, therefore, should attempt to formulate Academic Law Librarians' Competencies specific for the Philippine setting, to accommodate diversity in the different systems the academic law libraries are situated within.

As a cohort, academic law librarians graded themselves 4.15 in overall competency. Standard performance ratings of several universities classify this GWM as "exceeds expectations", which means that the overall competency level of academic law librarians is above average. Table 2 shows the general competencies of academic law librarians per domain in law librarianship.

Table 3: Tasks with the highest competency

Task	GWM	Competency
Assists users with legal research using information resources in a variety of formats best suited to the user's needs.	4.71	Reference, research, and client service
Demonstrate commitment to working with others to achieve common goals.	4.67	Core
Ensures the optimal use of library facilities to accommodate the evolving needs of users and staff.	4.58	Library Management
Actively pursue personal and professional growth through continuing education.	4.58	Core
Act within the organization to implement the principles of information management.	4.56	Core
Adhere to the Ethical Principles of the Philippine Librarians Association, Inc. (PLAI) and supports the shared values of librarianship.	4.56	Core
Share knowledge and expertise with users and colleagues.	4.51	Core
Recognize and address the diverse nature of the library's users and community.	4.51	Core
Demonstrate knowledge of library and information science theory and the creation, organization, and delivery of information within its technological context.	4.49	Core
Ensures the optimal arrangement of and access to the library's resources to meet the needs of users.	4.43	Cataloging

Moreover, academic law librarians stand out in many tasks that make them highly competent in most areas in law librarianship. Among the tasks that they are highly competent with involve assisting users in their legal research activities. This is understandable because user assistance is a typical job of librarians across types. It is also one of the activities they do every day, which hones them to become competent in the said task. On the other hand, among the top ten highest competency levels, academic law librarians exhibit more competencies on tasks under the core competency domain. This means that they understand the basic tasks expected from them, and they execute these tasks accordingly. Table 3 shows the ten tasks that posted the highest competency level for academic law librarians.

Table 4: Tasks with the lowest competency

Task	GWM	Competency
Diagnoses and resolves library hardware, software, local area network, website, and Internet connectivity problems.	3.37	IT
Determines the technology training needs of users through observation, discussion, and the use of needs assessment tools, and provides training to meet those needs.	3.6	IT
Evaluates, purchases, implements, and tests software and hardware necessary for accessing electronic information.	3.6	IT
Manages all financial resources, including planning and implementing budgets.	3.61	Library Management
Develops, creates, and maintains the library's online presence.	3.73	IT
Conducts long-range planning and policy formulation for technology services and training needs.	3.9	IT
Monitors trends in specific areas of the law.	3.91	Reference, Research and Client Services
Demonstrate knowledge of the legal system and the legal profession	3.93	Core
Understand the social, political, economic, and technological context in which the legal system exists.	3.93	Core
Aggregates content from a variety of sources and synthesizes information to create customized products for users.	3.95	Reference, Research and Client Services
Monitors and participates in trends in library resource sharing.	3.96	Reference, Research and Client Services
Selects, supervises, and evaluates library personnel, and provides for their training and development.	3.98	Library Management

Lastly, important points to ponder on the results are the tasks where respondents rate themselves lower. Most of these tasks are under the Information Technology domain. This is understandable since IT is not one of the core subjects in the library science course taken by around 60% of the respondents (respondents aging 40 and above) who took the bachelor's degree when IT was not yet incorporated in the Bachelor of Library Science curriculum. However, it is also noteworthy to mention that the academic law librarians scored themselves low on the items that focus on the knowledge of the legal system. This task should be the first objective for a law librarian to accomplish. Thus, if training needs for academic law librarians are to be enumerated, introduction to the legal system, specifically the Philippine legal system

should be first on the list, followed by an in-depth course on information technology. Table 4 presents the ten tasks where academic law librarians are relatively least competent.

Table 5: Relationship of length of service and competency domains

Relationship	Correlation Coefficient
Length of service - Core Competency	0.2986
Length of service-Library Management	0.4236
Length of service - Reference, Research, Client Services	0.4237
Length of service - Information Technology	1.0000
Length of service - Collection Development	0.1219
Length of service – Cataloging	0.2988

In providing training, it is necessary to determine the relationship between the length of service of academic law librarians and the level of competency to provide the right training needs to the right group of participants. Homogenous groupings during training facilitate better learning. Using Pearson's Correlation Coefficient, this study found out that the length of service of academic law librarians positively affects their competency level in all areas or domains. This means that those academic law librarians who are newer to the field need more training than those who are already seasoned. And because the degrees of correlations vary depending on the domain of competency, it is necessary to point out that length of service and competency on Information Technology presents a perfect linear correlation, which means the length of service is a very strong determinant of needs in IT training. Table 5 shows the set of correlation coefficients per area of competency.

Table 6: Relationship of location and competency domains

Relationship	Correlation Coefficient
Location - Core Competency	-0.014
Location - Library Management	0.298
Location - Reference, Research and Client Services	0.223
Location – IT	0.100
Location - Collection Development	0.081
Location – Cataloging	-0.046

Further, because of the archipelagic characteristic of the Philippine jurisdiction, this study welcomed the idea that academic law librarians from different geographic locations may have different training needs. Correlating geographic locations of academic law librarians and their competencies revealed that the geographic location of academic law librarians has weak correlations with all competencies for law librarians. This means that provision of training on all competencies should not be influenced by geographic location and should be given

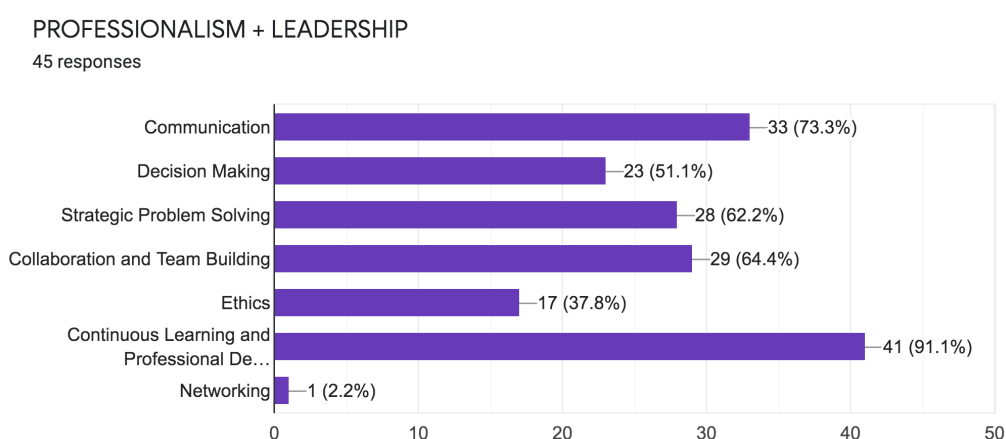
uniformly across all locations in the Philippines. Thus, consideration on the provision of training in upskilling academic law librarians lies only on the length of service, regardless of their geographic location. Table 6 presents the itemized correlation coefficients between academic law librarians' locations and the different areas of competencies.

Training Needs

Findings from the Training Needs survey revealed the competencies that ALLs deem important to upskill on so they can further their career (see figure 2). The five top-ranked training needs are (1) continuous learning and professional development (CPD; 91.1%); (2) basic understanding of relevant legal systems and areas of law (90.9%); (3) library instructional materials design" (85.7%); (4) knowledge and navigation of legal information sources (81.8%); and, (5) benchmarking (81.8%).

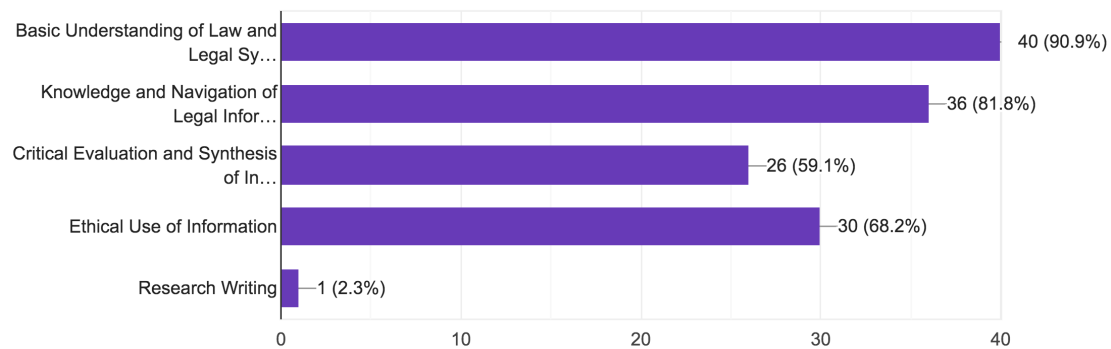
It is surprising to note that two of these competencies (i.e. understanding legal systems and knowledge of legal information sources) fall under just one domain, which is the Research and Analysis category. This is a telling criticism of the academic law librarianship as a profession because what should set it apart as a specialized subfield is the knowledge of its librarians in legal systems and legal resources, even basic and foundational. Understanding legal systems and knowledge of legal information sources are two subjects to be taken to complete a Certificate in Law Librarianship program in the University of the Philippines School of Library and Information Studies. The fact that these subjects are being taught specifically for law librarians makes them unique and important skills for law librarians. These skills are critical when assisting clients in their legal research endeavors. It is thus necessary for training providers, such as professional organizations and library schools, to address these gaps by designing CPD programs that will develop the above-mentioned competencies. Law school deans and library directors may likewise encourage their law librarians to (1) take up units in law, particularly on legal research and legal bibliography, or (2) to complete a paralegal training program that will provide the foundational knowledge on Philippine legal systems. These are some of the alternative ways to upskill law librarians on legal research and legal bibliography if taking up a JD degree is too great a commitment, or expense, for a law librarian. In any case, Section 8 of LEBMO No. 16-18 stipulates that the law librarian, unless he/she possesses a law degree, must be "[trained] in legal bibliography, legal research, and law library management".

Figure 2: Academic law librarians' identified training needs and percentages



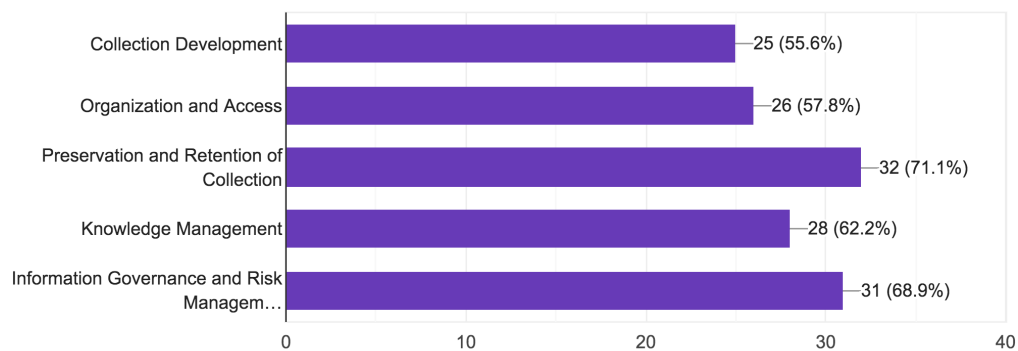
RESEARCH + ANALYSIS

44 responses



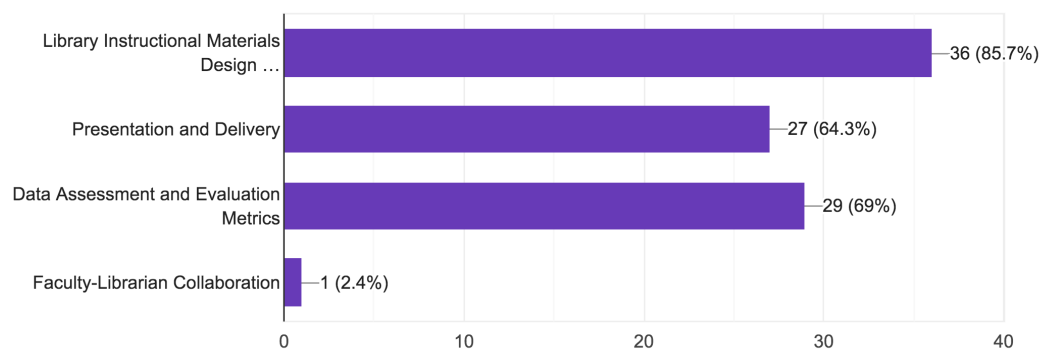
INFORMATION MANAGEMENT

45 responses



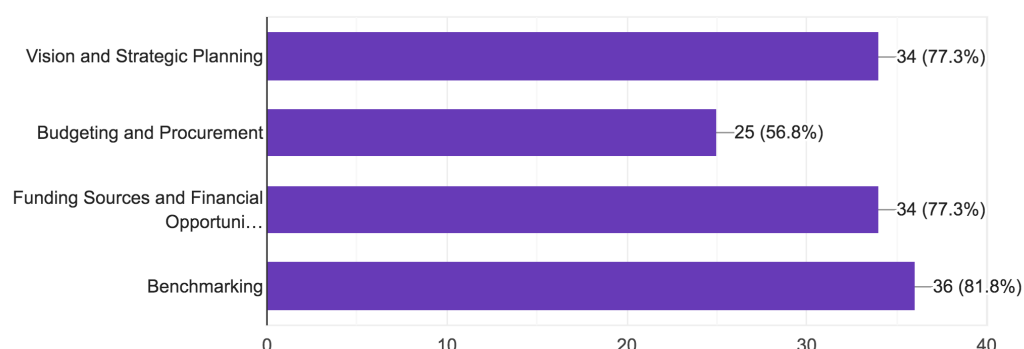
TEACHING + TRAINING

42 responses

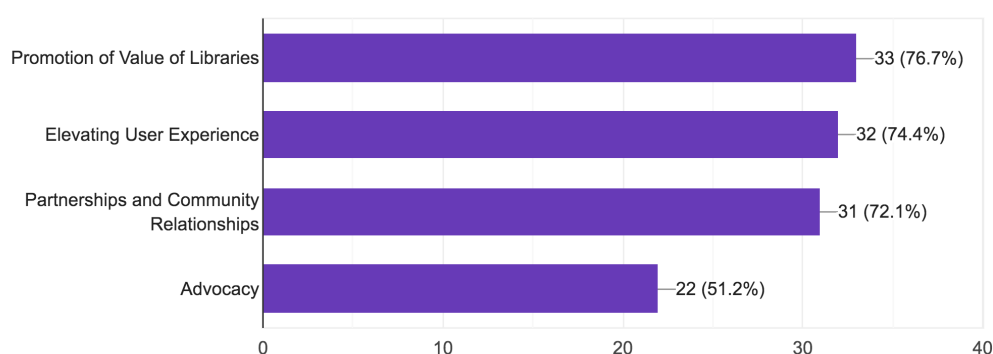


MANAGEMENT + BUSINESS ACUMEN

44 responses

**MARKETING + OUTREACH**

43 responses



On the other hand, only 37.8% of the respondents found the topic on Ethics as a law librarianship training need, which is not surprising at all because the majority of respondents assessed their competency to “*adhere to the ethical principles of the Philippine Librarians Association, Inc. (PLAI) and supports the shared values of librarianship*” as high. Many professional organizations and even book fair runners have provided seminars on this topic, such as PLA’s lecture-forum entitled “Ethical Considerations in Library Collection Development and Management” or the Academic Booksellers Association of the Philippines (ABAP) free seminar on “Ethics of Librarians” delivered by Ms. Elizabeth Peralejo during their 2018 event. Although academic law librarians still need to be up-to-date on issues and challenges regarding ethics and its effects in the profession, conducting training on this topic is not highly recommended.

Conclusion and Recommendations

Measuring the competency levels of academic law librarians in the Philippines is the first step towards improving their status in the area of law librarianship. It is also the library’s contribution to improving the legal education system in the country, especially if these law librarians are highly competent in performing their jobs.

This study found out that ALLs in the country possess a high level of competency in all areas, except in IT, where they rated themselves fairly competent. They are most competent in areas that require core skills as law librarians, especially on matters pertaining to career growth and

user services. However, they need improvement in most aspects of information technology, including the application of IT in reference, research and client services. The level of competencies of academic law librarians is positively affected by the number of years of working as ALLs. The longer they work as academic law librarians, the more competent they become. Geographic location, however, fails to provide a conclusive relationship with the different competencies in the profession.

The findings of this study call for the following training programs for academic law librarians:

1. Foundations of law librarianship, targeting especially the younger ALLs;
2. Basic legal systems and legal information resources, especially for the Philippine setting;
3. Navigating through online legal databases, technological tools such as online citators and productivity suites, and educational technology aids for a more efficient library instruction program; and
4. Basic troubleshooting and maintenance of the library's workstations and IT infrastructure.

This study recommends that further research be undertaken where law school stakeholders are involved to identify their perception towards the competencies of their librarians. This minimizes the bias by taking the perspectives of the students and faculty members and not just the self-perception of the librarians. It would also be beneficial not just to the librarianship profession but also to all the key players in the legal education system if law librarians and/or professional library organizations were to conduct outcomes-based research studies that aim to analyze the worth of academic law libraries and the value the library services bring to achieve the goals of the institution.

Although statistically acceptable, this study yielded a small response sample. The researchers therefore recommend a follow-up study with a larger sample size to validate results and to strengthen the claims of the authors. Lastly, formulating a new set of competencies befit to academic law librarians in the Philippine setting would, this study suggests, be of great long-term value.

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**Centre That Holds: An Inquiry into the Model of Peace and Protection
in T.S. Eliot's Selected *Ariel Poems***

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Abstract

As a poet, philosopher and social commentator of the 20th century, T.S. Eliot (1888-1965) was interested in organising a social structure based on traditional values. Eliot's intellectual quest through Indic and Western philosophies more or less ended in 1927, as he openly embraced Anglican Catholicism. From then on, he advocated the Anglican centralities involving tradition, scriptural hermeneutics and reason as the vital ways to synthesize a definite order. Thus, Eliot's Anglicanism is a distinct manifestation of his Conservative politics. Also, Eliot's allegiance to the ecclesiastical centres as a means to consolidate the European society is akin to Thomas Hobbes's (1588-1679) social contract theory of society and state formation. Hobbes's theory elucidates the role of an absolute Sovereign who commands and controls people's unruly passion through consent and wilful submission. Hobbes saw the state of nature or pre-governmental stage of mankind as "solitary, poore, nasty, brutish, and short" (Hobbes, 1901, p. 97). Hobbes was determined to prevent anarchy, war and statelessness. Whereas, Eliot focussed on constituting a peaceful and protected federal society by relying upon the authority of Anglo-Catholic tradition. Eliot wrote the *Ariel Poems* after his conversion to Anglican Catholicism. The paper explores Eliot's theological persuasions concerning social integration by delineating his selected *Ariel Poems*. It includes a detailed examination of Eliot's arrival at the Hobbesian contractarian centres through Anglican politics. This article analyses whether centrality is an indispensable principle for peace, order and protection.

Keywords: Anglican-Catholic, social contract, reason, authority

Introduction

“The heavy burden of the growing soul
Perplexes and offends more, day by day
Week by week, offends and perplexes more
With the imperatives of ‘is and seems’
And may and may not, desire and control.”
 (“Animula”, 1929, Lines 16-20)

T.S. Eliot’s poetry is fairly concerned with exploring and transcending the contradictory realities of life. Eliot hailed from an elite, conservative St. Louis family of the late 19th century US, who believed in order and good causes¹. Despite coming from a religious family, Eliot was agnostic in his young days. In the course of his epochal poetic career, Eliot consistently navigated through the conflicting dualities such as soul vs. body, appearance vs. reality, part vs. whole, atomism vs. organicity and temporal vs. eternal. F. H. Bradley’s philosophy of Hegelian idealism had a great impact on Eliot’s philosophy of poetry and politics. Via this influence, Eliot contends that an individual’s mental life is a “changing series of finite centres” (Moody, 2005, p. 35)² which are in constant disharmony with each other. The finite centres of mind are the manifestations of subjective human experience. Eliot feels the dire need to connect the conflicting experiential world of every individual. Eliot aims to achieve the higher truth by “including and transmuting the discordant viewpoints” (Moody, 2005, p. 35).

The process, according to him, leads to the transcendence of personal truth and an acknowledgement of the objective truth. However, Eliot makes it clear that the much desired objective and the impersonal truth is metaphysical and not the objective truth of science (Moody, 2005, p. 132). Explaining the process, Eliot says: “It involves an interpretation, transmigration from one world to another, and such a pilgrimage involves an act of faith”³. Faith is defined as a strong belief, which is often a-priori. For Eliot, faith means a process of revitalizing the Christian tradition and its acceptance as a supreme guide to human reason. The process, in his imagination, yields to unite the finite worlds of every individual towards a cohesive world view. Eliot advocated faith before moving to the religious order and grounded himself in it firmly after his conversion.

Eliot’s model of social consolidation on the basis of the Anglican Christian faith is founded on an impersonal, absolute truth of the Divine which stands above the ideas of individual self. With the statutory thrusts of Holiness and Papal authority, the Anglo-Catholicism commands an irrefutable obligation towards the central authority; the authority which reconciles contrasting elements. According to the Christian beliefs, “Holy” refers to the quality of sacredness associated with the God and with anything which resembles God’s perfection and purity⁴. The Holiness is believed to come through the rituals of sacramental confession and

¹ See Donald H’s “The politics of T.S. Eliot”, Introduction paragraph. Tracing Eliot’s family lineage, Donald wrote “the Eliots of St. Louis were Republican reformers, active in good causes, pillars of order” (<https://www.heritage.org/political-process/report/the-politics-ts-eliot>).

² See the last paragraph of section II, Richard Shusterman’s essay “Eliot as philosopher”, in digital print version of *The Cambridge Companion to T.S. Eliot*, edited by David A. Moody.

³ In the 10th essay titled “*Ash-Wednesday*: a poetry of verification” from *The Cambridge Companion to T.S. Eliot*, author John Kwan Terry briefed about Eliot’s speculations on a comprehensive view of the world through uniting individual experiences. He reflected on Eliot’s espousal of faith above all.

⁴ Refer to the article “What is Holiness? How can we Holy?” in <https://www.christianity.com/wiki/christian-terms/what-is-holiness-what-can-be-holy.html>

ablutions under the authorial command of priests or bishops. Thomas Hobbes's political philosophy explained in his text *Leviathan* (1651) is in deep alignment with the fundamental ideas of Christianity.

Thomas Hobbes, the social contractarian theorist of the 17th century England, was aware of the potential threats to the central power and the dangers of unlimited human freedom. He had seen the violence and breakdown caused by the English civil war (1642-1646). For both Anglo-Catholics and the Hobbesians, the human reason is a reflection of endless desire for power and possessions. That is why, according to them, reason needs control and guidance to ensure morality and universal preservation. The Anglo-Catholics rely on a dictum of faith to guide the individual reason, while, for the same, Hobbes depends on the laws of nature and their practical enforcement by the sovereign state. The former is an ecclesiastical premise, while the latter is a non-theological model, though one that is heavily dependent on the Biblical tradition. Both models echo and amplify each other's political aspirations by taking resort to particular centrality principles, which are considered absolute and invincible.

This article explores Eliot's reflection of the Hobbesian contract designs through his Anglo-Catholic faith. It probes their respective methods of obligation towards the authoritative centres in a social context of aggression, war and scientific materialism. The first section investigates into the Anglo-Catholic faith and the Hobbesian social contract theory and identifies their crucial central ideas concerning power and control. The second section utilises this investigation to analyse Eliot's selected *Ariel Poems*. The poems taken are "Journey of the Magi" (1927), "Animula" (1929) and "Marina" (1930). These poems depict the human transitions from self to something higher than selfhood. The second section is a detailed interpretation of Eliot's Anglican model of peace and protection.

In my view, peace is a product of committed, conditional acts. It exists in a state of becoming (Matyok, et al., 2011, xxvi). It depends on a universal consensus over the terms of adjustment and fair bargain. Such a universalism is also popular among Conservative thinkers such as Eliot. Peace does not denote a one sided accountability. Peace depends on certain conditions, negotiations and circumstances. Conservatism is a political morality which aims to conserve the political arrangements that have proved conducive to good lives (Kekes, 1997, p. 351). Unconditionality is not favoured by the Conservatives. As an approach, unconditionality fails to yield peace, because it cannot stand against the dangers towards lives and possessions. Peace via unconditionality does covert harm to one or towards others and defiles the primary objective of peace. That is why, protection stands as an interdependent element along with peace. There can be no peace without a secured habitat to sustain and nurture life. Peace and protection are integral to each other. Peace comprises of many constituents, of which a protected life counts as the foremost.

Faith and civil Conscience: Necessary and Absolute Centralities of the Anglican Catholicism and Hobbes's Social Contract Theory

Anglican Catholicism and its Centralities

The origins of Anglicanism date back to the 16th century Reformation. It was created by the English monarchy who broke away from the Roman Catholic Church and also avoided the disunity pervaded through the Continental Reformation (Kaye, 2008, pp. 14–15). The Post Reformation Anglicanism stood out as way of avoiding too much of both Catholicism and Protestantism (Chapman, 2006, p. 10). However, Anglicanism retained its identity as Catholic and universal. Anglicanism expresses its doctrines in terms of three creeds: The Nicene,

Apostles and Athanasius which signify that it considers itself as part of the one Catholic (Universal) and Apostolic Church (Chapman, 2010, p. 109). The title page of the Book of Common Prayer reiterates the sense of Catholicity by declaring “of the Church according to the use of Church of England” (Chapman, 2010, p. 109). There exist schematic versions of Catholicity in many denominations of the Anglican churches. However, Anglicanism is consistent in identifying itself as a national church acting independently of others (Chapman, 2006, p. 5).

Anglicanism that historically has been part of the England’s established Church believes in equal appropriation of Tradition, Scripture and Reason (Sachs, 1993, p. 4). The Anglicans identify their affiliation with the tradition of mainstream orthodox Christianity which goes back to the Apostles, Jesus and to the present believers of Christ (Kaye, 2008, p. 68). The tradition consists in maintaining, preserving and executing God’s words as set forth in the scripture. It also includes some of the finest architectures of Christendom, sacred music, liturgies and splendid hymns. The 19th century Anglican Catholicism draws its inspiration from the Oxford movement of 1830 which was a reaction against the pervasive liberalism⁵. It vividly reflected two crises of Anglicanism: First, the crisis of authority which escalated after the disruption of the Divine rights of Kings in the 18th Century and second, the onus of maintaining unity amidst the conflicting denominations of Anglicans. The loosening hold of the English Sovereign over the Church of England after 18th century created an authorial vacuum (Chapman, 2006, p. 3). At the same time, the Roman Catholics and the Anglican churches had starkly contrasting views in understanding and adopting a fixed method of tradition. It exacerbated the rift between the two. The Oxford movement pioneer Cardinal Newman blatantly criticised the corruption of the Roman Catholic Church which championed the past Christian glory through its authoritative principles, but as a political power, exalted “the will and pleasure of existing church above all authority, whether of Scripture or Antiquity...” (Chapman, 2010, p. 115). The Church of England opposed the Roman Catholic Church’s glorification of present at the expense of the scriptural revelations. For the Church of England, the unadulterated scriptural norms served as the sole doctrine. Though there were two main trajectories of Anglo-Catholicism in the 20th century, the form which was recognised as “English Catholicism” established itself in Anglican mainstream (Chapman, 2006, p. 88). The Roman Catholics and the Anglican churches still harbour strong differences regarding the brand of Catholicity, tradition and theological doctrines.

The Anglo-Catholics are also called the High Churchmen⁶ and they are sincerely committed to the Catholic heritage of Christianity. They give a high place to the Episcopal form of the church government, the sacraments and liturgical worship. They owe their allegiance to the Papal authority and the Church of England. They adhere to the idea of Original sin. The Original sin⁷ is the Christian precept of considering the innate nature of human as sinful and disobedient to God’s will. It originates from Adam and Eve’s story of transgression to the God’s command. Adam and Eve disobeyed God by eating the forbidden apple. This wilful and reasoned human disobedience is considered ancestral and applies to all human alike. For the

⁵ See chapter 5 titled “Anglo-Catholicism”, in Mark Chapman’s *Anglicanism: A Very Short Introduction* (Chapman, 2006, p. 75). Chapman wrote: ‘Anglo-Catholicism’, which developed out of the Oxford Movement of the 1830s and which defined itself over and against the groups of the wider church, sometimes ‘evangelicals’, sometimes ‘liberals’ (in their view the real menace)”. The Chapter elaborated on the contemporary problems of the Anglican Catholicism and its differences with the Roman Catholic Church.

⁶ <https://www.britannica.com/event/AngloCatholicism#ref209210>

⁷ <https://www.christianity.com/wiki/sin/what-is-original-sin-meaning-and-consequences.html>

traditional Christian practitioners, reason identifies itself with the Lutheran testimony of human reason as “Devil’s bride or that pretty whore that comes in between and thinks she is wise” (Chapman, 2010, p. 47). Because of the sin’s primordial influence on every human, the Anglo-Catholics conceptualise independent reason as a reflection of evil desire. They accept reason, when it comes in conjunction with faith on God and action in God’s plans. Reason, as an independent principle was also not very convincing for Eliot. His restraint from upholding free reason as a way towards human emancipation was evident through his anti-humanist stance in his critical essays.

Along with the tradition and the scripture, reason based on the theology of sin and English national identity form the central nodes of Anglican Catholicism. These centralities command people’s voluntary submission. All of them are interdependent and they appeal to form a vibrant Christian society on the basis of Biblical philosophy. The human society cannot function without a set of civil laws. The private and the civil laws are often enjoined with each other. The Liberals and the Conservatives are at loggerheads in conceptualising about the influence of scriptural values in framing civil laws. Eliot and Hobbes, the Conservative duo, looked upto Biblical laws to articulate their political frameworks. Both had experienced the ravages of war and aggression. For them, the Christian faith and the God played an important role in conceptualising about a moral society. That is why; Thomas Hobbes’s social contract theory and its aspects are taken into account while writing this article. Throughout his life, Hobbes was preoccupied with the thought of preserving a stable state by neutralising people’s desires, while, at the same time accommodating and fulfilling them. He feared insecurity and anarchy, which are the outcomes of powerlessness, however he didn’t consider oppression as an evil which arises due to power excess (Bobbio, 1993, p. 29)⁸. His theory for a just, moral society comes via Covenant of man with man, known as the social contract. It is the starting point of Hobbes’s political philosophy.

Hobbesian Political Philosophy: The Social Contract and its Centralities

In similar tune with the Anglo-Catholic notion of Original sin, the Hobbesian philosophy identifies the desire for power as the primary evil which leads to “The war of all against all”. In *Leviathan*, Hobbes acknowledges power to be the chief political problem and writes: “I put for a general inclination of all mankind, a perpetual and restless desire for power after power that ceaseth only in death” (Bobbio, 1993, p. 40). The “Sin” acknowledged by the Anglicans perpetuates itself as “natural passion” in the Hobbesian framework. The Anglican reason is guided by the scriptural tenets and Christian parables with the aim of forming a greater community. These tenets resonate through good acts approved by God as mentioned in the Bible. Hobbes’s principle of ideal human reason is based on getting rid of the destructive desires for power. This ideal is not governed by faith, as with the Anglicans. On the contrary, it is a promise of compliance and obligation to certain laws of prudence or hypothetical norms to form a civil society. These norms constitute the ordeal of reason and also the first centrality of Hobbes’s contract theory. Hobbes calls them the “Natural Laws” or the nineteen laws of nature.

According to Hobbes, life in the pre-governmental state is always “solitary, poor, nasty, brutish and short” and calls it the “Natural condition of mankind” or the “state of nature” (Hobbes, 1901, p. 94). It is characterized with scarcity, desire for power, unlimited freedom and death.

⁸ In the 2nd chapter titled “Hobbes’s Political Theory”, from *Thomas Hobbes and the Natural Law Tradition*, Norberto Bobbio, in segment 2. *The Leading Idea* (Bobbio, 1993, p. 29), explained Hobbes’s fear about dissolution of authority and fear of anarchy. He wrote “The evil which Hobbes most fears is not oppression, which derives from the excess of power, but insecurity, which derives, on the contrary, from the lack of power.”

There is no morality in the state of nature, where individuals claim each other's resources, body and wage war⁹. The state of nature forms a human habitation of innumerable power centers with equal claim for power, freedom, authority and the right to war. It gives rise to a situation of absolute lawlessness and anarchy. The laws of nature call for sacrificing a certain degree of desire by everyone so that war and aggression can be averted. These laws do not ensure individual liberty, instead they protect the individuals from misuse of liberty which leads to ruin. These laws are not a pact of altruism. They are also not an act of union. These laws are fundamental to the Hobbesian ideas of peace, defense and self-preservation. The social contract comes into effect via unconditional compliance to these laws of nature. These laws are not sanctioned by the scripture, although they reiterate the Golden rules of the Bible (Springborg, 2007, p. 132). They reflect both *in foro interno*, that is, in conscience and *in foro externo*, that is, in outward behaviour (Bobbio, 1993, pp. 45–46).

Hobbes considers the excess of freedom as a greater evil compared to the excess of law or authority. Hobbes establishes the necessity to lay forth a strong central power which annihilates the unabiding, small powers. The small powers can never equate the one, supreme power (Bobbio, 1993, p. 68). The idea of the supreme, central power materializes through the establishment of sovereign state or Commonwealth (*Civitas* in Latin), which he calls the Leviathan. The Leviathan forms the second yet most important central idea of the Hobbesian contractarian philosophy. The Leviathan is the strong central power which is expected to destroy the unruly small powers. It comes into effect through a third party or institution which consists of person or group of persons, who are entrusted to execute the social contract and govern the civil society. The Leviathan is an old mythical beast, and also is “a man, a machine, a god, the state as a whole, and the sovereign, that part of the state wielding absolute power” (Springborg, 2007, p. 62). By calling Leviathan as a state in its entirety, Hobbes refers to its characteristics as “an artificial man, though of greater stature and strength than natural, for whose protection and defense it was intended” (Springborg, p. 61). The Leviathan includes a territory, its politically obligated civilians and the authorized sovereign Monarch. Hobbes was a materialist who denied the immortality of the soul. But he affirmed the existence of the Christian God. In the introduction to *Leviathan* he writes: “God hath made and governs the world” (Springborg, 2007, p. 381)¹⁰.

According to him, the power to give orders and issue the laws is the task of the civil authority, not Jesus. Hobbes argues that God has withdrawn from the world (Springborg, 2007, p. 295). That is why; human beings must understand the Divine will and restore peace on earth by resorting to the laws of nature. Natural laws after execution come to be called as the civil laws. Hobbes confers the power of administering the civil laws to the Sovereign Monarch of the state, simultaneously retaining the Sovereign's subjection to the Christ.

The Sovereign head is no part of the contract. The Sovereign is not bound by any political obligation. She is subject to the civil laws and can also violate them¹¹. The Sovereign is both

⁹ See p. 2, section “The law of nature”, “The Social Contract-Hobbes (1651)”, <https://rintintin.colorado.edu/~vancecd/phil215/contract.pdf>

¹⁰ For extensive detail, refer to A.P. Martinich's essay “The Bible and Protestantism in *Leviathan*”, 16th essay, 2nd section, “Theology” in *The Cambridge Companion to Hobbes's Leviathan* (Springborg, 2007, p. 381).

¹¹ In the 2nd chapter titled “Hobbes's Political Theory”, segment 10. *Sovereignty is Absolute*, Bobbio quoted Hobbes from his seminal political work *De Cive* and *Leviathan* informing readers about Hobbes's ideas on absolute power of sovereign and civil laws. Author wrote: “For having the power to make, and repeal laws, he may when he pleaseth, free himself from that subjection” (*De Cive*, VI, 14, p. 83; *Leviathan* XXVI, p. 173).”

“inside and outside” (Springborg, 2007, p. 73) the state. This view of the Sovereign’s position echoes the Christian faith of the heavenly God of whose image, all men are made. The God controls the human and the earth. But the creator and the created cannot be equal, neither the sum of all men be ever equivalent to the God. Hobbes (1651) writes in the *Leviathan*: “This is the generation of that great *Leviathan*, or rather, to speak more reverently, of that *mortal god*, to whom we owe under *immortal God*, our peace and defence” (Bobbio, 1993, p. 49). The state is both the commander of the people as well as they themselves. The state machinery acts like “*Mortal God*” where the state shares some of the “God’s omnipotence” (Springborg, 2007, p. 63). The theistic God and regulation of religious matters is important for the sovereign state.

Hobbes and Anglicanism are in agreement with the method of uniform worship (Springborg, 2007, p. 388) within the state. Hobbes in *Leviathan* claims that the supreme power of governance rests only with the King and the other sovereign bodies who are accountable to God alone. He denies the administrative power of the Episcopal or clerical order, who believe themselves to be the bearer of certain power and duties derived from the God (Springborg, 2007, p. 368)¹². The Hobbesian centralities of the laws of nature and the sovereign state are meant to prevent human from going back to the state of nature. The individual conscience wants to lean on the civil conscience. The sovereign body is the maker, interpreter and justice provider for the civil conscience. It does not declare what is right or wrong. It declares what is just by eliminating any thought which disrupts peace and harmony. The Sovereign is the non-theological version of the Christian God. For the Anglo-Catholics, faith upon God and for the Hobbesians, submission before *Leviathan* or the Sovereign state is the crucial method in arousing a responsible civil conscience. These methods aim to retain the traditional authority of a benevolent protector; the protector who saves the people from disintegration.

Eliot’s *Ariel* poems explain the transitions of life and a peaceful reconciliation with pain and conflicts. The omnipotence of God is always at the back. The five poems included in the *Ariel* series talk about the recognition of human soul with the Incarnated Logos. The redemption of soul comes through faith and piety. Along with the spiritual aspirations, these poems also mirror multiple socio-political ambitions. The following section presents an examination of these poems and explains the gradual transition of individual’s lives towards peace via obligatory centers of scriptural faith, authority and laws of prudence.

Eliot’s *Ariel Poems* and their Manifestations of Indispensable Centralities: Aspiration for a Stable Socio-Political Identity in “Journey of the Magi”

The poem “Journey of the Magi” depicts the spiritual journey of a pagan community, which was in search of an imperishable self-identity and a commanding leader. The first five lines of the poem: “A cold coming we had of it, / Just the worst time of the year/ For a journey, and such a long journey: /The ways deep and the weather sharp/... winter” are quoted from the Nativity sermon by Lancelot Andrews, Bishop of Winchester¹³.

The three Magi undertake a journey to Bethlehem to witness the birth of Jesus. On their way, they experience the extravaganza of richness and sexual promiscuity in the palaces. Lines 9 and 10 show us: “The summer palaces on slopes, the terraces, /And the silken girls bringing

¹² In the 15th essay “*Leviathan* and its Anglican Context” from Springborg’s edited volume, author Johann Sommerville explained in detail about Hobbes’s alignment and non-alignment with Anglicanism.

¹³ Refer to the summary and analysis of “The Journey of Magi”, section “Analysis”, 1st paragraph, <https://www.gradesaver.com/journey-of-the-magi/study-guide/summary-journey-of-the-magi>

sherbet". The magi also experience want, greed and human aggression in the desert. Both instances indicate power abuse for self-gratification. The Magi observe: "Then the camel men cursing and grumbling/ And running away, and wanting their liquor and women, /And night-fires going out, and the lack of shelters, /And cities hostile and the towns unfriendly/And the villages dirty and charging high prices: / A hard time we had of it" (lines 11-16). The imagery of the aggressive and the lusty camel men, the lack of fire and the shelter, the hostile and dirty localities exploiting the travellers are suggestive of a brutal, greedy and an unorganised society immersed in scarcity and violence. The individual reason serves to fulfil the desire for power and possession. The Anglican sin dominating over human reason finds a vivid expression through these lines which show human as transgressors and immoral. The warlike attitude reveals a social condition of the Hobbesian state of nature; that is, the pre-governmental condition of lawlessness and death. The Magi faced many difficulties in the course of their journey. A long journey at the "dead of winter" (lines 4-5) amidst "deep ways" (line 4) over "sore-footed camels" (line 6) is a tough endeavour. The Magi along with the other travellers sleep in snatches to avoid the hostility of the climate and other dangers. They constantly hear their individual conscience speaking to themselves: "With the voices singing in our ears, saying/That this was all folly" (lines 19-20). The journey turns out to be savage and fatal without proper direction and governance. Through these severities, Eliot implicitly hints towards the absence of an organisational structure and the authority within them. With the continuous threats towards life and without a controlling voice, the pagan sojourners are neither a community nor a society; but only scattered individuals competing for survival. Their individual conscience questioning about the future consequences of the journey is an instinctual reflection of their desire to life. However, in the absence of any adequate response, which can only come through the trusted authorial conscience, they get engulfed in their self-created anxiety.

The second stanza is replete with Biblical allusions. This stanza briefs about the birth of Jesus through the image of a smelling temperate valley. "Temperate" denotes mildness and restraint; a set of contrasting human traits with regard to the previous stanza. "Running stream" of line 23 is an echo from John 4:10-14, where Jesus affirms to possess the "Living water" to provide for the others¹⁴. In the same line, the water-mill beating the darkness alludes to Jesus's claim in John 8:12 to be the light of the world¹⁵.

"The three trees on the low sky" (line 24) may either indicate Jesus's crucifixion or the Holy Trinity. The old white horse of line 25 is the apocalyptic horse found in Revelation 6, 19:11-16, which foreshadows the coming of Jesus¹⁶. The phrase "vine-leaves over the lintel" (line 26) is an implicit reference to the story of Passover from Exodus or to Jesus¹⁷, who occurs as the

¹⁴ Reference drawn from the segment "Analysis", 5th paragraph, <https://www.gradesaver.com/journey-of-the-magi/study-guide/summary-journey-of-the-mag>. Cross checked with John 4:10-14: <https://www.biblegateway.com/passage/?search=John+4%3A10-14&version=NIV>

¹⁵ Reference drawn from the segment "Analysis", 5th paragraph, <https://www.gradesaver.com/journey-of-the-magi/study-guide/summary-journey-of-the-mag..> Cross checked with John 8:12: <https://www.biblegateway.com/passage/?search=John+8%3A12&version=NIV>

¹⁶ Qtd. from the segment "Analysis: The Symbolic life of Christ", line no. 25, <https://www.shmoop.com/study-guides/poetry/journey-of-the-magi/analysis>. Cross checked with: <https://www.biblegateway.com/passage/?search=Revelation+6&version=NIV>. For Revelation 19:16 see: <https://www.biblegateway.com/passage/?search=Revelation+19%3A11-16&version=NIV>

¹⁷ See: <https://www.gradesaver.com/journey-of-the-magi/study-guide/summary-journey-of-the-magi>. Cross checked with Exodus 12: <https://www.biblegateway.com/passage/?search=Exodus+12&version=NIV>. John 15:1, 5: <https://www.biblegateway.com/passage/?search=John+15%3A1-5&version=NIV>

“True Vine” in John 15:1, 5. The vine leaves decorated the tavern where the Magi set foot on. Line 27: “Six hands at an open door dicing for pieces of silver,” relates to two specific allusions. First, the treacherous betrayal of Christ by Judas¹⁸ and second, the Roman soldiers bartering for the deceased Jesus’s clothes¹⁹. Line 28: “And feet kicking the empty wine-skins alludes to the Jesus’s parable of the wineskins which appears in Matthew 9:17.

Here Jesus advises John’s disciples not to put new wine on an old wineskin, as it would only destroy the new wine. Through the parable, Jesus meant that faith and divine wisdom should be imparted only to an organized society bound by law and order. Social reconstruction is a futile effort amidst moral flaws and systemic corruption.

Jesus, the traitor Judas and the apocalyptic white horse respectively represent the absolute ruler, the betrayer as well the order of justice. Jesus is also the symbol of hope, virtue and joy. On the contrary, Judas represents breach of trust. By invoking Jesus and all other scriptural allusions, Eliot adheres to the Anglican centralities of tradition and scripture. Through describing the social lawlessness in the previous stanzas, Eliot builds the most needed pathway towards the Hobbesian authority of the supreme leader, who can enforce moral order and security.

The third stanza is deeply spiritual and it reflects the inner transformational plight of the three Magi. The Magi represent a polytheistic society standing at the threshold of decadence. They claim to witness the “Birth”. The “Birth” suggests towards the birth of Jesus as a founding figure of Christianity. It also indicates to the birth of the Christian faith as a political principle for organizing the society and the state. The Magi have suffered the evil of human aggression during their journey and also perhaps after their return, in the company of their people. The Birth, which they witnessed, could not let them reconcile with their pagan society. Their society; consisting of multiple power centers, “clutching their gods” stands without a sovereign master; the master who can manifest as the supreme conscience to command the individual conscience.

The Magi long to embrace Christianity as a principle to form the civil society. The Magi seek a strong identity for their society and a consolidated structure under the benevolent Head. They seek a covenant of men with men, directed and governed by the Sovereign master at the center, who assures them an enduring identity and protection, by destroying other power mongering smaller centers. With this desire, they proclaim “I should be glad of another death” (line 43). “Another death” connotes the death of the anarchic, lawless centers. Whereas, the first death is physical. Cumulatively, the pagan society reflects its political aspiration to form the Leviathan or the sovereign state which endows them protection and a secured socio-political identity.

Scriptural Ways Towards Building a Communitarian Conscience in “Animula”

The poem “Animula” accounts the difficulties encountered during transition from childhood to adulthood. This poem deals with the problem of leaving and living; dispossession and possession. It describes the internal journey of an individual trying to cope with every new

¹⁸ GradeSaver notes. Cross checked with Jesus’ betrayal of Judas for 30 pieces of silver in Matthew 26:14-16: <https://www.biblegateway.com/passage/?search=Matthew+26%3A14-16&version=NIV>

¹⁹ Derived from the segment “Analysis: The Symbolic life of Christ”, line no. 27, Shmoop study guides: <https://www.shmoop.com/study-guides/poetry/journey-of-the-magi/analysis#christ-symbol>. For the story of the Roman soldiers bidding for Jesus’s clothes see Psalm 22:18: <https://www.biblegateway.com/passage/?search=Psalm+22%3A18&version=NIV>

experience of the “flat world of changing lights and noise” (line 2). The simple human soul is born from the “hand of God” (line 1) and it develops through the joy and delight under the “fragrant brilliance of the Christian tree” (line 9). The Anglo-Catholic reason makes its entry through the infantile experience of the soul who is eager to rest reassured (line 8). The reason gradually becomes a heavy burden for the growing human. The growing individual stays perplexed amidst ample choices of life. She feels offensive owing to the obligatory push of should and should not. The adult human gets caught between desire and control. Lines 16-20 read as: “The heavy burden of the growing soul/Perplexes and offends more, day by day; /Week by week, offends and perplexes more/With the imperatives of ‘is and seems’/and may or may not, desire and control.” The Hobbesian principle of desire for possession is reflected through these lines.

In contrast to the infant born out of the God, the adult human, Eliot writes, is a product of time. Line 24 says: “Issues from the hand of time the simple soul”. The adult individual is “Irresolute and selfish, misshapen, lame,” (line 25). This idea of the human condition reminds us of the Hobbesian state of nature. In describing such a man, Eliot adds further: “Unable to fare forward or retreat/fearing the warm reality, the offered good, / Denying the importunity of blood, /Shadow of its own shadows, spectre in its own gloom...” (lines 26-29). The developed human is an indecisive person who no longer delights under the Christian tree nor receives anything from one’s community. She cuts ties with the Christian tradition and with God. In absence of an authorial voice, she is reduced to a shadow and a specter of gloom (line 29). It is the ritual of viaticum (line 31)²⁰ which offers her a life. Eliot finally invokes the ritual of the prayer as a way of recovery from the human plight. Eliot appeals “Pray for us now and at the hour of our birth” (line 37). This birth refers both to the physical and spiritual births. The Anglican faith and the scriptural ways set the content as well as the context of the poem. “Animula” espouses for a revival of an individual’s connect with one’s community via Anglican faith and scriptural ritual.

“Animula” depicts a strong community as the moral force for upholding a society. This poem leads to a vision of the Christian society, where the communitarian authority rescues the troubled individuals. Within such a society, the human reason abides by faith, grace and consistent good-will. The communitarian conscience as a method towards a stable social organization and its upkeep through the scriptural ways implicitly echoes the compliance for Hobbesian laws of nature. This poem captures the internal journey of an individual and concludes that a strong communitarian conscience is an essential component to uphold a robust society. This espoused conscience rests on the Christian faith and acts of prayer.

Family and Paternal Conscience as the Micro Unit for Social Organization in “Marina”

The poem “Marina” is based on Shakespeare’s play *Pericles*. Pericles, the Prince of Tyre rediscovers his daughter Marina whom he lost before her birth. The Latin Epigraph of the poem is quoted from the text *Hercules Furens* (line 1138) composed by Lucius Annaeus Seneca (5B.C.-A.D.65). It means: “What place is this, what land, what quarter of globe?”²¹ Hercules kills his children in a fit of madness, and utters those words after he regains his consciousness.

²⁰ In theological context, “viaticum” means “The communion or Eucharist, which is given to any person in danger of death”. In non-theological context, the word means an allowance for travelling expense made avail for those who were sent into other provinces to exercise any duty or service. See: <https://www.definitions.net/definition/viaticum>

²¹ Qtd. from “Marina Analysis”: <https://poemanalysis.com/t-s-eliot/marina>

In the poem's context, Hercules's utterance creates a contrary feeling, since here, Pericles is on the threshold of union with his lost child. Through the Epigraph, Eliot introduces the foul play of human reason. The Epigraph is a testimony of reason creating mayhem in absence of a strong controller. Eliot recounts the moment of Pericles's union with Marina as "A breath of pine, and the woodsong fog/By this grace dissolved in place" (lines 15-16). The second stanza briefs on Pericles's pain of longingness for Marina through the image of death. In his past, Pericles could not taste the joy of life, because he was preoccupied with the assumed death of his daughter. He used to visualize death everywhere. The thought of death and loneliness dies at the moment of his union with Marina. He leaves his state of despair and grief. He feels the pulse, the whispers, the laughter and the hurrying feet of his daughter and almost sees her face. Eliot creates a metaphor of ship in the sixth stanza where the bowsprit is cracked (line 22), the garboard strake leaks (line 28) and the seams need repair. This ship is a metaphorical representation of Pericles's life. Pericles wants to abandon the shattered ship of present life for the new ships of hope and awakening brought to him by his daughter.

An affectionate paternal authority and the joy of familial belongingness are the themes of the poem which are shown to be the roadways towards God. The most common Liberal conception of paternal authority, as a method of coercion and domination is totally altered in this poem. Here, paternal authority is broadly established as an affectionate patriarchal conscience which comes in combination with patience, union and control. The father is incomplete without his children, as much as the children without him. This poem lays the foundation of the family as a micro structure which cultivates the ties of belongingness, unity, care and mutual obligation. Proceeding from the micro level, the close-knit structure of a family builds a robust community, which in turn makes the situation favorable for establishing a civil society.

T.S. Eliot's Relevance in Today's World

Every society and individual deals with the problem of freedom vs. restraint in matters of availing the fundamental rights, means of happiness and prosperity. Unlimited freedom proves dangerous, while excessive restraint becomes discriminatory. Interdependency binds the individuals, the communities and the nation-states. One's choice of action affects and influences the other. The contemporary democratic societies espouse value pluralism, mutual respect and multilateral relations. However, in many instances, value pluralism is proving unsuccessful in mitigating the conflicts. It is failing in establishing a stable consensus and a continued satisfaction. Instead, we see a sharp rise in forced tolerance, distrust, suspicion and disagreement. The Liberal values of free speech, limited government, international brotherhood, free trade and universal equality are unable to address the messiness of the human psyche. These modern values merely stand as ways to deal with the structural follies of external life. Moreover, often, the individuals face dilemma in executing the Liberal values in accordance with contexts. Such a situation fuels further conflicts.

Eliot's espousal of order, a central benevolent authority and faith on the Divinity help in building a moral conscience, which might act as a guide towards the ethical execution of the Liberal humanitarian values. Eliot's tenets lay the foundation of a peaceful and protected state. This foundation is not a threat to the democratic premise of any nation-state. Eliot's Conservative politics reflects that he is very careful about retaining an enduring moral order, while at the same time, allowing variety, change and reconciliation between the past and present ethos. Eliot's politics is quite attached to the precept of imperfectability of human reason and hence cautious against amoral drift, corrupt passions, chaos, and collapse of beliefs and misuse of norms.

As the author of this article, I find myself subscribing to Eliot's views, because I sincerely feel the lack of an innate constraining principle with regard to free-willed human action. Eliot via his model of peace and protection shows a path of moral conscience, which is in sync with the individual and the civil conscience. That is why, I find Eliot fairly relevant in the contemporary milieu, since he presents a method to handle the problem of choice and decision, freedom vs. restraint.

Conclusion

In search for a model for peace and protection from disintegration, T.S. Eliot relies on the Anglo-Catholic faith. The Anglo-Catholic centralities of tradition, scriptural hermeneutics and reason by faith set up a socio-cultural system of order and moral conscience. Consequently, it also reflects the Hobbesian ideas of an absolute authority and the need for self-constraint. From our analysis of the three *Ariel Poems*, we conclude that, Eliot by navigating through the Anglican and the Hobbesian principles, holds onto one irresistible centrality within his model of peace and protection. That is --a supreme, governing authority that embodies the power and magnanimity of the Christian monotheistic God. To achieve peace, T.S. Eliot proposes for a social gradation, which requires the family, the community, the ordered society and faith on the God. This structure makes its way towards forming the sovereign state with a benevolent Head. T.S. Eliot vouches for a supreme and benign state authority as the paramount centrality for sustaining order, protection and peace.

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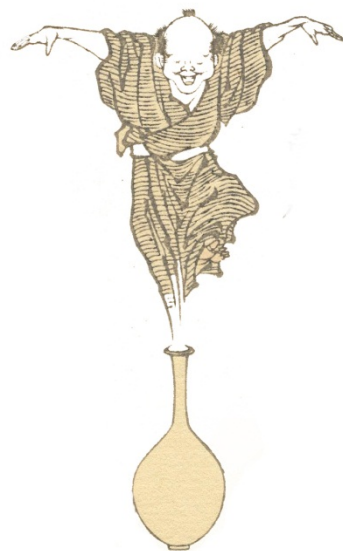
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**School and Schooling, and the Boundaries of the Human in
Ishiguro's *Never Let Me Go***

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Abstract

Kazuo Ishiguro's 2005 novel *Never Let Me Go* presents an alternative history in which artificial reproduction is viable and human clones are mass produced. Even though they differ from other human beings only in their inception, the clones are perceived as artificial human beings, born and raised to be professional nonhumans at the service of natural humans. This article focuses on the novel's depictions of the alterations that humans will undergo as a result of radical technological advancement. The analysis will concentrate on Ishiguro's employment of the school as chronotope (in the sense of Bakhtin's conceptualization). School as a concept is a quintessential humanist institution, the purpose of which is to develop the individual's subjectivity to its full capacity. Hailsham School, however, represents the new discursive order of posthumanism that reveres technology but never considers the full extent of the ethical issues accompanying the new techniques. At Hailsham, the most advanced humanist discourse on human rights is ironically metamorphosed into a reactionary discourse of exploitation and exclusion.

Keywords: Posthumanism, clones, school, chronotope, children, dystopia

Introduction

Kazuo Ishiguro's *Never Let Me Go*, a speculative novel set in England between the 1970s and 1990s, presents an alternative history in which artificial reproduction is viable and human clones are mass produced. Drawing on technological capabilities already available in today's reality, the novel envisions a world in which embryonic stem cells are grown and developed into "live" entities¹ for the sole purpose of exploiting these entities in the service of a healing technology. Scientists and lawmakers in this fictional world share an overriding ambition to alleviate the human suffering caused by diseases and injuries². To advance this goal, human clones are created and grown to serve as organ donors. Their lives end prematurely, as they are designed to exist only until reaching maturity, at which time the process of donorship begins. Donorship entails the harvesting of the clones' organs one after another, making all their organs available for curing human diseases³. Indeed, the clone's entire body is used to this end. Even though they differ from other human beings only in their inception, the clones are perceived as artificial human beings, "born and raised to be professional nonhumans" (Kakoudaki, 2014, p. 208), other than human, "as if humans" (Carrol, 2010, p. 63) and, therefore, less than humans, as Kathy, the novel's narrator, expresses it: "For a long time you were kept in the shadows, and people did their best not to think of you and if they did, they tried to convince themselves that you weren't really like us. That you were less than human" (Ishiguro, 2005, p. 258).

In the world of Ishiguro's novel, society legitimizes the distancing and isolation of the clones and is indifferent to the fact that they face certain death near the end of their twenties. This imagined scenario is based on the challenges arising from biotechnological progress, which is driven by capitalist motivations and nurtured by human beings' fantasies of transcending the limitations of biology, illness, suffering, and death. These forces interact with biotechnological efforts to create an improved and empowered posthuman human being⁴.

Ishiguro's treatment of these issues in *Never Let Me Go* is within the framework of dystopia as content and as genre (Fricke, 2015; Lochner, 2015), insofar as the depicted future is alarmingly

¹ See Herbrechter (2013, pp. 113–135), who summarizes the debate over the cloning technique based on research on embryonic stem cells. This is a hypothetical dispute given that human cloning has never been exercised and that supervision over research on cloning is strict considering the ethical issues involved. Those who advocate for cloning state that it will battle infertility, enable a wider range of options for singles, such as giving birth to a substitute for a dead child, giving birth to an organ-donor child, and reproduction for those who cannot bring children into the world (homosexuals). Arguments against cloning include concerns regarding the individuality and unique identity of human clones, its negative impact on the family structure, the objectification of humans, and a new eugenics. Currently, there is a consensus against human cloning for reproductive purposes given that it is unethical and dangerous.

² The 2010 film adaptation of the novel, directed by Mark Romanek and starring Carey Mulligan, Andrew Garfield, and Keira Knightley, adds to the written text an exposition, which appears as a caption at the beginning of the film. It serves to clarify the ground rules of the narrative that will unfold by explicating the hegemonic conceptual infrastructure. It reads: "The breakthrough in medical science came in 1952. Doctors could now cure the previously incurable. By 1967, life expectancy passed 100 years." The caption is based on page 256 of the novel.

³ Donors, Carers, and Guardians are all euphemisms that serve as the linguistic infrastructure of the institutional handling of the clones. The institution takes measures to come up with lexical substitutes to camouflage and obscure negative actions and to lead to the misunderstanding of their true meaning. As McDonald (2007) points out (p. 78), the euphemisms are "a jarring reminder of their [the clones'] sole purpose in the eyes of society, and of the ways in which language can normalize atrocities deemed necessary in a given ideology."

⁴ With regard to the theme of the dark side of scientific technology it is worth noting that Kazuo Ishiguro hails from the atom-bombed city of Nagasaki, Japan, where he lived until the age of five.

upsetting. Yet it is significant that the events unravel outside the context of the apocalyptic,⁵ since this speculative England is not annihilated by catastrophe. Rather, it is a fictive future that reflects our own progressive world⁶. The fact that society and civil structures have not been usurped by futuristic reactionary forces exacerbates the dystopian implication and foregrounds the extent to which advanced ideas of the posthuman exist in the present⁷.

This discussion of Ishiguro's novel takes place in the context of the collapse of borders that demarcated the boundaries between the human and the nonhuman, borders that seemed to be fortified and unbreakable before our era of radical technological advancement. Ishiguro's novel grapples with the ethical implications of biotechnology: the possible ethical and moral ramifications of life-intervening techniques made possible by technological advancements, including the prospect of artificial reproduction becoming the origin of life⁸ and how these are forged by the posthumanist discourse. I argue that Ishiguro employs as the main poetic device the *school* as chronotope and I attempt to elucidate how Hailsham School, where most of the autobiographical narrative takes place, is the spatio-temporal arena for this contemplation to reside.

Humans and Clones

In *Never Let Me Go* the clone is neither a citizen nor a human being endowed with rights, nor is the clone considered part of the "state's population." As children, the clones are transferred from one breeding camp to another until they reach maturity. Reaching maturity, however, does not mean becoming independent adults. Rather, adulthood means that they have become mature enough to begin fulfilling their role as an instrument for achieving specific ends. Not only do humans repudiate the clones, they are also repulsed by them, as Kathy recounts when describing the rare encounters with Madame, which are always accompanied by visceral manifestations of repulsion:

She just froze and waited for us to pass by. She didn't shriek, or even let out a gasp.... As she came to a halt, I glanced quickly at her face... and I can still see it now, the shudder she seemed to be suppressing, the real dread that one of us would accidentally brush against her (Ishiguro, 2005, p. 35).

Notwithstanding, even though biotechnology opens new avenues for nonhuman actants, humans in *Never Let Me Go* have an instinctual sense of the clones' fundamental transgression. To natural humans, the clones are monsters – genetically engineered bodies that are a new kind of monstrosity produced by science. Anna Powell (2015) maintains that "from the humanist point of view, cloning is the most repellent and frightening aspect of GE [genetic engineering]

⁵ See Michel Houellebecq's *The Possibility of an Island* (2005) and Margaret Atwood's *Oryx and Crake* (2003), novels that were published around the time of *Never Let Me Go* and are narratives that deal with genetic engineering and cloning within the framework of apocalyptic literature.

⁶ Mark Currie (2009) notes that in the novel, which takes place during the last three decades of the twentieth century, there is a sense of atemporality, which Ishiguro achieves by, for example, rarely mentioning historical locations and including only sparse references to time.

⁷ As John Mullan (2009) notes, Ishiguro is not interested in science, but rather in ethics, and never dwells on the technological processes of clone production.

⁸ See Dominique Lecourt's (2003) discussion of the bioethics of modes of artificial reproduction, biomedicine, cloning, and eugenics. Lecourt argues that between biocatastrophe and euphoria the genetic transformation of the human is justifiable but insists that the ethical and moral limits of this transformation have yet to be drawn.

in its uncanny human replicants, yet it also destabilizes the dualism of “othering” (p. 80)⁹. She adds that posthuman epistemologies are fluid in nature, and challenge the “natural” order and carry radically destabilizing potential (Powell, 2015, p. 78). Koji Yamashiro (2016) points out that artificial humans have always been a caricature of the human being, a distorted reflection (p. 77), a deformed mirror image of humans in that they lack the capacity to reproduce and they serve as slaves to their creator.

The Concept of Posthumanism

Consider the following list of opposite characteristics attributed, respectively, to the human and the nonhuman, where the nonhuman refers to nonhuman machines (i.e., robot, artificial person):

Natural/artificial, organic/inorganic, alive/inanimate, free/unfree,
 unpredictable/predictable, rebellious/obedient, autonomous/controlled, flexible/rigid,
 graceful/lumbering, intelligent/unintelligent, conscious/nonconscious,
 spontaneous/programmed, sensitive/unfeeling, emotional/unemotional,
 intuitive/algorithmic, passionate/apathetic, playful/serious, sexual/asexual,
 empathic/callous, moral/amoral, appreciative of beauty/oblivious to beauty,
 artistic/practical, poetic/literal, spiritual/material (Shanahan, 2014, p. 30).

This list expresses the ways in which we tend to think of human beings: as natural, free, autonomous, intelligent, conscious, moral, sexual, sensitive, and empathic. From the 1960s onward, however, these binaries, or walls separating the human from the nonhuman, have been attacked from two main directions. The first came from scholars of postmodernism and poststructuralism, such as Derrida (1970), Foucault (1994 [1970]), Deleuze (1977), and Butler (1990), – thinkers who problematize the anthropocentric and foreground the constructed cultural and historical nature of the human, emphasizing the construction and performativity of the human. Their mission was to destabilize, debase, and deconstruct the humanist idea of man as the center of the universe, along with such basic ideas as individuality and subjectivity. The argument is that the individual, as an essential entity who possesses psychological continuity and coherence, and a unified self, is an invention dating back to the Enlightenment, and perhaps even earlier than that – to the Renaissance. It was Foucault who concluded his seminal tract, *The Order of Things*, with the statement that “one can certainly wager that man would be erased, like a face drawn in the sand at the edge of the sea” (Foucault, 1994 [1970], p. 387) – and a wave is approaching to erase it. The human is little more than another contingent entity, and what is ostensibly irredeemably anthropocentric is in fact merely a cultural construct.

The other attack emerged out of the tremendous technological advances of recent decades. Technology exists invisibly, inevitably, and ubiquitously. As the human becomes interlaced with the machine, the question arises of how technology leaves its indelible mark on the human. For instance, screens that enable a person to be present in more than one place simultaneously create a reality in which the subject is no longer limited to his physical body. It goes without saying that technology opens new avenues for thinking about the human, as Latour (1993), Hayles (1999), and Haraway (1985) have shown. Scott Bukatman (1993) argues that the modifications of the human result in a new subjectivity that he defines as *terminal identity*,

⁹ Powell (2015) argues that film representations of posthuman monstrosities demonstrate an incremental shift from their depiction as villains to heroic, sympathetic creatures, and that “the cinematic horror shifts to the neoliberal misuses of a medical science that harvests cloned organs for the wealthy and the powerful” (p. 80).

referring to the computer terminal (p. 9). Under the aegis of technology, we are becoming more than human, as the body is infiltrated by technology: the prolongment of life, anti-aging, organ transplantation, and xenotransplantation. Thus, the traditional conception of a unified self-body is no longer relevant, given the immense power of technologies that permeate the human mind and body and have implications for selfhood and subjectivity.

Posthumanism is the articulation of this cultural moment, reflecting a nonanthropocentric vision of the human, an articulation of transcending the binary human/nonhuman, of surpassing the human condition and a contemplation of the existential stance in which technology plays a critical role. Posthumanism is an umbrella term that encompasses a panoply of significations, embracing an entire range of forms and mindsets: enthusiastic or critical, infatuated or alarmed (Herbrechter, 2013; Mahon, 2017; Hauskeller et al., 2015). From signifying a biotechnological utopia to critical posthumanism, the term may be body-centered and seen as self-formation, or a critical approach that considers the impact of the human interface with technology¹⁰. In both cases, posthumanism is a subjective concept open to alternative perspectives and alternative stances that remove the human from its central position. It challenges the wall separating the human from the nonhuman.

Hailsham as Chronotope

The central trope the text employs is to place the Hailsham boarding school at the center of the narrative as a specific configuration of time and space – thus utilizing it as a chronotope. Coined by Mikhail Bakhtin, the term designates a working of time and space that has a structural and constitutional role in a novel. It contributes to the development of the events and opens narrative possibilities, and in it the clashes and conflicts are “interwoven into visible reality” (Bakhtin, 1981, p. 47):

In the literary artistic chronotope, spatial and temporal indicators are fused into one carefully thought-out, concrete whole. Time, as it were, thickens, takes on flesh, becomes artistically visible; likewise, space becomes charged and responsive to the movements of time, plot, and history. This intersection of axes and fusion of indicators characterizes the artistic chronotope (Bakhtin, 1981, p. 84).

Hailsham is the spatio-temporal arena invoked by the narrative; most of the story takes place at Hailsham, where the childhood story unfolds. Kathy, the narrator, relates the story of the formative childhood years, a time when the school is naturally a central arena in which a human being's individual and social development occurs¹¹. Moreover, Hailsham is much more than a school, as the clones have no home other than the boarding schools in which they are raised. Not a mere boarding school where students live during the school year and from which they return home for holidays, Hailsham for them is, in fact, home. Indeed, only after being transferred to the cottages as young adults does Kathy acknowledge that “until that point we'd never been beyond the grounds of Hailsham” (Ishiguro, 2005, p. 116). As a chronotope, Hailsham constitutes a site where the sociocultural revolution that humans undergo is revealed. If, as Tzvetan Todorov (1994) argues, chronotopic analysis is related to the conception of man revealed in them (p. 93), Hailsham can be analyzed as domain of ethical concern where the

¹⁰ The euphoric transhumanism has been interpreted by Jean-Claude Guillebaud (2011) as a new puritanism, where the fallibility of the body makes it an obstacle to immortality.

¹¹ See Carrol (2010) on the novel as placed within the tradition of the boarding-school narrative (pp. 62–63), and on the narrative modeled specifically on the English boarding school see Fricke (2015) and Dzhumaylo (2015).

fraught category of the human is intratextually explored. At Hailsham, the two discourses – of humanism and posthumanism – collide and humanist epistemologies ostensibly dissipate. And, of course, unbeknownst to the narrator for most of her narration, Hailsham is a heterotopic space, designed to confine individuals who are deviant by nature to keep them excluded from society¹². The use of first-person narration contributes to the authenticity of the trope and to Hailsham's simultaneous role as a realistic site and a chronotope.

School as a concept is a quintessential humanist institution, the purpose of which is to develop the individual's subjectivity to its full capacity, with humanism being understood as "the philosophical champion of human freedom and dignity" (Davies, 2008, p. 5). School is a key institution for a future society and its purpose is to educate future citizens. As an institution, school is built on the acknowledgment of human beings' essential values and human rights and founded on ideals of justice, equality, and every human being's right to an education. Even as education has become more "industrialized" and responsive to economic and social needs, its humanist core remains. In addition, school is a social instrument for constructing the future or the foundations for the future through socialization (Kashti, Arieli, and Shlasky, 1997). This role corresponds with the notion of the child as a future citizen, at whom the full array of the state's institutions is directed. The nation is obligated to these citizens-in-waiting through "state intervention in shaping healthy minds and bodies of future citizens" (King, 2016, p. 394). By protecting and nurturing the young, the state is investing in its future strength.

Decent Lives

Chapter 7 in part I (Ishiguro, 2005, pp. 76–87) contains a scene that is central to the unfolding of the events and their conceptual significance. It shows Miss Lucy's determination to discard the mask of falsification and tell the children the truth about their future after she overhears a conversation between the boys in which they share their dreams for their futures. This leads Miss Lucy to say that she can no longer "keep silent" (Ishiguro, 2005, p. 79):

The problem, as I see it, is that you've been told and not told. You've been told, but none of you really understand, and I dare say, some people are quite happy to leave it that way. But I'm not. If you're going to have *decent lives*, then you've got to know and know properly.... You'll become adults, then before you're old, before you're even middle-aged, you'll start to donate your vital organs. That's what each of you was created to do. You're not like the actors you watch on your videos, you're not even like me. You were brought into this world for a purpose, and your futures, all of them, have been decided.... You'll be leaving Hailsham before long. And it's not so far off, the day you'll be preparing for your first donations. You need to remember that. If you're to have decent lives. You have to know who you are and what lies ahead of you, every one of you. (pp. 79–80; emphasis mine)

Hailsham's strategy is covert and obscure; its *modus operandi* is tell-and-not-tell, thus keeping the children in a state of constant awareness of being told and not being told¹³. As a result of

¹² In Foucauldian terms, Hailsham is a heterotopia of deviation, much like the prison or psychiatric hospitals, where individuals whose behavior is deviant compared to the required norm are confined (Foucault, 1984).

¹³ Güngör (2015) explains that telling and not telling is an interchange between "telling by not telling" and "not telling by telling," that is, "the first alternative "telling by not telling" covers those instances where the guardians take advantage of deliberate silence to let the clones absorb a matter only indirectly, while the second one "not telling by telling" involves the extremely detailed explication of one point only to obfuscate another, more essential point" (p. 113).

their obscured consciousness due to such education, the clones can no longer fully comprehend what they are indeed told. Kathy admits on numerous occasions as she recounts her life story that

certainly, it feels like I *always* knew about donations in some vague way, even as early as six or seven. And it's curious, when we were older and the guardians were giving us those talks, nothing came as a complete surprise. It *was* like we'd heard everything somewhere before (Ishiguro, 2005, p. 81).

This obfuscation is underscored in this chapter particularly through wordplay in the semantic context of light and darkness and intermittent flickers of awareness. The selection of words constructs interchanges and dualities of covert and overt; light and darkness; clear and blurry; and, in metaphorical terms, sunshine and rain. The interplay of light and dark is both literal and figurative, in the sense that it embodies the slipperiness of language and disavows the truth. This is also underpinned by the full weight of Kathy's appropriation of this duality in recounting her life experience, where her language and choice of collocations and idioms is laden with literal and metaphorical linguistic signals that reside on light and darkness:

In my memory my life at Hailsham falls into two distinct chunks: this last era, and everything that came before. The earlier years – the ones I've just been telling you about – they tend to *blur* into each other as a kind of *golden* time, and when I think about them at all, even the not-so-great things, I can't help feeling a sort of *glow*, but those last years feel different. They weren't unhappy exactly – I've got plenty of memories I treasure from them – but they were more serious, and in some ways *darker*. Maybe I've exaggerated it in my mind, but I've got an impression of things changing rapidly around then, like *day moving into night* (Ishiguro, 2005, p. 76; emphasis mine).

Paradoxically, the more Kathy's text uses brighter, clearer, and more lucid tropes, so too is the content more somber, because of the reality it conceals, and vice versa: the more the text is murky, so too is it brighter, in the sense of reality becoming apparent. Notably, Kathy's last image in the paragraph above of "day moving into night" signifies the unveiling of truth. Finally, Kathy relates Miss Lucy's termination of her exposé with a double-entendre sentence, claiming light and shadow both realistically and metaphorically: "'It's not so bad now,' she said, even though the *rain* was as steady as ever. 'Let's just go out there. Then maybe the *sun* will come out too'" (Ishiguro, 2005, p. 80; emphasis mine).

The most strident component of Miss Lucy's revelation is her explanation that she seeks to tell the truth so that the children can live "decent lives." This reference then prompts the question of what a "decent life" means. The word "decent" suggests something satisfactory, respectable, good, and proper. Although not a legal term, "decent" pertains to the quality of life to which all human beings are entitled. Indeed, helping create a decent life is perhaps the ultimate objective of education. Education is meant to promote the values of individuality, freedom, progress, rights (Mahon, 2017, p. 3), justice, and upward social and economic mobility, as well as to encourage the development of and to nurture human agency, all of which are required for leading a decent life. These goals of education are not met at Hailsham, where the school's methods destroy the children's agency and prevent them from leading decent lives. Veritably, Hailsham is a preparatory school for the subsequent "organ-donation gulag" (Robbins, 2007, p. 292) and is designed to segregate the clones during childhood. Even before the Hailsham students' first days of school, their genetic programming obliterated their rights as humans. Because the clones cannot have children, they have been denied the right to parenthood, and

their status in society has denied them their right to life. In concrete terms, they lack a future. The purpose of Hailsham, therefore, is not to help create a decent life for its children, but rather to guarantee the internalization of life without rights and civil status. In fact, it is a simulacrum of a school, designed to provide merely “imitative schooling” (Carrol, 2010, p. 67) by which the clones are taught to pass as “normals,” transforming education into social control.

Hence, as chronotope, Hailsham serves a compositional role, referring to the importance of the motif of the advanced society that is moving backward in terms of humanist epistemology. The posthumanist discourse claims to free mankind of any misery stemming from illness and death. It preaches that transactions between humans and nonhumans can enhance human agency and insists that our bodies can reclaim their essence through technology, enabling us to become more than human. However, posthumanism simultaneously engenders the unjust distribution of human legitimacy. At Hailsham, the most advanced humanist discourse on human rights is ironically metamorphosed into a reactionary practice of exploitation and exclusion¹⁴. Thus, Hailsham is a prefiguration of the new epistemology that reveres technology but never considers the full extent of the ethical issues accompanying the new techniques. Hailsham serves as a trope that demonstrates how the notion of humanism upon which school is predicated gives way to the resurgence of the distinction between those deemed worth living and those deemed expendable. The posthuman paradigm of a biotechnological utopia, able to redefine the possibilities of the human body, usurps the old humanistic one and forces it out of use. As Despina Kakoudaki (2014) argues, the novel demonstrates that the distinction between the human and the nonhuman is not an essential one but a matter of expediency and convenience (p. 197). Humans swiftly and decisively resort to retaining the master-slave relationship with the clones (Nayar, 2015, p. 385). Hailsham allows us to value the nonhuman in and of itself and estranges the human from its own “humanity.” The clones exist as a means to human ends, serving irredeemably anthropocentric notions, predicated on the human/nonhuman binary.

Clone Lives Matter

Hailsham is a school that takes pride in being an advanced institute, as opposed to other schools for less fortunate clones. Kathy remarks that those clones are commonly “awestruck about our being from Hailsham” (Ishiguro, 2005, p. 143), and Madame comments that “all around the country... there are students being reared in deplorable conditions, conditions you Hailsham students could hardly imagine” (Ishiguro, 2005, p. 255). The school participated in an experiment designed to prove the clones’ creativity and, hence, their humanity, but even so, the students’ instrumental purpose was certain. Thus, the question of whether the clones are human was not presented as a moral question, nor as a question of human rights law. It was merely a question of semantics. Had it been a moral or legal question, its answer would carry moral and legal obligations for the state toward the clones, as well as the clones’ right to life, or as Miss Lucy coins it, to a *decent life*. Later in the novel, the mature clones go to the home

¹⁴ *Never Let Me Go* has been interpreted as an allegory about the issue of human rights, and as a narrative about exploitation and injustice told through the voices of different excluded and weakened social groups struggling in the margins of developed democratic societies, raising the paradox between human rights and societal exigencies (Levy, 2011), as dealing with the reproduction of the logic of heteronormativity, and as an allegory of the welfare state, in which class origin determines and predicts one’s future (Robbins, 2007). Along the same lines, *Never Let Me Go* has been seen as a narrative of trauma (Currie, 2009) or pathography (McDonald, 2007), as well as an allegory of social engineering and programming (Kakoudaki, 2014), and as a consideration of ethical limits (Fricke, 2015), especially the ethical limits of technology (Lochner, 2015).

of Miss Emily, the former principal of Hailsham. Ultimately, she claims that human beings will refuse to revert to the “dark days” (Ishiguro, 2005, p. 257), when they were vulnerable to different types of terminal diseases, regardless of the causes. Therefore, whether these posthuman human beings, which differ from natural humans only in that they were born through artificial reproduction, will lead decent lives remains an unasked question, as educators, lawmakers, and scientists continue to maximize their ability to prolong life and prevent aging, terminal diseases, and deformations.

As Miss Emily observes,

However uncomfortable people were about your existence, their overwhelming concern was that their own children, their spouses, their parents, their friends, did not die from cancer, motor neurone disease, heart disease. So for a long time you were kept in the shadows, and people did their best not to think about you. And if they did, they tried to convince themselves you weren’t really like us. That you were less than human.... Here was the world, requiring students to donate [organs]. While that remained the case, there would always be a barrier against seeing you as properly human (Ishiguro, 2005, p. 258).

In his book *Critical Children*, Richard Locke (2011) suggests that adult novels that focus on children and adolescents use the younger voices to function as critics of their worlds, as “vehicles of moral and cultural interrogation” (p. 4). Such novels often employ children to highlight certain ideas more effectively. The images of children caught in atrocious situations are especially effective in delivering powerful ethical messages to the readers, since “they invite us to follow the story of a child’s imperiled growth and development and thereby to participate in a process of discovery... an attempt at liberation or the restoration of a just order” (Locke, p. 5). Similar to realistic novels that use children to address contemporary dilemmas, such as *Oliver Twist*, *The Catcher in the Rye*, *The Adventures of Tom Sawyer*, and *Portnoy’s Complaint*, the speculative *Never Let Me Go* showcases Kathy as a child representing the people-to-come, a prefiguration of future human beings and consequent future dilemmas that await us soon. Kathy retains all our sympathy for the very fact that she is a child, and through her imagineering Ishiguro deploys his critical engagement with the consequences of the burgeoning posthumanist epistemologies¹⁵.

Conclusion

Never Let Me Go plays a significant role in shaping our imagination regarding the collapse of the walls of the Anthropocene. As Manuela Rossini (2017) argues,

Rather sooner than later, cyborgs and other hybrids, androids, and technologically enhanced humans will people the earth (and maybe other planets). Imagineered in “sciencefictive” texts ... such embodied subjects can be seen as cultural prefigurations of future human beings in the real world. (pp. 164–165)

Never Let Me Go speculates on how the clones constitute but a stand-in for the human and are denigrated as a commodified replacement. By utilizing the chronotope of Hailsham, Ishiguro challenges the posthumanist discourse, as at the very heart of the key institute of humanism,

¹⁵ The term “imagineered” (yoking “imagination” and “engineering”) is employed by Manuela Rossini (2017) in her argumentation of the representation of posthuman entities (cyborgs, hybrids, androids, etc.) in literature, and science fiction in particular (pp. 164–165).

the humanist epistemic warrant to attribute value to the individual, to confirm individual integrity, and to foster self-created agency is undermined. When it comes to human moral development and the gradual acknowledgment of the rights of minorities, women and children, homosexuals, and animals, it is obvious that not only does the population gaining rights and the protection of society profit from it but all of society becomes more enlightened, inclusive, and receptive. But in *Never Let Me Go* the new posthuman mindset has incited an ongoing backward process.

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Conflict: A Cultural Theme in the Early 20th Century American Novel

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Abstract

This paper addresses a major theme in the modern American novel: Conflict as a catalyst for constant change. Between the 1920s and 1930s can be traced a major paradigm shift from a post-World War I search for individualism and independence to one of a Depression-era emphasis on collectivism and solidarity. Analysis of several prominent literary works from this era leads to the conclusion that American fiction encodes American history and that conflict and contradiction explain the development of the modern American fiction.

Keywords: American novel, realism, communism, proletariat, class, African Americans, conflict, pragmatism

Introduction

Conflict emerges as the central theme of many American novels in the early twentieth century. Lionel Trilling asserts, in *Reality in America*, “The very essence of a culture resides in its central conflicts, or contradictions.” Trilling further points out that “a culture is not a flow, or even a confluence; the form of its existence is struggle, or at least debate, [and] is nothing if not a dialectic” (Marx, 1964, p. 342). In this dialectical process, then, conflict serves as the catalyst for constant change. American writers in the early 1900s produced works that captured the changes taking place in the wake of industrialization, immigration, and other cultural upheavals. In documenting such changes, these writers typically criticized the status quo and advocated reform. Their texts described actual “living conditions, the workings of institutions, and [...] the underlying process of [...] historical-evolutionary development” (Bradbury, 1983, p. 7). Through the “political exposé” of muckraking journalism, they also suggested the need for change, as seen in Upton Sinclair’s *The Jungle* (1906), which dramatized the dangers faced by immigrant workers in the meatpacking industry and led to much-needed reforms. As such, American literature is not indifferent to historical and social experiences.

World War I

The pervasive impact of World War I extended not only to the political, economic, social, and psychological spheres but also to the cultural sphere of literature. Woodrow Wilson led America into World War I with the declared ideal dream of championing the rights of mankind and making the world safe for democracy. Thus, the war was transformed into a crusade of high principles. In April of 1917, for example, Wilson declared to the U.S. Congress: “Our motive will not be revenge or the victorious assertion of the physical might of the nation, but only the vindication of right, of human right, of which we are only a single champion” (Cooper, 1983, p. 322)¹. Furthermore, American clerics supported the war as a moral and religious imperative, even suggesting that Jesus himself would be fighting the Germans were he with them. Reverend Randolph McKim preached:

It is God who has summoned us to this war. It is his war we are fighting. [. . .] This conflict is indeed a crusade. The greatest in history—the holiest. It is in the profoundest and truest sense a Holy War. [. . .] Yes, it is Christ, the King of Righteousness, who calls us to grapple in deadly strife with this unholy and blasphemous power [Germany] (Abrams, 1969, p. 55).

However, the war ended in widespread disillusionment and disappointment. Wilson's idealistic dream of “the establishment of just democracy throughout the world” was never realized, and his proposal of a League of Nations was never ratified by the U.S. Senate² (Ambrosius, 1991, p. 131).

Further, writers and intellectuals saw that the war lacked any clear purpose; and, their hopes of ambivalent progress seemed to lose credibility. Like Robert Graves, they said “good-bye” to the pre-war beliefs, values, the confidence in an ordered and civilized society, and certitudes.

¹ In the interest of organization, coordination and unity, congress passed laws to restrict the opponents of the war (i.e. the case of Eugene V. Debs).

² To such end, John Maynard Keynes, one of the British signatory delegations at Versailles peace conference, criticized Wilson in his *The Economic Consequences of the Peace* (1919) and described his peace treaty as “Carthaginian”.

This outlook came to typify an entire generation. Philip Gibbs, a British writer, observed in his *Now It Can Be Told* (1920) that

the old order of the world had died there [on the battlefields], because many men who came alive out of that conflict were changed, and vowed not to tolerate a system of thought which had led up to such a monstrous massacre of human beings (Hynes, 1991, p. 286).

Like Gibbs, Edmund Gosse, a British poet, noted that the war had destroyed the noble traditions and ideas of the past. In a 1920 letter to André Gide he wrote:

We are passing through dreadful days, in which the pillars of the world seem to be shaken [. A]ll in front of us seems to be darkness and hopelessness. It is much harder to bear than the war was, because there is no longer the unity that sustained us, nor the nobility which inspired hope and determination (Hynes, 1991, p. 288).

American writers such as T. S. Eliot in *The Waste Land* (1922) and Ernest Hemingway in *The Sun Also Rises* (1926) and *A Farewell to Arms* (1929) registered the same measure of post-war disenchantment. In his 1920 poem *Ode Pour L'Election De Son Sepulchre*, Ezra Pound wrote: “There died a myriad, / And of the best, among them, / For an old bitch gone in the teeth, / For a botched civilization” (Rainey, 2005, p. 51). In a 1937 essay titled “The Missing All,” John Peale Bishop recalled that “The war made the traditional morality unacceptable. [...] It revealed its immediate inadequacy. [It produced] a world without values” (Wilson, 1948, p. 75).

Along with a growing interest in modernity’s technological advances, notes Henry Idema in his *Freud, Religion, and the Roaring Twenties* (1990), World War I acted as a catalyst in accelerating the break from “outworn traditions” of the past (p. 5). Walter Rideout observed that the war was a historical-temporal landmark separating “the two nations,” the pre-war nation and the post-war nation. In an almost sad notation, Rideout wrote, in his *The Radical Novel in the United States* (1956):

One of the effects of modern war is to alienate us from the recent past. The events of the prewar years are accomplished, of course, and do not themselves change, but our attitude toward them changes vastly. In our consciousness war drops like a trauma between “before” and “after,” until it is sometimes hard to believe that “before” was a part of us at all. Thus Americans in the nineteen-twenties felt sharply cut away from the Years of Confidence on the other side of World War I (p. 1).

In the wake of the WWI, American writers and intellectuals questioned inherited beliefs and expressed skepticism about traditional morality, idealism and nationalistic politics, considering them as nothing but disguised forms of hypocrisy.

In this context, Freudian themes flourished in literature, wherein the truths were described and often linked to the deeper and hidden rather than the higher meanings or points of reference; and that the unconscious was privileged over the conscious. Sigmund Freud’s tripartite paradigm of super ego, ego, and id was interpreted as implying that the suppression of our instinctual drives by the super ego resembled hypocritical oppression of the dissatisfied masses and their inner thoughts by the high mindedness of the “Old Guard;” and, the id is but oppressed natural part of us that silently yearns for expression. Hence, the main characters of Lewis’s *Babbitt* (1922) and Anderson’s *Winesburg, Ohio* (1919) demonstrate not only external but

internal conflicts on the individual level. Anthony Hilfer refers to it in his *The Revolt from the Village* (1969) as the theme of “the buried life” and isolated self (p. 29).

Buried Lives

The eponymous protagonist of Lewis’s *Babbitt* (1922) is a stout, middle-aged, and successful real-estate broker in Zenith. In George F. Babbitt’s home town, the citizens assiduously devote themselves to impressing one another with their material possessions and group memberships in organizations such as the Brotherly and Protective Order of Elks. When Babbitt, conditioned by conformity, finally rebels against small-town life, his rebellion is pathetic: “He fears the power of his administered society, which offers rewards (i.e., security, power, gadgets, property, slogans, and clubs) for conformity and threatens punishment (being ostracized from ‘the Clan of Good Fellows’ who enjoy and control society’s spoils) for resistance” (Minter, 1996, p. 88). When he tries unsuccessfully to sunder these connections, Lewis writes: “The independence seeped out of him[,] and [he] walked the streets alone, afraid of men’s cynical eyes and the incessant hiss of whispering” (p. 380). Babbitt realizes that he is trapped. “They’ve licked me; licked me to a finish!” he says to himself (p. 397). Finally, he confesses to his son tragically, “I’ve never done a single thing I have wanted to in my whole life!” (p. 401).

Thus, conflict in this text culminates in Babbitt’s vague sense of dissatisfaction. The tragedy of his life is that the world from which he is trying to escape has become so much an ingrained and inescapable part of his identity. Babbitt is then a victim of the mechanical life of the modern world that shaped his own internal mind. He “could never run away from Zenith and family and office, because in his own brain he bore the office and the family and every street and disquiet and illusion of Zenith” (p. 301). Even after the protagonist tries to leave the village, he is “condemned to circle back to [his] starting point, with nothing gained and much energy lost” (Hilfer, 1969, p. 175).

The “revolt against small-town life,” in the words of critic Alfred Kazin (p. 205), continues in Sherwood Anderson’s *Winesburg, Ohio* (1919), which attacks American small-town life by painting it as a world of illusion, distortion, and contradiction. Anderson uses fragmentation and “a version of literary collage to give form to his discontinuous narrative [... that] demonstrates the conflict between the individual and society by reinforcing the sense of ‘isolation, repressed needs, thwarted desires, failed communications, and misshapen lives’ that American [small-town] life fosters” (Minter, 1996, p. 102). In order to make sense of the fragments, Anderson intertwined his stories of George Willard, who becomes the confidant of silent and lonely individuals and their obliquely expressed desires; Wing Biddlebaum, who nervously moves his hands as a sign of suppressed homosexuality and a dire need for expression; Doc Reefy, whose “paper pills” are nothing but messages expressing a hunger for expression; and Ray Pearson, who is married to a nagging wife but falls silent when he wants to warn a friend not to marry. This story in particular shows the gap existing between what is being thought and what is being actually expressed. That is to say, Ray Pearson is unable to explicitly contradict the traditional response that his friend should be a man of honor and marry the young woman whom he got pregnant. Burdened by this contradiction, he says softly, “It’s just as well. Whatever I told him would have been a lie” (p. 171).

All the characters in *Winesburg, Ohio* are cut off from one another as a result of “the social, cultural, and spiritual desiccation” of the modern world (Minter, 1996, p.103). Their smothered lives and stymied desires resulting from, Hilfer writes, “the conflict between [their] inner imaginative subjective reality and outer socially defined reality [...] Most of the central

characters,” concludes Anthony Hilfer, “feel excluded from the community” (p. 149). By default George Willard thus becomes the medium of expression of their inner voices and yearnings breaking through the walls of social repression³.

Idealism versus Realism

Conflict between idealism and realism continues as a major theme in war-related novels of the 1920s. Initially the war enticed artists with the promise of adventure: “It provided splendid experience for an aspiring writer, experience that could be had nowhere else” (Cohen, 2001, p. 9). Hemingway went to the war with other American writers because, Malcolm Cowley writes, the war “creates in young men a thirst for abstract danger, not suffered for a cause but courted for itself” (*Exile's Return*, p. 41). Lieutenant Henry, a version of Hemingway in *A Farewell to Arms* (1929), is not sure about his real motives as to why he joined the war and approaches it with a sense of detachment, when he is asked why he, an American, is “in the Italian front,” he says, “I don't know...there isn't always an explanation for everything,” and he feels that this war “did not have anything to do with [him]. It seems no more dangerous to [him] than war in the movies” (p. 39). Most of the writers who participated in the war, initially expected a brief war marked by heroism, chivalry, and adventure. But, the reality of the war turned to be entirely different from their expectations.

Hemingway was seriously wounded in the Italian front in 1918. This was the permanent wound that stamped much of his art. Malcolm Cowley, in his 1932 review of *Death in the Afternoon* (1932), observes that “the war, to judge from his books, has been the central experience in his career; he shows the effects of it more completely than any other American novelist” (Spanier, 1990, p. 82). Hemingway, thus, replays his war wound in a number of his characters: In *In Another Country* (1927), the protagonist, a wounded American lieutenant in a hospital in Milan, thinks, “I was very much afraid to die, and often lay in bed at night by myself, afraid to die and wondering how I would be when I went back to the front again” (Poore, 1953, p. 270). In *Now I Lay Me* (1927), Nick reveals, “I myself did not want to sleep because I had been living for a long time with the knowledge that if I ever shut my eyes in the dark and let myself go, my soul would go out of my body. I had been that way for a long time, ever since I had been blown up at night and felt it go out of me and go off and then come back” (Poore, 1953, p. 363). And, in *A Farewell to Arms*, Frederic Henry, an American ambulance driver, is injured on the Italian front by a mortar shell. Describing his experience, Henry says, “I went out swiftly, all of myself, and I knew I was dead and that it had all been a mistake to think you just died. Then, I floated, and instead of going on I felt myself slide back” (p. 55). Surely, these stories are based on Hemingway's traumatic wounding. In a letter to his parents in Oak Park, Illinois, he writes, “Wounds don't matter. I wouldn't mind being wounded again so much, because I know just what it is like” (Griffin, 1985, p. 90). Hemingway was convinced that his wounds were necessary for his art; in fact, he told F. Scott Fitzgerald in a 1934 letter that we are all wounded “from the start [...] but when you get the damned hurt, use it—don't cheat with it. Be as faithful to it as a scientist” (Baker, 1981, p. 408). Hemingway learned to transform his firsthand experience during the Great War into art.

³ The novel as a whole can be seen as a contradiction to the past in its form. By his emphasis on giving utterance to the emotive, inner life of his characters, Anderson created a decentered form of narrative. Kazin postulates, in *On Native Grounds* (1942), that Anderson was fascinated by freedom. He declared his “liberation [from the 19th century straight forward narrative]” in the novel *Winesburg, Ohio* (Kazin, 1942, p. 210). Kazin concludes that *Winesburg, Ohio* “broke with rules of structure literally to embody moments, to suggest the endless halts and starts, the dreamlike passiveness and groping of life” (pp. 210, 214).

A Farewell to Arms reflects not only the author's traumatic wounding in the war but also the cultural wound that in a sense allowed many writers and intellectuals at the wake of the Great War to see through the illusion of the idealism of the previous generations. The novel captures the experience of the Great War in the eyes of Frederic Henry who undergoes a gradual awakening to the reality of the war. In the dugout at the front, Henry and the other members of the ambulance crew discuss the value of war. Henry naively says, "I believe we should get the war over... It would not finish it if one side stopped fighting. It would only be worse if we stopped fighting" (p. 51). His comrade, Passini, tries to persuade him that "there is nothing as bad as war" (p. 51). A moment later, their trench is hit with an Austrian mortar shell. Passini is brutally killed and Henry is injured. Soon thereafter, in the hospital, Henry tells the priest, "when I was wounded we were talking about it. Passini was talking" (p. 69). Henry adopts Passini's attitude about the war. After a convalescing summer in Milan, Henry tells the priest, "it is in defeat that we become Christian," suggesting that victory is worse than defeat because "no one ever stopped when they were winning" (p. 164). Soon after, thinking of Passini, he says, "the peasant has wisdom, because he is defeated from the start" (p. 165). Witnessing the brutality and the indignity of the war, eventually Henry realizes that "the whole bloody thing is crazy" (p. 192), and thus he has made his "separate peace." Hence, saying "farewell" seems to him as the only rational thing one can do in an irrational war.

Furthermore, Frederic Henry's making his "separate peace" with the war expresses Hemingway's suspicion of the empty rhetoric by which the fashionable privileged society, from a safe distance, dignify the ugly carnage of war and the ugly meaning of war time deaths: "I was always embarrassed," says Henry, "by the words sacred, glorious, and sacrifice." Compared to the sacrifice of the fallen, "abstract words such as glory, honor, courage, or hallow were obscene" (p. 53). This notation spells out Hemingway's distrust of the abstract values that allowed the previous generation to blunder into the war.

The war created a conflict between past and present, a transforming context or "new force field" that led many writers to reject established patterns of social order (Bradbury, 1983, p. 32). During the 1920s this repudiation of the past contributed to a "profound alienation" (Kazin, 1942, p. 31). Aesthetic experimentation abounded during the decade. Writers tended to portray themselves as "lonely explorers" whose art was socially disengaged and focused on what Granville Hicks called the "margins of life" (Meyers, 2004, p. 213). In *Radical Visions and American Dreams* (1973), Richard Pells describes the modernists as authors who "shut themselves up in airless rooms to create great works" (p. 158). Accordingly, Margot Norris suggests in "Modernist Eruption" that Ernest Hemingway's works "seem escapist..." (Elliot, 1991, p. 322). Norris continues that, Hemingway used "a disciplined, muscular, classical style to redeem the fragmentation, loss of value, and chaos both symptomized and produced by the war" (Elliot, 1991, p. 318). *The Sun Also Rises* (1926) in particular reflects the post-war sense of despair and sterility about the end of civilization. David Minter notes that Hemingway conveys in *The Sun Also Rises* (1926) "a sense of how indelibly the Great War had marked the young who survived it" (Minter, 1996, p. 82). Jake Barnes' wound reflects the sterility and post-war confusion. He is forced to seek an entirely new way of life: that suits his condition. "I did not care what it was all about. All I wanted to know was how to live in it. Maybe if you found out how to live in it, you learned from that what it was all about" (p. 152). Clearly learning to "live in it" describes efforts by the "lost generation"⁴ to find new values in a world that essentially was emptied by the Great War.

⁴ Used by Hemingway in an epigraph to *The Sun Also Rises*, the phrase has become a cultural tag for all those who served in World War I. As Hemingway explains in *A Moveable Feast* (1964), his friend Gertrude Stein heard the phrase used by a mechanic who was complaining about a young man working for him. The mechanic said to

The Moneyed Class

Fitzgerald's *The Great Gatsby* (1925) depicts conflict in the form of a fear of poverty and the manic search for success and wealth. The specific tension is between those born into ashen poverty and those accustomed to careless wealth. Jay Gatsby, a veteran of World War I, lives in a "materialistic, careless society of coarse wealth spread on top of a sterile world" (Bradbury, 1983, p. 87). On the other hand, George and Myrtle Wilson are described as ghosts; Laura Hensley (2007) notes, they embody "the rootless working class. Wilson lives in the valley of ashes, an undeveloped, depressing area where nothing grows or prospers. This represents a dumping ground for people who do not fit into an era made for the enjoyment of the elite" (p. 35).

What is special about Gatsby is that he has a "heightened sensitivity to the promises of life," a "romantic readiness," and a "gift of hope" (*Gatsby*, pp. 3-4). By following a regimented schedule of self-improvement, Gatsby has succeeded in reinventing himself. Born as Jimmy Gatz to "shiftless and unsuccessful farm people—his imagination had never really accepted them as his parents at all," he has become Jay Gatsby (*Gatsby*, p. 63). His self-reinvention reflects the American promise of success and liberation from the past. However, the secret behind his ultimate failure, writes Minter (1996), "lies in the fact that his world, which pretends to be receptive to dreams, in fact protects those who have been born to riches and power" (p. 146). Gatsby's story is thus one of little people who dream of entering the "privileged world of wealth, power, and status," but those who were born rich, like Daisy and Tom Buchanan, "have no intention of relinquishing their hold on it" (Minter, 1996, p. 114).

In "The Rich Boy" (1926) Fitzgerald wrote, "[T]he very rich [...] are different from you and me" (Fitzgerald, *Diamond*, p. 131). It has been often noted that Hemingway responded sardonically, "Yes, they have more money," but that was not what Fitzgerald had in mind. The rich have something more than money that sets them apart: "They think, deep in their hearts, that they are better than we are because we had to discover the compensations and refuges of life for ourselves" (Fitzgerald, *Diamond*, p. 131). "Having made themselves models to be emulated," Minter (1996) contends, "they became expert in protecting themselves from the competition of those [who aspire to their lifestyle]" (p. 114). Tom, Daisy, and Jordan in *The Great Gatsby* feel that wealth is simply another of their entitlements. They "assume the right to spend vast sums of money without even pretending to make any. [...] Tom epitomizes an aristocracy of such wealth and power that he can afford to be careless, as well as narrowly self-interested" (Minter, 1996, pp. 114, 115). The poor, like George Wilson, live and work in the valley of ashes. But, his wife Myrtle is similar to Gatsby. She dreams of escaping her dreary life and entering the ranks of the rich through her affair with Tom Buchanan. Unfortunately, the glamorous world for which she longs not only exploits but also is indifferent to her. When she tries to assert herself, "Tom Buchanan [breaks] her nose with his open hand" (*Gatsby*, p. 37). Both Gatsby, who thinks of wealth as a means of attaining a dream life with Daisy, and Myrtle pay a high price for wanting, as Daisy says of Gatsby, "too much" (p. 132).

Malcolm Cowley notes in "The Class Consumerism of Fitzgerald's Life" that one of the novel's early titles was "Among Ash Heaps and Millionaires," which more or less sums up its dimension of class conflict (Johnson, 2008, p. 31). Such conflict coalesces in the assumption that "people like Jay Gatsby and Myrtle Wilson have been put on earth to entertain [people like Tom and Daisy], and people like George Wilson to run [the errands of people like Tom]"

the young man, Hemingway writes, "You are all a *génération perdue*" (p. 61). The phrase, however, has become an epithet for American expatriate writers. It has become a reference to the theme of the loss of innocence, disenchantment, and spiritual malaise in the wake of the Great War.

(Minter, 1996, p. 115). Regarding *Gatsby*, Tom says to Nick Carraway: “[T]hat fellow had it coming to him. [...] He threw dust into your eyes just like he did in Daisy’s” (p. 114). *Gatsby*’s death is engineered because he posed a threat to Tom’s status and power. In “Class and Spiritual Corruption,” John Brickell argues that Tom Buchanan is an

example of the upper-class Fascist, who, obsessed with fear that the black races may overthrow “Nordic Supremacy,” sees himself “on the last barrier of civilization.” His fear, however, sharpens his cunning, and his position in society gives him the opportunity to use it. Not only does he lie to Myrtle Wilson, but with ruthless contempt, he exploits her husband, George, as an instrument of revenge on *Gatsby*. Morally speaking, he is *Gatsby*’s murderer (Johnson, 2008, p. 99).

In the end, Daisy remains married to her rich husband, abandons *Gatsby*, and does not even attend his funeral, although *Gatsby* was murdered for something she did – namely, kill Myrtle in a car accident. According to Hensley (2007), this plot outcome exemplifies the oppressiveness of the moneyed class in toying with the lives of those below them in the economic scale and then “retreat[ing] back into their money or their vast carelessness [...] and living] safe and proud above the hot struggles of the poor” (p. 35)⁵.

Class Conflict

Conflict in the 1930s novel focused on class struggle and political tension as a necessary ingredient in creating a fundamental social change. During this period the theme that freedom can only be realized through collective action dominated the American social novel, which was then conceived of as a catalyst for changing the status quo by advocating a collectivist view of humanity. Toward this end, Granville Hicks indicates it is essential that a writer’s “identification with the proletariat should be as complete as possible. He should not merely believe in the cause of the proletariat; he should be, or should try to make himself, a member of the proletariat. [...] The exploited masses were] the true nation, and the only theme of our time” (Robbins, 1942, p. 12). Cowley asserts that leftist writers found a purpose and “a sense of comradeship and participation in a historical process vastly larger than the individual” (“Art Tomorrow”, 1934, pp. 61–62). They defined themselves culturally as being opposed to the modernists, who saw importance in introspective projects and neglected social problems⁶. In contrast, leftist writers brought the marginalized classes – the dispossessed – directly into their

⁵ Minter (1996) suggests another central conflict in *The Great Gatsby*: that between “an era in which the American [D]ream remained an enabling myth and one in which it often functions as a cultural lie” (p. 148). In the past America was purported to be a place where poor people were inspired to dream and offered the opportunity, ultimately, to realize those dreams. However, *The Great Gatsby* sees through that illusion and exposes a society governed by the capitalist arrangements that “manipulate the hope-driven energies of the poor while offering them little or no chance of sharing its rewards” (Minter, 1996, p.148). This deflationary view of the American Dream is not new. For example, Langston Hughes wrote in his 1935 poem “Let America Be America Again”: “I am the immigrant clutching the hope I seek— / And finding only the same old stupid plan / Of dog eat dog, of mighty crush the weak” (p. 4).

⁶ Michael Gold describes modernist writers in “The Writer in America” (1953) as “escapists, abstractionists, Freudians, and mystics of art, foggy symbolists, clowns and trained seals and sex-mad pygmies of the pen” (*Mike Gold Reader*, p. 183). In “Notes on Art, Life, Crap-Shooting, Etc.” (1929), he argues that modernism’s concept of autonomy was incapable of either adequately critiquing society or advancing human potential; instead, he classifies modernism as fundamentally anti-social. However, Joseph Freeman regarded proletarian literature, as Marcus Klein paraphrases in his “The Roots of Radicals,” as “what happened when modernism met depression” (Madden, 1968, p. 139). Thus, Klein considers proletarian literature a “literary rebellion within [the] literary revolution [called modernism]” (Madden, 1968, p. 137).

works. They argued that art was a revolutionary tool and adhered to the communist slogan of the John Reed clubs, the idea that art is a weapon. In his 1929 column “Go Left Young Writers,” Mike Gold indicates that art was “one of the products of a civilization like steel or textiles. Not a child of eternity, but of time” (*Mike Gold: A Literary Anthology*, p. 186). Accordingly, writers tried to produce work that was true to everyday experiences to make it, as Paul Lauter writes in “American Proletarianism,” “an instrument for inspiring and shaping change” toward “a new, just, and therefore socialist future” (Elliot, 1991, pp. 335–36)⁷.

“Apocalyptic renewal,” notes Malcolm Bradbury (1983), “was indeed the decade’s great preoccupation. [...] Writers offered in their works] hopes for a violent upheaval that [would] apocalyptically renew the city and American Dream” (p. 102). Toward this end, John Steinbeck’s *The Grapes of Wrath* (1939) has, at its center, the pursuit of “a kind of ‘agrarian utopia.’” (Bradbury, 1983, p. 109). The story seems to break away from selfish individualism by showing the virtue of human solidarity and generosity, especially at the end of the novel when Rose of Sharon nourishes the starving outsider with the breast milk meant for her stillborn baby. Clearly, this act signifies, Paul Lauter observes, “incorporating outsiders into the more or less traditional family” (Elliot, 1991, p. 343). The novel thus reflects the proletariat’s spirit of collectivism. In a 1933 letter to a friend, Steinbeck wrote, “The group has a soul, a drive, an intent, an end, a method, a reaction, and a set of tropisms, which in no way resembles the same things possessed by the men who make up the group” (George, 2005, p. 25). His subject is “the phalanx of human emotions” (Bradbury, 1983, p. 109)⁸. Steinbeck’s demonstration of this collective soul culminates in the example of Rose of Sharon’s suckling the starving man, which can be read as an attack on “the lore of liberal individualism” promulgated by capitalism (Bradbury, 1983, p. 2).

The transition from selfish individualism to collective consciousness is also reflected in Hemingway’s works of the 1930s. Hemingway went through a kind of conversion in terms of his cultural outlook. He had been maintaining his professional aloofness in the first half of the 1930s, and firmly believed that politics and art do not mix. In a 1932 letter to Paul Romaine, Hemingway wrote, “I do not follow the fashions in politics, letters, religion etc. If the boys

⁷ Serving as an instrument of change was the practical value of art in the 1930s. Genevieve Taggard writes in “Life of the Mind, 1935” that “the words in the books are not true / if they do not act in you” (Hicks, 1935, p. 195). Thus, the political left viewed the artist as a public figure who should contribute meaningfully to his or her society.

⁸ When things become too dire, cooperative action becomes the only means for survival from a Darwinian point of view. Here we come to the collective mentality that Steinbeck referred to as the phalanx or “the group man,” in which people come together to achieve a shared goal. In *Dubious Battle* (1936) explains how the group morality and goal supersedes the individual morality and goal: “A man in a group isn’t himself at all; he’s a cell in an organism that isn’t like him any more than the cells in your body are like you” (p. 113). In a letter, Steinbeck wrote to a friend that “[t]he individuals in a group have thus surrendered their identities and wills to the collective will of the mass” (Owens, 1996, p. 65). The group goal is ambiguous. It can be understood as not only a collective action to advance a communist goal (the collective “we”) but also a mob action. In either case, it is a Darwinian survival mechanism, comparable to some extent to the late-nineteenth-century formation of corporate collectivities such as trusts to drive smaller companies out of business. The phalanx as a mob action is clear in Whittaker Chambers’ “Can You Make Out Their Voices?” (1931). The poor farmers in Chambers’ short story have not yet learned anything about Marxism and communism except the negative attitudes toward communism propagated by the bourgeoisie media: “‘I guess you Reds want everything free’ said Frank. ‘I guess you will, too, before the baby’s dead.’ [replies Jim Wardell, a man who “spends too much time nights reading those (red) books he has in the house” and who now is organizing the impoverished farmers] Hard and bitter to hammer it home” (pp. 6, 8). They learned from their miserable conditions how to rebel in order to save their starving children. These farmers work collectively as a mob to seize food from store windows. The group man thus becomes capable of responding to the Darwinian struggle for survival.

swing to the left in literature you may make a small bet the next swing will be to the right and some of the same yellow bastards will swing both ways. There is no left and right in writing. There is only good and bad writing”(Baker, 1981, p. 363). His apparent move to the left, perhaps driven by his awareness that his works had been out of touch with people’s suffering during the Great Depression, started with the publication of “Who Murdered the Vets?” (1935) in *The New Masses*, the magazine that epitomized the 1930s literary revolution. In this article, he writes with indignation about U.S. Army veterans in the Florida Keys carelessly abandoned by the government to perish in a hurricane. Indicting the rich and those in power, Hemingway observed: “[Y]acht owners know there would be great danger, unescapable danger, to their property if a storm should come [hence you do not see them and their yachts in the Keys during this season].” He continues, “[V]eterans are not property. They are only human beings. [... A]ll they have to lose is their lives” (p. 9). Although this was not a leftist article but only a scathing complaint against the government, the leftist camp regarded it as indicating Hemingway’s move toward the left. Granville Hicks wrote in 1935:

The passion of “Who Murdered the Vets?” not only strengthened my conviction; it made me want to emphasize the good things that can be said about Hemingway, not the bad. This is not because I had any notion that Hemingway would become a revolutionary novelist if the “The New Masses” patted him on the back; it was because “Who Murdered the Vets?” had a quality that had been disastrously absent from his previous work. [...] “Who Murdered the Vets?” suggested that Hemingway was going somewhere (Meyers, 2004, p. 213).

In 1938, Herbert Solow, a critic for *the Partisan Review*, noted Hemingway’s ascent within the leftist circles; he recognizes in his article “Substitution at Left Tackle: Hemingway for Dospassos” that Hemingway started to “rise to ‘beatified’ heights for critics like Gold, Hicks, and Cowley” (Cohen, 2009, p. 82).

Hemingway, however, portrays those veterans again in his 1937 novel, *To Have and Have Not* (1937), as battered individuals who drank away their meaningless lives under the auspices of a callous government. In this novel, he moves even closer toward social consciousness by writing about proletarian group solidarity, the “brotherhood” of the “conchs,” and proletarian writers such as Richard Gordon. Most importantly, Hemingway made this character, the dying Harry Morgan, utter the message of solidarity conveyed by the book as a whole: “No matter how, a man alone ain’t got no bloody f--ing chance.” The narrator adds, “It had taken [Harry] all his life to learn” (p. 225)⁹. This message suggests what Philip Young (1966) refers to as “a deathbed conversion” (p. 99); it resonates with Tom Joad’s “I know now a fella ain’t no good alone,” the most overt collectivist declaration in Steinbeck’s *The Grapes of Wrath* (p. 418).

Hemingway’s shift in the 1930s toward the theme of collectivism and solidarity suggests that the struggle for individualism and independence in the 1920s had been lost. Hemingway became attracted to the CPUSA after its official announcement in August 1935, via “The Popular Front,” by Georgi Dimitroff, that it would abandon its explicit revolutionary activities of the Third Period and join the progressive resistance against fascism. Hemingway viewed the communists as playing an important role in fighting fascism in Spain. He made it clear, however, that the communist anti-fascist agenda was what attracted him rather than its revolutionary ideology. For example, Harry Morgan, in *To Have and Have Not* (1937),

⁹ Essentially, one can see also in *To Have and Have Not* (1937) an acknowledgement of the have nots in the characters of Harry Morgan and Albert as well as Morgan’s divorce from individualism, a gesture that can be recognized as a turning towards group solidarity.

regarded the revolutionary Cubans as a bunch of murderers: “What the hell do I care about his revolution? F-- his revolution. To help the working man, he robs a bank and kills a fellow works with him and then kills that poor damned Albert that never did any harm. That’s a working man he kills” (p. 168). In addition, Robert Jordan, in *For Whom the Bell Tolls* (1940), admits that he is only an “anti-fascist” (p. 66). Michael Reynolds (1997) posits that Hemingway was “neither right nor left, but opposed to government of any sort. He trusted working-class people, but not those who would lead them to the barricades and not the masses en masse” (p. 211).

Hemingway’s *The Fifth Column* (1938) stresses the urgency of fighting fascism in Spain. His protagonist Phillip demonstrates a strict dedication to the cause; therefore, Philip must get rid of his mistress, whom he intended to marry, because she takes him away from his duty: “We’re in for fifty years of undeclared wars,” he asserts, “and I’ve signed up for the duration” (p. 87). Philip’s statement echoes Hemingway’s at the second American Writers Congress in June of 1937 that “no true writer could live with fascism” (Reynolds, 1997, p. 270). In his preface to *The Fifth Column*, Hemingway comments, “[I]t will take many plays and novels to present the nobility and dignity of the cause of the Spanish people” (Kazin, 1942, p. 337). A parallel can be drawn here to *For Whom the Bell Tolls* (1940), in which Robert Jordan devotes himself to the cause of fighting the injustice epitomized by fascism. Jordan, Hemingway writes, is “not a real Marxist” (p. 305). He hates the imposition of arbitrary authority and believes in “Liberty, Equality, and Fraternity [...] and the Pursuit of Happiness.” He tells himself, “If this war is lost [...] all of those things are lost” (p. 305). Therefore, Jordan accepts “Communist discipline... [of following order and trying] not to think beyond them... for the duration of war” (p. 163). He thus follows the Stalinist premise that the “end justifies the means.”

Hemingway saw a moral obligation to fighting Fascism, which adheres to a policy of terror. He believed that to defeat Fascism, it was imperative to adopt the Fascist war tactics, without infringing on the impunity of the civilians. In his 1937 speech, “Fascism is a Lie,” Hemingway announced: “we must realize that... there is only one way to quell a bully and that is to thrash him” (Hemingway & Matthew, 1986, p. 194). Hence, for the sake of serving a higher cause and preventing greater evil, violence is justified. Accordingly, fighting alongside those who are fighting for their freedom, Robert Jordan finds a need to kill in the battlefield.

For that, sacrifice is not “in vain.” The fancy words that “embarrassed” Frederic Henry in *A Farewell to Arms* are now “quite satisfactory as mental sanctions for quietly heroic behavior” (Hoffman, 1951, p. 101). Hemingway recognized in justice and human dignity a noble cause for which Jordan ultimately becomes a martyr. “War,” Hemingway writes in *To Have and Have Not*, can thus be “a purifying and ennobling force” (p. 205). Jordan dies at the end of *For Whom the Bell Tolls* to save the Pilar group. His death becomes – not absurd but – meaningful as a symbolic rebirth, a process of inclusion. In his death, Jordan is “completely integrated” with some grander force that infiltrates the universe (p. 471). Hemingway writes in the spirit of the Catholic devotion of John Donne, “All mankind is of one Author, and is one volume... No man is an island, entire of itself.”¹⁰ Jordan “felt an absolute brotherhood with the others who were engaged in it” (p. 235). He enters into a complex mystical union with Maria, and with nature. The novel’s conclusion stresses the theme that, in sacrifice and martyrdom, one enters into a spiritual oneness with the group and the universe: “One and one is one” (p. 379). Ray West, an American literary critic, calls this remark “the end of despair and futility — the end of the lost

¹⁰ The opening lines of John Donne, “All mankind is of one Author...,” summarizes the era’s rejection of individualism and “the development of a new, collective self that acquires identity through relations with others” (Foley, 1993, p. 237).

generation” (Hoffman, 195, p. 101)¹¹. This is the ultimate lesson that the dying Jordan learns, and he “wish[es] there was some way to pass [this lesson] on” (p. 467)¹². It is the same lesson Tom Joad learns from Casy in *The Grapes of Wrath*:

One time he went out in the wilderness to find his own soul, an' he foun' he didn' have no soul that was his'n. Says he foun' he jus' got a little piece of a great big soul. Says a wilderness ain't no good, cause his little piece of a soul wasn't no good 'less it was with the rest, an' was whole. Funny how I remember. Didn' think I was even listenin'. But I know now a fella ain't no good alone (p. 418).

Both Hemingway and Steinbeck thus draw on Ralph Waldo Emerson's doctrine of the Oversoul, the belief that we become whole and “holy” when we are finally connected to and participating in the collective soul. This is a vision of society that resonates with an ethos of solidarity in which salvation concerns the interest and support of the entire society.

Notably, in 1941, Mike Gold described Hemingway's writing as “illuminat[ing] the poverty of his mind.” Hemingway, he went on to say, led the life of “a rich sportsman and tourist [...] a spectator without responsibilities, who holds a box seat at the crucifixion of humanity.” For Gold, “Hemingway country” was nothing but

a world of cafés; bullfighters; big game hunting; scotch, more scotch, absinthe; long-limbed, gallant, “aristocratic” women who succumbed easily; and expensive pleasure fishing; and expensive travelling hither and yon [...] a colorful world and one completely divorced from the experience of the great majority of mankind (*The Hollow Men*, p. 88).

Hemingway's *The Fifth Column* (1938) offers a hint of what Gold refers to in Philip's breaking up with Dorothy – a self-indulgent figure who fails to identify with class struggle or denounce injustice. Dorothy is, as Gold alleges about Hemingway, a sheer observer, a tourist who is detached from the plight of humanity around her. For example, after the bombardment, Petra talks about the attack's brutality and asks Dorothy, “Was the bombardment very bad here last night?”

Dorothy: “Oh, it was lovely.”

Petra: “Senorita, you say such dreadful things.”

Dorothy: “No, but Petra it was lovely.”

Petra: “In Progresso, in my quarter, there were six killed in one floor. This morning they were taking them out and all the glass gone in the street [...]”

Dorothy: “Here there wasn't any one killed” (p. 20)

¹¹ Hemingway's politics in *For Whom the Bell Tolls* were applauded by the left. Daniel Aaron writes, in *Writers on the Left*, that Hemingway had “become the party's favorite literary name” (p. 351).

¹² Jordan perceives the Spanish Civil War as part of his enlightenment: “It's part of one's education. It will be quite an education when it's finished” (p. 135). He intends to write a book about the war and its human cost, but when the fascists kill him, they also cause the demise of his art and the suppression of the truth that would have been told in its pages. The fascists are depicted as the enemy of humanity, and Jordan perceives Fascism as equivalent to “the death of art...the death of everything that the artist values and needs” (Shams, 2002, p. 69). Hemingway emphasized this view of the death of truth in art via Fascism in his 1937 speech, “Fascism is a Lie”: Fascism is a lie told by bullies... It is condemned to literary sterility. When it is past, it will have no history except the bloody history of murder that is well known... It is very dangerous to write the truth in war, and the truth is also very dangerous to come by” (Hemingway & Matthew, 1986, p. 193). Thus, rather than simply indulging in acts of self-preservation, the Hemingway hero of the late 1930s became a sympathetic figure who is involved with the plight of mankind.

Dorothy's reaction obviously indicates her indifference to the wreckage and carnage, the human cost, of the bombardment. Because she was not personally affected by the bombardment, her experience of it was "lovely." In addition, echoing Frederic Henry's desire for a "separate peace," she talks often about leaving this place of "war and revolution" for a happier place, like "Saint-Tropez," where she and Philip can lead a life of leisure (p. 23). In contrast, Philip explains to her that he forsook everything he once had for the good of the cause.

Refuting Gold's view that Hemingway was entirely out of touch with the proletariat because he did not offer "a single portrait of a man at work", Philip exhibits strong sympathy for the workingman when he compares the amount of money Dorothy spent on foxes to the wages paid to workers (*The Hollow Men*, p. 88)¹³. Consequently, when Max asks whether Dorothy is a "Comrade," Philip firmly answers "No" to confirm that she still subscribes to the capitalist worldview (p. 70). Finally, Philip rejects what Gold refers to as the "life of comfort" and offers to help the injured, working under the leadership of communists and emphasizing that "my time is the party's time" (p. 70). Later Max tells him, "You do it so [that all people] can live and work in dignity and not as slaves" (p. 79). Gold's criticisms of Hemingway, therefore, seem applicable only to works that predate "Who Murdered the Vets?"

The Struggle against Racial Inequality

Integrating racial conflict into the 1930s class struggle, communism brought for the oppressed Black Americans the hope of equality and inclusion in the society from which they were barred. In his 1972 autobiography titled *Black Worker in the Deep South*, Hosea Hudson, a communist activist, describes a Black communist sharecropper named Al Murphy who believed that Blacks were the most exploited group in America:

[They] built not only the railroads and the factories, [but] they [also] had helped to build the material wealth of the entire [S]outh with their toil and sweat and blood. Yet we Negroes enjoyed practically none of the rights guaranteed American citizens by the U.S Constitution. [. . . R]ight here and now we blacks are the last to be hired and the first to be fired. It was we, already existing on the crumbling edge of starvation. (p. 38)

Al Murphy sees in communism an answer to the so-called "Negro question." Adopting the communist explanation of racism, Murphy asserts that the capitalist system "robbed the masses of people of a livelihood, that the only way the bosses could prevent the white and black masses of people from struggling together was to keep them divided. If they could spread the lie that every white woman was in danger of being raped by some black man, it helped to spread fear and disunity" (Hudson, 1972, p. 38)¹⁴.

¹³ Of note, Hemingway also shows that same sympathy for the economic suffering of the workingman in *To Have and Have Not* when Harry Morgan realizes that his hard work makes no difference and that his family remains hungry.

¹⁴ Murphy is alluding to the Scottsboro case in which nine Black men were falsely convicted by an all-White male jury of raping two White women. The Communist Party did not consider the travesty as evidence of racial prejudice. Instead, James S Allen, the Communist Party's chief expert and strategist on Southern Blacks, in his 1933 "Scottsboro" describes it as "a struggle between two opposing class forces" (Fried, 1997, p. 151). Eight of the nine young Black men were sentenced to death. The Communist Party saw this as a miscarriage of justice, "an expression of the horrible national oppression of the Negro masses" (Maxwell, 1999, p. 132). Therefore, the Party involved itself by appointing Samuel Leibowitz, who has been compared to Clarence Darrow in the 1925 Scopes trial, as a defense attorney. The efforts of the Communist Party eventually saved the lives of those young men. As a result, it gained popularity among Blacks. William Maxwell contends that "Scottsboro made Communism a household word in African American clubs, beauty shops, and churches and added color to the party's rank and

The idea that capitalism exploits racism to keep the working class divided, incapable of acting and too busy quarreling with one another, was also stressed in the 1931 Yokinen trial known as “Race Hatred on Trial.” In this party trial, August Yokinen, Party Unit Leader of the Finnish Workers Club, was found guilty of practicing “white chauvinism” that “aid[ed] the bourgeoisie in bringing about disunity among the Negro and white workers” (Fried, 1997, pp. 146-47). In this trial, racism was characterized as “crimes against the working class.” In his final statement Yokinen declared, “I see now that this white chauvinism is not only an outrage against the Negro workers, but is also a crime against the working class as a whole” (Fried, 1997, p. 149). Echoing Al Murphy, he said as well that racism is a social phenomenon created by the capitalists

to divert the working class from struggling against the vicious attack upon their class organizations and their living standard; it is becoming ever more important for the workers to solidify the class solidarity of the Negro and white workers. [...] American imperialism uses this artificial separation of workers into groups to further split them from each other by spreading its vicious doctrines of race and national prejudice by playing the Negro and foreign-born and American white workers all against each other (Fried, 1997, pp. 149–50).

Of significance here is the fact that among the founding principles of the John Reed Club, published in April of 1932 in the *The New Masses* under the title “Draft Manifesto,” was a mandate for “fighting against white chauvinism” in cases of racial discrimination or persecution (Fried, 1997, p. 177). In such Communist structure, the Blacks found a chance for self-expression and a hope for liberation from Jim Crow laws. In “To Negro Writers,” presented at the American Writers Congress in 1935, Langston Hughes declared: “We want a new and better America, where there won’t be any poor, where there won’t be any more Jim Crow, where there won’t be any munition makers, where we won’t need philanthropy, nor charity, nor the New Deal, nor Home Relief” (Hart, 1935, p. 141). Hughes saw the role of the Negro writer as one of merging racial and class interests to create a sense of class brotherhood.

Much like Al Murphy, Richard Wright found in communism a rational solution for the irrational nightmare facing the African American he writes about in *Native Son* (1940). His unabashed political convictions made him condemn Zora Neale Hurston’s *Their Eyes Were Watching God* (1937) as a work “about nothing” because, as Rafia Zafar writes in her “Southern Daughter, Native Son: Hurston and Wright,” it does not concern itself with “the Depression-era black man” or his “never-ending oppression” (Bercovitch, 2002, pp. 343, 346). For Wright, fiction has to deal directly with the writer’s contemporary social and racial scene. Bigger Thomas, *Native Son*’s protagonist, is a dispossessed victim of the social arrangement by which African Americans were second-class citizens constrained by Jim Crow laws. The whole world for him thus is a prison. Enraged and frustrated, Davis comments in “Race and Region,” Bigger rebels and “attempts to alter power relationships” in a society that denies his humanity (Elliot, 1991, p. 433). He consequently lives out the rest of his life in further fear and

file throughout the United States” (p. 133). Because of such support in the Scottsboro trial, Adam Clayton Powell, Jr., announced in a sermon that “the day will come when being called a Communist will be the highest honor that can be paid an individual and that day is coming soon” (Maxwel, 1999, p. 133). Along the same lines, John Dos Passos wrote in “Scottsboro’s Testimony,” published in *Labor Defender* in July of 1931, that “As far as I can see, since the days of the old Abolitionists, no one has had the courage to publically face the problem until the International Labor Defense and the Communist Party came along with their slogans of equality and cooperation between white and Negro workers. For that reason alone, I think those organizations deserve support, even by outsiders who do not subscribe to their entire creed” (p. 131).

deprivation. Sentimentally, Mr. Max, Bigger's attorney, tries to put Bigger into a larger social context to show that Bigger is but a representative figure for the condition of a whole race. Max explains how the impact of oppression, racial segregation, economic deprivation, and injustice the black people have suffered could produce "the Bad Nigger" (Bell, 1987, p. 158). Therefore, society, not Bigger, should be judged.

Conclusion

Conflict and change have profoundly molded and informed the American novel. Thus, Bradbury (1983) surmised that the American novel is "a living genre." It is regarded "as predominantly a product of the culture out of which it is created, as deriving from a distinct history, ideology, landscape, and cast of mind" (p. vii). The dialectical process of conflict and change, Louis Menand (2001) contends, constitutes the open-endedness of modern society where the culture is not confined to reproducing the values, customs, and practices of the past, but chooses its new paths depending on emerging possibilities and circumstances¹⁵. This process will always be reflected in the literature the culture produces, which itself underlies the constant growth of the American fiction.

¹⁵ Reflecting on the pragmatism of the American Culture, Louis Menand writes in *The Metaphysical Club* (2001): "Modernity is the condition a society reaches when life is no longer conceived as cyclical. In a premodern society, where the purpose of life is understood to be the reproduction of the customs and practices of the group, and where people are expected to follow the life path their parents followed, the ends of life are given at the beginning of life. People know what their life's task is, and they know when it has been completed. In modern societies, the reproduction of custom is no longer understood to be one of the chief purposes of existence, and the ends of life are not thought to be given; they are thought to be discovered or created. Individuals are not expected to follow the life path of their parents, and the future of the society is not thought to be dictated entirely by its past. Modern societies do not simply repeat and extend themselves; they change in unforeseeable directions..." (p. 399).

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