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Jordanian University Students’ Use of English: Urban-Rural Dichotomy and University Location

Reema Salah

Department of English, Faculty of Art and Humanities, Al al-Bayt University, Al Mafraq, Jordan
Email: dr.reema.salah@aabu.edu.jc

Abstract

Second language users use the language for various reasons. Three reasons are examined in this paper: linguistic, social, and academic. A sample of Jordanian students from three universities in Jordan was asked to complete a survey about their use of English (N = 1052). A 2 gender (male, female) × 2 dwelling (urban, rural) × 3 university locations multivariate analysis of variance (MANOVA) found significant main effects of gender on the linguistic social factor. No interaction effect was significant. The results show that male students tend to feel more linguistically competent than females, but females tend to use English for social reasons more often than males. Students who live in a city tend to use English more than those living in a village when they use the language for linguistic or academic purposes.

Keywords

University’s Students, English Use, Urban-Rural Dichotomy, Second Language Learning, English-Arabic Contact

1. Introduction

Second language (L2) learners have various reasons for learning and using the language. In this paper, the researcher examined three possible reasons for Arabic-speaking Jordanians mixing English with Arabic: linguistic, social, and academic. The sample of students came from three universities in North Jordan, who were asked to complete a survey about their use of English. The aim of the study was to examine: 1) whether the three reasons can be differentiated as three distinct factors that affect Jordanian university students’ use of English in an Arabic-speaking environment, and 2) whether students’ gender, place of living,
and place of study matter in affecting their use of English language.

2. English as a Second Language in Jordan

Throughout the Arab World, Standard Arabic is designated as the official language, the medium of instruction in education, and the language of mass media. However, in actual practice in daily life, a mixture of both standard and colloquial varieties is used in education and in the media (Al-Wer, 2005). In addition to the Arabic language, English language has become a significant component in the school curriculum. While Arabic remains the official language in Jordan, English has been taught in Jordan’s schools and universities since the independence of Transjordan as a Kingdom (Milton-Edwards & Hinchcliffe, 2001). Although English is neither a national nor an official language, it is the most widely taught foreign language in the country (Al Saidat, 2009). Today, many people use English in their Jordanian Arabic speech. They include educators and students undertaking higher education where English is either mixed with Arabic or is the major language used, particularly in some specific disciplines. For example, English is generally recognized as the language of science and technology at university level and among educated people in their professional capacities. Some disciplines such as medicine, engineering, nursing, and many others are mostly taught in English (Mubaidin, 2010).

English is gaining increasing popularity in Jordan, and English language teaching is further encouraged by the British Council, which was established two years after Jordan’s independence. Currently, there are many Jordanian newspapers published in English, such as Jordan Times and The Stars. Jordan Radio and Television provide services in Arabic, English and French. Jordan being a member of many English-speaking international organizations, Jordanians are likely to have a strong motivation to learn English. English is widely used as a tool for various purposes ranging from highly specialized activities to casual exchanges with foreigners in public places (Bani Abdelrahman, 2003). The ability to use English is important because, as Al Taweel (2005) has noted, it “guarantees more job opportunities; it means having more access to more work places and education sectors, entertainment facilities, reading, and so on” (p. 4). As such, a social factor which encourages Jordanians to learn English and to speak it in public is the prestigious status associated with it.

2.1. Reasons for Using English

Many Jordanians seem to be motivated to learn and use English in their speech, and there may be various reasons for this. Some of the reasons are related to the language itself whereas some others may be “non-language factors” (Duan, 2011). This paper focuses on three major factors: linguistic competence, social status and academic such as science-related contexts (referred to as: linguistic, social, and academic).

Linguistic. Research has shown that one of the strongest predictors of per-
formance and behaviour is the individual’s self-beliefs of competence (Marsh & Yeung, 1997; Ryan & Deci, 2000). For example, a high self-concept in English leads to students’ better performance and higher test scores in English (Craven & Yeung, 2008). A sense of competence therefore predicts one’s achievement and language choice in a relevant area such as English use, and also influences one’s sense of identity (Yeung, Craven, & Kaur, 2012).

**Social.** Jordanians’ perceived social status associated with the ability to use English is quite obvious. This is not surprising given the opportunities the language is associated with: employment, further education, and affiliation with international business partners (Al Taweel, 2005). English-speaking people in Jordan seem to be generally more educated, wealthier, and hold higher ranks in employment. Hence, one major reason for Jordanians to use English is a social factor due to the perceived prestigious status associated with it. Nevertheless, Jordanians often look for cues such as education, occupational prestige, and setting before determining to use English in an acceptable way (Heckenlaible, 2012).

**Academic.** Examining Jordanian identity through language, Pedersen (2010) found that many participants find English closely aligned with the technology. English words and phrases are commonly used when the content of the discourse is related to science and technology or academic issues (Al-Khatib & Sabbah, 2008). Some of the technical terms used by students include: modem, hardware and software. English is also used to refer to courses such as physics, pharmacy, advanced electronics, dentistry, or herbal medicine. This can be attributed to the fact that such scientific lectures in Jordanian universities are mostly delivered in English. Therefore, the English-based academic atmosphere in Jordanian universities may have promoted students’ use of English terms when talking about university and academic issues.

### 2.2. Who Uses English

For Jordanians to use English for any of the three reasons: linguistic, social, and academic, there may be various influential factors. The language users’ gender, the place of living, and the location of the university where the language user studies may be significant factors that influence their reasons of English use.

**Gender issues.** For linguistic competence, it is well documented in psychological research that females tend to have significantly higher self-perceptions of verbal competence than males (e.g., Marsh & Yeung, 1998). Based on the higher potential of individuals having a positive self-concept in using English (Craven & Yeung, 2008), we may expect females to use English due to their higher self-perception of linguistic competence in English. For social status as a major reason of language use, there is no clear evidence for a well-defined hypothesis. First, to the extent that males dominate institutions, one might expect them to be more engaged in the foreign language market. Second, one of the popular generalizations about male and female speech is the common claim that women’s speech is more conservative than men’s. In general, women are more status-conscious and polite than men who are more rough and down-to-earth (Eckert,
However, in modern Jordan, males and females may use a mix of standard Arabic and English, depending on the social situation. For academic reasons, there is unlikely to be any gender difference. When the academic is well defined such that English is the generally accepted language in that specific field and the Arabic language is not considered adequate for the functional purpose of communication, it is natural for both genders to use English instead of Arabic.

**Urban and rural L2 learners.** Considering the effect of place of living upon the use of English among Jordanians, Bader (1995) found that city residents use English more than village residents. He distinguishes between two sub-categories of city residents: those coming from rich areas and those coming from less privileged areas. The results of his study show that the first group use English more than the second one. He explains that the more frequent English use among the first group is because “better economic and social conditions lead to higher education” (p. 17). However, this is not the case anymore in Jordan, as people from average and poor socioeconomic backgrounds are increasingly interested in education nowadays, whereas young people from affluent families do not need to worry about their future. Nevertheless, as Bader argues, there is a strong positive correlation between the use of English and features such as: city-residents, well educated, young and female, as opposed to their counterparts: villagers, illiterate, old, and males. In any case, Hussein (1999) reinforces that educated people and those who learn or have learned English use English more than those who do not. As city-dwellers are more likely to be exposed to English, it is possible that people who live in the city have higher self-perceptions of English competence, use English to show their social status, and use technical terms in English when talking about science and technology.

### 2.3. Location of University

In his research Arabic-English Code-Switching Among American Fastfood Restaurants’ Employees and Customers in Jordan: Motivations and Attitudes, Hleihil (2001) concludes that participants who live or work in Amman tend to use English more often than those who live or work in Zarqa or Irbid while discussing work matters. This phenomenon may be due to the high level of education of the people who work or deal with such restaurants [located in Amman, the capital city of Jordan], or may be due to the factor of prestige (p. 57).

This not only reflects that place of living is a strong determining factor for use of English. It also suggests that students who study in a university in the capital city may use English more than those in less modern and vibrant cities. However, because of modern information technology and the much improved mobility of people in rural areas, the difference between universities in urban and rural regions may be minimal. To examine any potential difference due to the location of students’ place of study, three universities were chosen in this study. Al Al-Bayt University, Yarmouk University, and the University of Jordan are three of the oldest public universities in North Jordan. Whereas the University of Jordan is located in the capital city, the other two are located in less vibrant cities.
with fewer foreigners. However, since they are public universities receiving equal public financial support, there is unlikely to be a huge gap in the students’ socio-economic backgrounds.

3. The Present Study

In the present investigation, students from three universities in North Jordan were asked to complete a survey about their use of English. It was hypothesized that three major reasons for using L2 English would be clearly distinguishable as separate purposes. It was also hypothesized that gender differences exist favoring females when L2 English use was related to linguistic competence. Between city and village dwellers, students who lived in a city were expected to use English more than those living in a village. However, students from different universities may not differ much, although students attending a university in the capital city may have better opportunities of L2 applications and may perhaps perceive higher competence in the L2 than students from other universities. The analysis would also test this possibility.

4. Method

4.1. Participants

The participants were students from three universities: Al al-Bayt University, Yarmouk University and the University of Jordan, total \( N = 1052 \) for the analysis. These are the oldest public universities in North Jordan, located within 100 km. Because of their proximity and similarity, the students in these universities are likely to display similar linguistic behaviors.

4.2. Material and Procedure

University ethics procedures were followed. The students responded to items printed on a survey (see example items in Figure 1). Their response to the survey was voluntary and anonymous. The items asked about three possible purposes of using English in their everyday life: 1) linguistic (5 items: e.g., I use English spontaneously and unconsciously), 2) academic (4 items: e.g., It is easier to express scientific concepts in English), and 3) social (4 items: e.g., I use English in my speech to show my social status). The survey also asked about their background such as gender, place of living, and social economic status, etc.

Figure 1. Response items and alpha reliabilities of scales.
4.3. Analysis

The participants’ responses on a five-point scale were coded such that 1 = low to 5 = high. Alpha reliability was estimated for each of the three factors (linguistic, academic, and social). Principal component analysis was conducted to test the ability of the items to establish the three factors. Correlation analysis was conducted with the factor scores (an average of the item scores pertaining to the respective factor) to examine the associations among the three factors. Using the factor scores, a 2 (gender) × 2 (dwelling: urban, rural) × 3 (universities) multivariate analysis of variance (ANOVA) was conducted. The purpose was to examine whether there was any significant difference in the purposes of using English for these factors and their interactions.

5. Results and Discussion

The factors had acceptable reliabilities (alphas = .76, .66, and .75 for linguistic, academic, and social, respectively). The means, standard deviations, and reliability estimates for each factor are presented in Figure 1. Figure 2 presents the results of the principal component analysis and correlations among the three factors. Three factors were found explaining 53.64% of total variance. The factor loadings were good for the items expected to be loading on the respective factor (ranging from .52 to .83). The three factors had low to medium correlations among them (rs from .08 to .48), showing that they were clearly distinguishable from one another. Hence these preliminary analyses found that the students had clearly differentiated purposes when they used English in their daily life. In essence, our hypothesis was supported in that the three major reasons for using L2 English were clearly distinguishable as separate purposes.

Figure 3 presents the means, standard deviations, and the F-statistics of the 2 (gender) × 2 (dwelling) × 3 (universities) multivariate ANOVA. The ANOVA found statistically significant main effects of gender and dwelling for the linguistic purpose, Fs (1, 1040) = 5.38 and 8.88, respectively, p < .05; but the main effect of university was not significant Fs (2, 1040) = 2.52. An inspection of the mean scores found that female students tended to be higher than males for the linguistic factor, whereas students living in the village tended to be higher than those living in the city. Universities did not differ for the linguistic purpose, nor for the academic and social purposes (Figure 3). Hence the results supported our hypothesis that some gender differences would exist and that females tended to use L2 English for reasons related to their linguistic competence.

For the academic purpose, the main effect of dwelling was statistically significant, Fs (1, 1040) = 6.00, p < .05, indicating that students living in the village tended to use English more than those living in the city for academic purposes. The main effects of gender and university were not significant Fs = 0.60 and 0.98, respectively (Figure 3). However, all differences for the linguistic and academic factors were found to be small with $\eta^2 = .01$ for the statistical effects, and $\eta^2 = .00$ for non-significant effects.
For the social purpose, the main effect of gender was statistically significant, $F_s (1, 1040) = 4.68$, $p < .05$, indicating that male students seemed to use more English for social purposes than females. Neither main effects of dwelling and university was significant $F_s = 0.00$ and $2.35$, respectively (Figure 3). All these effects were very small with $\eta^2 = .00$ even for the statistically significant effect of gender. Hence the differences found for social purpose may not have any practical implication.

All interaction effects were not statistically significant ($p_s > .05$), and are reported here for completeness. The gender × dwelling effects for linguistic, academic, and social purposes were: $F_s (1, 1040) = 0.57$, $0.00$, and $0.41$, respectively; the gender × university effects were: $F_s (2, 1040) = 1.66$, $0.76$, and $0.39$, respectively; the dwelling × university effects were: $F_s (2, 1040) = 1.44$, $0.93$, and $0.10$, respectively. Finally, the 3-way gender × dwelling × university effects were: $F_s (2, 1040) = 0.31$, $0.76$, $1.63$, respectively. All $\eta^2 = .00$.

In the present investigation, students from three universities in North Jordan were asked to complete a survey about their use of English. It was hypothesized that three major reasons for using L2 English would be clearly distinguishable as separate purposes. It was also hypothesized that differences exist favoring each gender when considering three purposes of English use in the Jordanian context. The results show that males tend to use English for a social purpose more often than females who tended to be higher than their counterpart for the linguistic purpose. Between city and village dwellers, students who lived in a city were expected to use English more than those living in a village. However, students from different universities may not differ much, although students attending a uni-
versity in the capital city may have better opportunities of L2 applications and may perhaps perceive higher competence in the L2 than students from other universities. The analysis would also test this possibility.

6. Conclusion

The results of the analyses have important implications for Arabic-English contact in Jordan. University students are usually aware that in certain situations they can be more favorably valued by their interlocutors if they use more prestigious forms in their speech. English is the language that can be used only by those who are highly educated and who are ranked highly on the social strata of Jordanian society (Al Khatib & Farghal, 1999; Al-Khatib & Sabbah, 2008). The result was also supported by al Hayek (2016) whose study results showed that Jordanian-university students have positive attitudes to English-language speakers who are seen as favorably valued by their interlocutors when using such prestigious linguistic form [English language].

Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

References


Discourse Analysis of Lord of the Flies: A Systemic Functional Approach

Tianyue Wang

School of Foreign Languages and Cultures, Nanjing Normal University, Nanjing, China
Email: wtychristina19@126.com

Abstract

This study used a systemic functional linguistic approach to interpret the theme of Lord of the Flies, an allegorical novel written by British writer William Golding. On the basis of the clause, this research analyzed the author’s ways of writing and interpreted the functional meanings he tried to convey through the wording and structure of the novel. Excerptions from Lord of the Flies were analyzed in terms of the three metafunctions of language, namely, ideational function, interpersonal function, and textual function. More specifically, the current study focused on the author’s lexico-grammatical choices in the transitivity system, mood system, and thematic structure of the clauses and revealed that different choices encode different meanings, all contributing to the manifestation of the theme: without proper constraints, human’s inner evil will be magnified indefinitely and their reversion to savagery will be inevitable.

Keywords

Lord of the Flies, Systemic Functional Approach, Metafunctions, Literature Analysis

1. Introduction

Lord of the Flies, published after World War II, was written by British writer William Golding. Lord of the Flies tells the story of several groups of boys who were left on an isolated island during the evacuation from an atomic war and depicts their harrowing reversion to savagery. It is an influential philosophic fiction in that the characters and their behaviors are all highly symbolized. It serves the theme of revealing the inner evil of humanity and reveals people’s agitation towards the war. In order to achieve objective analysis of this literature, the current research adopted the systemic functional linguistic approach to examine the
wording and structure of some representative excerpts from the book.

Since the publication of *Lord of the Flies* in 1954, the novel has received much attention and intrigued many readers as well as literary critics. Extensive research of this novel has been conducted and vastly diversified in theory and methodology. But most of the existing investigation has been carried out from the perspective of traditional literary criticism such as the prototype theory, symbolism, sociology, binary opposition, etc. (e.g. Al-Saidi, 2012; Baker, 1966; Li, 1999; Mohammad & Aldouri, 2011), which indeed has provided broad insights but also had some limitations such as subjectivity and obscurity derived from the personal preference and bias of the critics. Besides, despite the enthusiasm of studying *Lord of the Flies*, no existing research has focused on its linguistic aspect. The author surely used vivid and symbolized language to convey his own thoughts, so when trying to interpret this novel, it is important to take language into account. This study is the first attempt to apply Systemic Functional Grammar (SFG) to the research on this literature work. SFG focuses on the language structure of a text and the functions it serves, through which the stylistic effect can be demonstrated with maximum objectivity.

The systemic functional approach was initially proposed by a British linguist M. A. K. Halliday (1994). He regards language essentially as a medium of conveying meaning, organized as a system of choices. The purpose of language construction and dissemination from one source to another is to perform one or more functions among its users (Dalamu, 2017). Systemic Functional grammar specializes in discourse analysis (Bloor & Bloor, 2004). A text is perceived as the unit of language performing a particular function in a particular environment, and SFG is seen as a tool for examining text. The basic unit of such examination is the clause, a composite entity (Ravelli, 2000). It consists of three dimensions of the structure, and each of them constructs a distinctive level of meaning, and the three strands of structures are realized through three highly codified and abstract metafunctions, known as ideational function, interpersonal function, and textual function. Focusing on some of the excerpts from the novel *Lord of the Flies*, the following sections will analyze how the use of certain words and constructions performs the three metafunctions respectively and how the three metafunctions work together to serve the ultimate theme of the novel.

2. The Ideational Analyses

The ideational function is used to convey new information unknown to the hearer. It states facts, describes actions and expresses emotions. Clauses in a text that perform the ideational function are actually conveying information about what is going on or what is happening. One main constituent of this function is “transitivity”. Transitivity is a semantic system that dissects and categorizes the experience of people into six different processes (i.e. the material process, the mental process, the relational process, the verbal process, the behavioral process, and the existential process) and designates the participants and environment in...
each process. “Transitivity” will be tended to in this section due to its indispensable status in analyzing a story that involves several characters as well as descriptions of their behaviors and activities.

2.1. Material and Behavioral Processes

A material process is a process of doing things. It is about concrete actions (Eggins, 2004: p. 215) and typically includes an Actor (the agent that is responsible for his/her actions), a Goal (the recipient of actions), and an action verb. A behavioral process is in part about action, but it is an action that has to be experienced by one conscious being (Alaei & Ahangari, 2016). Material and Behavioral processes used in a story are usually descriptions of activities of the characters.

In Lord of the Flies, there is a typical plot that serves as a turning point of the story and also a hint to what will happen to the boys:

_He knelt, holding the shell of water. A rounded patch of sunlight fell on his face and a brightness appeared in the depths of the water._

_He spilt the water and leapt to his feet, laughing excitedly. Beside the pool his sinewy body held up a mask that drew their eyes and appalled them. He began to dance and his laughter became a bloodthirsty snarling. He capered toward Bill._

_The face of red and white and black swung through the air and jigged toward Bill._

_The mask compelled them._

(Golding, 1954: p. 83)

These clauses are made up of material and behavioral processes that tell readers how Jack paints his face with colors and feels for the first time that the brutish side within him is awake. Third-person “he” is the Actor of most of these clauses and the corresponding action verbs such as “spilt” “leapt” “dance” “capered” all suggest brisk, exciting actions, indicating the release of his pent-up wildness. Other verbs such as “drew” “appalled” “compelled” take Jack’s followers as Goals, suggesting that the sudden change of Jack both attracted them and scared them.

This plot implies very revealing meaning. The ways Jack acts and his friends react described by the material and behavioral processes symbolize that the painted face, as a mask, conceals the civilized humanity inside Jack and he becomes able to act like a completely different person—a savage under the “protection” of the mask. It also drops a hint that Jack would later develop into the leader of the uncivilized group.

2.2. Mental and Verbal Processes

A mental process is a process of sensing, which involves “perception (seeing, hearing)”, “reaction (liking, fearing)”, and “cognition (thinking, knowing, and understanding)” (Halliday, 1994: p. 118). The two participants in this process are “Senser” and “Phenomenon”. A verbal process refers to the exchange of information which includes Sayer, Receiver, and Verbiage.
Mental and verbal processes are interspersed in the book to help build up the characters. As much more mental processes can be found than verbal processes and the former does better in depicting the personality of the Senser, main focus will fall on the mental processes.

After the accident in which the boys missed an opportunity to be rescued because Jack led his whole group to hunt pigs in the forest and let the fire extinguish, Ralph, the leader of the civilized group, decided to call an assembly. He walked along the beach, preparing what he was going to say. The author used a lot of mental processes to show the mental activity of Ralph.

He found himself understanding the wearisomeness of his life.

At that he walked faster, aware all at once of urgency.

(Golding, 1954: pp. 101-102)

These two sentences perform a very important function of indicating Ralph, as the chief of all the boys, becomes aware that something is wrong and realizes that everything may go out of control if he does not intervene immediately.

With a convulsion of the mind, Ralph discovered dirt and decay (Phenomenon), understood how much he disliked perpetually flicking the tangled hair out of his eyes (Phenomenon).

(Golding, 1954: p. 102)

This sentence consists of two Phenomenons that are perceived by the Senser Ralph. The two Phenomenons represent the barbaric life on the island, which is strongly resented by Ralph. His attitude further proves that he is a firm supporter of the order and rules of modern society and he cannot bear the degeneration of civilization.

The trouble was, if you were a chief you had to think.

This made you think.

Only, decided Ralph as he faced the chief’s seat, I can’t think.

By myself I went, thinking what’s what. I know what we need.

(Golding, 1954: pp. 104-105)

The first two sentences describe the direct activity in Ralph’s mind, and the last sentence is the speech given by Ralph on the assembly. The repetitive occurrence of the verb “think” suggests that Ralph’s role on the island is a thinker and a leader, although not a good one. He is a representative of the rational mind in that he has his own opinions and can make his own judgement. Furthermore, these sentences also reveal that he is a kind of idealist. In the story, he always worries too much about their existential state despite that almost no one else worries as he does. He sticks to the principles of human society but does not realize that the principles are not feasible on this deserted island, which implies his eventual tragic ending.

2.3. Relational and Existential Processes

Relational and existential processes are mostly used to describe the environment, to construct a social, cultural, or even psychological context of what is happening. They are also used to designate the properties or attributes of an object. A
relational process is a process of being. It has two types: Attributive, which expresses what attributes an object has, and Identifying, which indicates the identical properties of two entities (Hu, 2013). These two relations can be further dissected into Intensive (x is a), Circumstantial (x is at a), and Possessive (x has a). An existential process is a process of existing or happening, which always includes an Existent. Lord of the Flies includes extensive environmental descriptions that suggest the current situation or the mental state of the characters.

The first rhythm that they became used to was the slow swing from dawn to quick dusk.

Toward noon, as the floods of lights fell more nearly to the perpendicular, the stark colors of the morning were smoothed in pearl and opalescence.

Sometimes land loomed where there was no land and flicked out like a bubble as the children watched.

When the sun sank, darkness dropped on the island like an extinguisher and soon the shelters were full of restless, under the remote stars.

(Golding, 1954: pp. 101-102)

These four sentences all include relational processes that are of Intensive type except for the third sentence which is of Circumstantial type. The sentences depict the environment and daily life of the boys when they gradually get used to the island. The beach is beautiful, fantastic, and undergoes various unpredictable changes during a day. The last sentence “darkness dropped on the island like an extinguisher and soon the shelters were full of restless” indicates in particular the boys’ fear towards darkness, more specifically towards the unknown danger that lurks in the darkness. It also foreshadows the beast that will soon appear.

A steady current of heated air rose all day from the mountain and was thrust to ten thousand feet; revolving masses of gas piled up the static until the air was ready to explode. By early evening the sun had gone and a brassy glare had taken the place of clear daylight. Even the air that pushed in from the sea was hot (Relational) and held no refreshment. Colors drained from water and trees and pink surfaces of rock, and white and brown clouds brooded.

(Golding, 1954: p. 203)

This paragraph is constituted of most existential processes and one relational process, describing the scenery and weather conditions after Simon, who accidentally uncovered the secrets of the lord of the flies, lost his consciousness. These sentences vividly bring readers a sense of stifling depression through the choice of expressions such as “heated air” “explode” “no refreshment” “colors drained”, etc. This is also the environment where the lord of the flies exists. The place, the unbearable temperature, together with the gradual arrival of dark night tint Simon’s discovery with mysterious, unearthly colors and may also serve as an omen for Simon’s death.

3. The Interpersonal Analyses

The interpersonal function refers to the function of using language to participate
Language is a meaningful activity and work method for social people (Hu, 2013). It necessarily reflects the relationship between people. Therefore, it has the functions of expressing the speaker’s identity, status, attitude, motivation, and his inference, judgment and evaluation of things. According to Halliday (1994: pp. 68-105), the interpersonal function is mainly realized by mood system, modality system and tone system. The mood system will be the focus of this section because it specializes in analyzing dialogues and utterances of characters, which are quite ubiquitous in this novel. Different mood types can be chosen to perform different speech functions. Statement is realized through declarative mood; question is realized through interrogative mood; command is associated with imperative mood; offer is associated with modulated interrogative mood. Mood is made up of Subject and Finite. Subject is usually the grammatical subject of a clause that is responsible for the exchanging function and Finite is part of the verb constituent (Hu, 2013). In this section, two important conversations from the book were selected and investigated in terms of the mood system.

3.1. Mood Analysis of the Conversation between Simon and the Beast

The first conversation was between Simon and the beast—lord of the flies, whose real identity was actually a sow’s head occupied by swamps of flies. Simon had a fit and in his hallucination the lord of the flies was talking to him. This conversation has an allegorical nature in that by virtue of the sow’s head, the real purpose of the author writing such a story is revealed: human make the devil they fear with their own hands.

3.1.1. Declarative Mood

The declarative mood is used to state a fact or describe a state. It can be further divided into indicative mood and exclamatory mood.

This conversation is dominated by the lord of the flies. In fact, Simon only uttered one sentence “Pig’s head on a stick.” It was reasonable because at that time he lost most of his consciousness. Declarative sentences uttered by the lord of the flies were short but intimidating, some of which were exclamatory sentences with even stronger power.

“You are a silly little boy, just an ignorant, silly little boy.”

“They think you are batty.”

“There isn’t anyone to help you. Only me. And I’m the Beast.”

“Fancy thinking the Beast was something you could hunt and kill!”

“I’m warning you. I’m going to get angry.”

(Golding, 1954: pp. 199-201)

These five sentences are all of indisputable firmness, aiming at confusing Simon’s mind. The lord of the flies first scorned Simon as an ignorant silly little boy, suggesting that those boys, or even all humans were too naive to understand their inner evil and that evil could easily control them. Then it tried to further
disturb Simon by emphasizing other boys’ indifference to him. Lord of the flies knew the vulnerable part in Simon’s heart and kept attacking it. In the end its pretentiousness was exposed and it foretold that the island was going to be shrouded in cruelty and chaos.

3.1.2. Interrogative Mood

The common interrogative mood is usually used to get information from the hearer which takes the form of a question. Except for the common type of questions, there are also tag questions and rhetorical questions that bear special literary effects.

The first conversation contains many questions, especially tag questions. They were all used by the lord of the flies.

“Don’t you agree? Aren’t you just a silly little boy?”

“You don’t want Ralph to think you’re batty, do you?”

“Aren’t you afraid of me?”

“You knew, didn’t you? I’m part of you?”

“If you see? You’re not wanted. Understand? We are going to have fun on this island. Understand?”

“We shall do you? See?”

(Golding, 1954: pp. 200-201)

Rhetorical questions and tag questions are special kinds of interrogative sentences in that they are not for gaining information but for strengthening the point the speaker wants to make. The lord of the flies chooses question forms not to elicit responses from Simon but to threaten and to frighten him by appearing to be interactive. “You knew, didn’t you? I’m part of you?” is even more thought-provoking for it sounds like the lord of the flies is asking each one of the readers and pushing them to think. In all, these questions vividly depict the image of a crafty, creepy demon.

3.1.3. Imperative Mood

The imperative mood is used to direct or affect others’ behaviors or psychological states. It is also an intensive way to express the speaker’s feelings, judgement, or emotions. Both of the excerpted conversations involve very few imperative sentences but they are worth probing.

The first conversation contains imperative sentences as follows:

“You’d better run off and play with the others.”

“Come now. Get back to the others and we’ll forget the whole thing.”

“You know perfectly well you’ll only meet me down there—so don’t try to escape!”

(Golding, 1954: pp. 200-201)

The first two sentences were used to lure Simon to go back to the boys but the third one stated the consequence if Simon did go back, which suggested that the lord of the flies existed in the hearts of the boys down the mountain. The author was wise to hide the theme—the nature of the lord of the flies—between a few
short sentences and only when readers explore under the surface of the words can they really understand the story.

3.2. Mood Analysis of the Conversation between Ralph and Piggy

The second conversation took place between Piggy and Ralph after they took part in the carnival where the boys were caught up in a feverish dance and beat poor Simon to death. Both of them were afraid and did not want to admit that they helped kill Simon. The dialogue between the two boys who were originally representative of goodness tore off the mask covering the brutal truth: evil exists in every spirit.

3.2.1. Declarative Mood

This conversation is also rich in declarative sentences, which can be analyzed from different perspectives of the two speakers—Ralph and Piggy. Ralph’s utterances were excerpted as follows:

“Piggy.”

“That was Simon.”

“Piggy.”

“That was murder.”

“I was—I don’t know what I was.”

“I’m frightened. Of us. I want to go home. Oh God, I want to go home.”

(Golding, 1954: pp. 219-220)

These utterances convey a very depressing mood. These short sentences use simple structures to connote strong emotions of the speaker. In the first four utterances, Ralph uttered each word slowly and clearly and the simple Subject-Verb-Object structure shows that Ralph was still in shock. He could not believe what they had done but deep down he knew the murder really happened. The last two utterances show his fear of what people were capable of, even though they were only young children. He for the first time realized that human could be their own enemies and killers. This epiphany was so overwhelming that he could hardly bear it.

Piggy’s utterances are as follows:

“It was dark. There was that—that bloody dance. There was lightening and thunder and rain. We was scared!”

“We was scared! Anything might have happened. It wasn’t—what you said.”

“It was an accident, that’s what it was. An accident.”

“He was batty. He asked for it. It was an accident.”

“It was an accident, and that’s that.”

“They never noticed in the dark, Anyway you said I was only on the outside.”

“We never done nothing, we never seen nothing.”

(Golding, 1954: pp. 199-221)

Unlike Ralph, he denied in the first place what they had done. He refused to believe that the boys could be monsters. The frequent repetition of “It was an accident” and “that’s that” actually suggests his uncertainty and guilt although on the surface the assertions seem to be the emphasis of reality. When Piggy finally
admitted the murder did happen, he began to evade responsibility by stressing that he did not do it on purpose and the possibility that they were not seen by others. These utterances also reveal the frailty in Piggy’s characteristics: he refused to see the inner evil of people.

3.2.2. Interrogative Mood

There are not many questions and most of which were uttered by Ralph.

“What we going to do?”

“Call an assembly?”

“Don’t you understand, Piggy? The things we did—”

“Didn’t you see, Piggy?”

(Golding, 1954: pp. 218-220)

Again these questions showed the bewilderment of Ralph toward the terrifying sin the boys committed. He did not know what to do next and was in despair. The last two rhetorical questions suggested that initially he could not agree with Piggy’s denying and escaping, which also indicate he is good in nature and serve as a contrast between him and Piggy.

3.2.3. Imperative Mood

This conversation contains only one imperative sentence:

“Don’t let on we was in the dance. Not to Samneric.”

(Golding, 1954: p. 220)

Normally, adopting imperative mood suggests the higher status of the speaker than that of the hearer so he or she can give orders or requests. But in the second conversation, though Ralph was supposed to be the chief, he was too weak at that time, so Piggy had to take control and forced Ralph to cover the fact that they had been in that dance too.

4. The Textual Analyses

The textual function is performed to give order to a text, to make a text well-organized and coherent within themselves (Dai & He, 2013). This function is realized through thematic structure and coherence. Thematic structure reveals how information is organized and arranged within a text, in which Theme refers to the known information shared by both the speaker/writer and the hearer/reader, while Rheme is the new knowledge that is to be conveyed (Halliday, 1994).

Another important concept that should be introduced is thematic progression, which refers to the process in which new information is promoted from known information, thus the new information becomes known information and then advances to proceeding new information. Linguists examined massive seemingly random texts and summarized from them the basic patterns of thematic progression (e.g. Danes, 1974: p. 108; Fries, 1983; Zhu, 1995), namely, constant theme progression, constant rhyme progression, linear theme progression, and cross theme progression. Their definitions are as follows:
1) Constant theme pattern: in a group of sentences, the theme of each sentence remains unchanged while triggers different rheme.

2) Constant rheme pattern: a group of sentences share the same rheme but different themes.

3) Linear theme pattern: the rheme of a former sentence becomes the theme of a following sentence.

4) Cross theme pattern: the theme of a former sentence becomes the rheme of a following sentence.

In this part, the focus will fall on the thematic structure and progression in that these two elements better serve the need of understanding how the author organize important plots to promote the development of the story. The following sections will identify the theme and rheme of each clause from the penultimate paragraph and then analyze the effects of such a structure. Then the pattern of thematic progression will be illustrated.

The excerpted paragraph is as follows:

Ralph looked at him dumbly. For a moment he had a fleeting picture of the strangler glamour that had once invested the beaches. But the island was scorched up like dead wood—Simon was dead—and Jack had... The tears began to flow and sobs shook him. He gave himself up to them now for the first time on the island; great, shuddering spasms of grief that seemed to wrench his whole body. His voice rose under the black smoke before the burning wreckage of the island; and infected by that emotion, the other little boys began to shake and sob too. And in the middle of them, with filthy body, matted hair, and unwiped nose, Ralph wept for the end of innocence, the darkness of man's heart, and the fall through the air of the true, wise friend called Piggy.

(Golding, 1954: p. 284)

The situation described in this paragraph was set after Ralph was found by a naval officer when he was hunted by Jack’s group. Suddenly it seemed that all the fighting stopped and the boys could finally go home, but it was far from a happy ending. Through the sentence “Ralph wept for the end of innocence, the darkness of man’s heart, and the fall through the air of the true, wise friend called Piggy”, the author was clearly trying to suggest that things were not that simple. Being rescued was not the end of the war because even the officer himself represented the war, so the threat would never end as long as inner evil continued to exist.

4.1. Thematic Structure Analysis

By analyzing the above paragraph, the themes of all the clauses are as follows:

T1: Ralph
T2: He
T3: The island
T4: The tears
T5: Sobs
T6: He
From above ten themes, the organization of the semantic elements in this paragraph is clearly observed: The author took the viewpoint of Ralph and focused on his feelings. He first directly described the current state of Ralph, his flashback of memory. Then Ralph thought of his onetime friends, who were either dead or changed into completely different people. Such a thought evoked strong grief in him and pushed his emotions to a zenith, which also infected other boys. From T4 to T8, the progression to climax is demonstrated. At the end the focus returns to Ralph’s feelings, which also sublimates a children story into an allegory with rich implications. In the last sentence, the author appeared, and his warning to readers was put across through Ralph.

4.2. Thematic Progression Analysis

By dissecting the thematic structure of this short text, the thematic progression patterns can be inferred as in Figure 1.

From above, it is concluded that all four patterns of thematic progression have been used. Constant theme pattern was used six times; constant rheme pattern was used one time; linear theme pattern one time and cross theme pattern two times. The application of constant theme pattern indicates that there is a very clear subject (i.e. Ralph) and the text is organized around him. T1 appears most times, which again proves that Ralph is the focus and this paragraph is all about what he saw and what he felt. So all the information in this paragraph is radiated from the central character.

5. Conclusion

Through the application of functional linguistic analysis on the author’s choices of words and structures, this research has reached a better understanding of the most famous work of William Golding—Lord of the Flies. Ideational analysis described the mental and physical behaviors of main characters in the book and

Figure 1. The thematic progression pattern of the penultimate paragraph.
revealed how these behaviors show their dispositions. It also took environmental descriptions into account and figured out the significance of such descriptions in motivating the development of the plot. Interpersonal analysis revealed what was hiding behind the communications of the characters and portrayed their personalities. The textual analysis focused on the texture of the novel and the techniques used by the author to organize the story. The three metafunctions are encoded in three dimensions of discourse, namely, narration, dialogue, and texture that together construct the complete representation of a story. Through all these analyses, the author’s purpose in writing such an allegory becomes clearer. He tried to demonstrate the process of the moral degeneration of civilized people, making his point that without constraints and sanctions, reversion to savagery will definitely take place. He vividly depicted the inherent evil of humanity, not being pessimistic, but trying to warn people to remain vigilant about the savage instincts lurking within everyone.

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Lady Audley’s Secret and the Portrayal of a Criminal Mind

Giuseppe Giordano

Department of Mental Health, ASL CN2 Alba-Bra, CN, Italy
Email: giugiodano1969@alice.it


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Abstract

Lady Audley’s Secret is a novel first published in 1862 by Mary Elizabeth Braddon, a Victorian writer. It is the story of a young lady who, in her attempt to climb the social ladder, commits several crimes. Her behaviour was considered abnormal and improper in a society in which women had to be obedient and docile. The originality of this work is the representation of a woman whose behaviour was not considered as insane rather intentional and calculated but, despite this, she was confined to an asylum. Psychiatry was an emerging medical specialty during the Victorian period and the diagnosis of psychiatric conditions was not sophisticated and precise as today. The aim of this paper is to demonstrate that Lady Audley was likely affected by antisocial personality disorder according to the medical assessment criteria of the present time.

Keywords

Mary Elizabeth Braddon, Lady Audley, Psychopathy, Antisocial Personality, Crime

1. Introduction

Mary Elizabeth Braddon’s Lady Audley’s Secret is a Victorian novel that describes the story of a young lady who tries to escape poverty and a miserable life by performing criminal activities such as bigamy, child abandonment and attempted murders. All these illegal deeds were obviously considered at the time as dangerous, indecent and against social norms particularly when they were accomplished by women. The main role of women in society had to be maternal and loving as well as submissive and obedient to men and their place was mainly at home taking care of their husbands and children. Their liberty and autonomy were very limited and, according to the law in force, women’s rights were para-
doxically compared to those of criminals and insane people (Nsaidzedze, 2017). In Victorian society, a discrepancy between respect of social rules and aberrant behaviour was commonly associated with insanity and, in the most severe cases, criminal conduct. In the case of Lady Audley, Braddon describes her heroine as a person who was not affected by any kind of mental problem according to the advice of a medical expert. Even though she had been confined to an asylum to avoid either imprisonment or a family scandal, her behaviour was explained as a strong desire to improve her social position. Actually, she was a poor and unfortunate wife and mother of a little child but her ambition and personal wishes led her to reach a respectable position in society but not in accordance with acceptable standards and common rules. The aim of this article is to demonstrate that Lady Audley (henceforth, LA) was presumably affected by antisocial personality disorder since her behaviour was against social norms and obligations and more alike the conduct and disposition of a psychopath or a criminal. The relationship between criminal behaviour and this type of disorder has been well demonstrated in forensic and clinical settings (Davison, 2012), and the rationale of this investigation is to demonstrate that Braddon provides, on several occasions, clues and hints concerning the abnormality of her heroine's behaviour and of its antisocial disposition.

2. Methodology

A close reading of the novel has been made to analyse all those elements such as behaviour, attitudes, emotional reactions, facial expression and speech of the main character that are in relation to the personality traits displayed by an antisocial person. A personality trait can be defined as a stable and typical pattern of behaviour, emotion and thought. For what concerns antisocial personality, the traits frequently displayed are self-centredness, superficial and cold emotions, lack of remorse, grandiosity, seduction, manipulation, falseness, neglect of social rules, all these traits being a classical expression of psychopathy (Hare, 1996). Psychopathy and antisocial behaviour can be fundamentally considered as synonyms. These traits are also described by the Diagnostic and Statistical Manual of Mental Disorders Fifth Edition, DSM-5 (APA, 2012) which defines specific diagnostic criteria that must be fulfilled in order to make the diagnosis of antisocial personality disorder. Hence, the main final goal of this study is to demonstrate that the personality traits which emerge from the descriptions of LA do correspond to the DSM-5 diagnostic criteria for this mental illness.

3. The Personality Traits Related to Lady Audley’s Antisocial Behaviour

In the first chapter, the early description a reader encounters of Lady Audley is that of a person endowed with beauty, charm, grace, loveliness and attractiveness:

“Miss Lucy Graham was blessed with that magic power of fascination, by which a woman can charm with a word or intoxicate with a smile. Everyone
loved, admired, and praised her... Lucy Graham was the sweetest girl that ever lived.” (Braddon, 2019) She is depicted as an angelic figure not only for her physical appearance: “They were the most wonderful curls in the world—soft and feathery, always floating away from her face, and making a pale halo round her head when the sunlight shone through them” (10) but also for her demeanour: “it was a part of her amiable and gentle nature always to be light-hearted, happy and contented under any circumstances. Wherever she went she seemed to take joy and brightness with her.” (8) As a result, LA was at the centre of the attention of practically everyone in her social circles, an aspect which is related to self-centredness, a common pathological trait of antisocial personality. The attention-seeking behaviour suggested at the beginning of the novel reflects the initial ability of LA to mislead everybody by appearing as an extraordinary governess and a perfect companion (Seys, 2019). As a matter of fact, she is remarkably able to attire the admiration and the respect of her employer, the Dawson family, who can affirm to the entire society that LA is highly qualified as instructor and, additionally, her outstanding qualities make her also a potential wife: “… her employer; his visitors; her pupils; the servants; everybody, high and low, united in declaring that Lucy Graham was the sweetest girl that ever lived.” (5) She is the governess who can paint, embroider, read novels and instruct young girls but this is eventually the pleasant facade which helped her to find her a place in society and, primarily, to conceal her true nature and plans for the future.

Therefore, the first image is that of a person with great qualities, good-mannered, jovial, hearty, handsome and apparently with no flaws or defects but not all those who were familiar with this lady shared the same view. She is a “wax-dollish young person” (36) according to the opinion of Alicia, her stepdaughter, who considers her also as “childish and silly” (52). Interesting is the author’s choice of an adolescent to make such remarks about LA’s nature: a child, symbol of innocence and authenticity, who questions about the true nature of a young lady. The contrast between these two females is indeed regarded as LA’s opposition to her social and sexual role (Moqari, 2015). Alicia is a motherly and caring figure who adheres to the social stereotypes of her time whereas LA is struggling against a male dominant society and a sexist mentality that are the main obstacles to her emancipation. From a sociological perspective, LA’s behaviour is unequivocally maladaptive, uncivil and yet outrageous. Moreover, it is possible to have another glimpse of the true nature of LA thanks to two other elements of the text: the painter of the heroine’s portrait who could see beyond appearances since the woman in the painting had “… something of the aspect of a beautiful fiend” (75) and the dogs at Audley court who were not well-disposed towards her.

In addition to all these aspects, other antisocial personality traits emerge in this analysis which are represented by deceitfulness and interpersonal exploitation. In particular, the agreement that Sir Michael reaches with LA after the proposal is more similar to a formal contract than to the union of two lovers: “Is
it a bargain, Lucy?” “Yes.” (14) The untrue nature of LA’s love and her duplicity is suggested by the feelings Sir Michael experienced after the proposal scene: “there was some strong emotion at work in his breast—neither joy nor triumph, but something almost akin to disappointment... as if he had carried a corpse in his bosom.” (14) The term “corpse” used here by Braddon may reflect the lack of emotions and vitality and, in this case, of feelings of love. The same term is used in another chapter to describe the sunset at Audley court: “the very repose of the place grew painful... and you felt as if a corpse must be lying somewhere... so deathlike”. (26) This passage apparently foresees the fact that some grievous and wretched event is going to take place, that is the murder mentioned by Luke in the same chapter: “I’ve heard tell of a murder that was done here.” (31) The problem of murder is also mentioned by the narrative voice who underlines the fact that such events may also occur in a relatively calm and peaceful country: “We hear every day of murders committed.” (58) The reference to this type of crime is presumably a way to express the rebellion of women. The peaceful land likely represents the passive role of women in society while murder may be the expression of the unacceptable intention of a woman to reverse the social equilibrium established by men (Woolston, 2008). By committing crimes, LA became a different person with higher ambitions which are in discordance to the social restrictions imposed to woman. As such, she becomes a major threat to the tranquillity of a natural system.

In another passage in which Sir Michael declares his love, it is clear that LA is trying to appear as a person of humble and modest nature: “but you ask too much of me!... Do not ask too much of me, then. I cannot be disinterested; I cannot be blind to the advantages of such an alliance. I cannot, I cannot!” (13) Interesting is the fact that the word “cannot” is repeated four times in the same utterance, an aspect that can be related to the times that this woman changed her name, social status and identity throughout the novel. At first she was Helen Maldon, then Helen Talboys, next Lucy Graham and finally Lady Audley. This is a fabrication of personal facts for individual gain by which LA shows dishonesty and conning, additional traits of an antisocial personality. Moreover, lying is another trait which is worth to discuss here. It is evident that LA lies constantly and essentially to everybody of her entourage. She is so tenacious and determined in this embroidering that she can defend herself against the evidence of the facts as presented to her by Robert Audley during their most ferocious confrontation in the lime-walk. The ability to reverse the accusations made to her is remarkable: “You are mad, Mr. Audley!” (288) Impressive is also her strength to tolerate the emotional distress related to such a long interrogation made by a barrister who, in turn, was shocked by her wickedness: “What if this woman’s hellish power of dissimulation should be stronger than the truth, and crush him?” (290) The conflictual relationship between Robert and LA is not only a matter of disclosing a secret rather the antagonism of two main characters who represent, respectively, the detective and the criminal, the moral and the immor-
al as well as the male and the female (Matus, 1993). Therefore, Robert stands for the respectable, righteous, noble, good-mannered model to imitate since he belongs to the upper class whereas LA is the shameful, corrupt, dishonest and inferior example of a person who comes from the lower class and thus likely to be dangerous and insane.

Other traits shown by LA are lack of empathy and of intimacy in interpersonal relationships, for instance, when she is in her room with her maid, Phoebe, she so falsely charming when she says: “you are like me, and your features are very nice, it is only the color that you want”. (62) This comment is a clear attempt to cajole the poor servant since it is followed by the request to travel to London for a command: “I want you to do me a favor”. It is typical of antisocial personality to use captivation and seduction for individual purposes. In this passage LA is orchestrating a plan to avoid meeting her first husband George Talboys, an aspect that is called premeditation. Premeditation is often associated with lack of remorse in a malevolent and degraded mind and LA shows callousness and clarity of mind in her attempt to kill both George and Robert. She wants to eliminate the obstacles to her social position but, in pursuing her intentions, she often loses her self-control. In different occasions, she shows feelings of anger, she is unaware of the consequences of her actions, she acts impulsively and engages in risky situations like the setting on fire of Luke’s Inn. In addition, LA does not care about the physical damage she has possibly caused to all these men and, in the most critical moment of her self-reflection, she tries to find an explanation to her behaviour as shown in the following monologue: “My worst wickednesses have been the result of wild impulses, and not of deeply-laid plots. I am not like the women I have read of… planning out treacherous deeds, and arranging every circumstance of an appointed crime” (314). As a matter of fact, LA will declare herself mad by appealing to issues of inheritance and transmission of madness from her mother instead of considering herself as a person who has committed many crimes. In the end, she was not diagnosed as mentally disturbed by a medical expert Dr. Mosgrove: “… there is no evidence of madness… She committed the crime of bigamy, because... she obtained fortune and position. There is no madness there… She employed intelligent means and she carried out a conspiracy which required coolness and deliberation…” (397)

In Victorian Britain there was not a clear distinction between criminals and mad people. Crime was often associated with immoral behaviour, the so called “moral insanity”, and insanity was practically a term used interchangeably for madness. If a person committed a crime, his or her behaviour was therefore considered immoral and, consequently, insane because it represented a deviance from social rules and moral principles. It does not surprise that offenders were initially treated in the same way as mentally disturbed people and, thus, relegated to an asylum for the treatment and correction of their behaviour. These institutions were at the time the social response to the phenomenon and, particularly, to the negative reactions observed in the population such as disgust, ab-
horrence and fear. In addition, an important issue was the genesis of insanity as different theories were speculated to explain the problem (Bennett, 2015). Firstly, hereditary transmission was a plausible reason when it was possible to demonstrate that a parent or a grandparent was likely affected by some type of mental condition. Secondly, poverty was considered as a stressful factor and potentially responsible for the onset of criminal or immoral practices due to lack of control of individuals’ instincts. Thirdly, gender was a determinant aspect since women were biologically at high risk of developing a mental illness in relation to their life cycle, for example menstruation, pregnancy, childbearing and menopause were considered as delicate phases for mental stability. Lastly, race was a predisposing factor to insanity, the so called “lunatics”, an aspect which was strongly associated with cultural traditions and religious beliefs.

At this point of the investigation, it is important to apply all these social and medical theorisations to the presumable antisocial personality of LA. Familiar transmission was a possible explanation of the character’s behaviour but not sufficient to explain her conduct as underlined by Dr. Mosgrove assessment of the case: “There is latent insanity… The lady is not mad; but she has the hereditary taint in her blood… She has the cunning of madness, with the prudence of intelligence… She is dangerous!” (399) LA’s low and miserable social origins are another plausible reason that determined the deviant conduct as LA herself will confess to Sir Michael during the proposal scene: “From my very babyhood I have never seen anything but poverty… Poverty—poverty, trials, vexations, humiliations, deprivations. You cannot tell;… you can never guess what is endured by such as we.” (13) LA was a woman who lacked motherly affection as shown in the novel: “I did not love the child, for he had been a burden upon my hands.” (372) Whether this aspect was a consequence of some postnatal mental condition, it is not confirmed by Braddon but the abandonment of a child was typically considered as the result of madness.

As already mentioned above, psychiatry was an emerging discipline and not much was known about the etiology and treatment of deviant behaviour or mental disorders. The Italian doctor Cesare Lombroso tried to explain that criminals behaved under the emergence of impulses associated with abnormal physical features, especially of the face and skeleton. This is obviously not the case of LA whose countenance, manners and beauty are widely emphasised throughout the novel. In an era of confusion and divergences about the origin of madness, there was not enough evidence for the correct treatment of those who were affected. This is likely the main reason for the confinement of LA to an asylum and not to a prison, for example. However, the progress of medical research and of psychological assessment that occurred after the end of the nineteenth century has conferred more sophisticated diagnostic tools and instruments to the evaluation of mental disorders, thus allowing an in-depth understanding of antisocial behaviour. Brandon’s novel is undoubtedly an attempt to show the inconsistencies of the Victorian society but, most importantly, it offers an excellent comprehension of the mental functioning of a criminal mind.
4. Conclusion

To conclude, what emerges from this investigation is that LA was likely affected by antisocial personality disorder as she manifests practically all the features that are described in the diagnostic criteria of DSM-5. Her personality functioning is stable in time and across different situations: it is the mind of a callous, cold, ruthless, egotistical, manipulative, unlawful psychopathic personality (Prosser, 2018). The “angel” that enchanted everybody at the beginning of the novel turned out to be a demon. The “belle of the county” with her childlike innocence, socially admired, endowed by beauty and richness, the perfect wife, became a monster of wickedness who had to be marginalised from society (Woolston, 2008). At the end of the novel, LA is confined to an asylum for mentally disturbed people far away in France because her behaviour was dangerous and scandalous. It was the only solution in a society in which the role of men was predominant and decisive even in the management of aberrant or deviant behaviour displayed by women. Psychiatry as a medical speciality was starting to emerge, the first specialists being called mad-doctors, and these institutions became the ideal and convenient place for isolation and adequate treatment of cases (Marland, 2013). Not all the cases concerned mentally disordered people but also criminals and, unfortunately, women who were in difficulty with their husbands and families. Insanity was a difficult problem to handle in Victorian society since the public opinion was that the insane, as well as the criminals, had to be confined to an institution and then isolated in order to preserve the tranquillity of the community and the moral integrity of the nation. In the end, Braddon provides considerable elements concerning the criminal mind of her heroine, a person who, according to current medical assessments and diagnostic guidelines, would be diagnosed today as affected by antisocial personality disorder.

Conflicts of Interest

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Governing a Country by Means of Virtue, Like the North Star—Discussion about the Confucian’s Thoughts of Governing a Country with Morals

Wenjing Lu

School of Chinese Culture and Communication, Beijing International Studies University, Beijing, China
Email: xblu@imec.ac.cn

Abstract

As the greatest thinkers and educators in ancient China, Confucius created the Confucian doctrine and most of his thoughts have still practical value at present. In this paper, one of his core thoughts “Governing a country with morals” is discussed mainly on the contemporary value and the way for practice. The analysis shows that we should absorb the good ideas such as “cultivate oneself”, “people-centered”. Some thoughts such as self-discipline of virtue and serving the people should be enhanced to the officials. The “rule of virtue” should be combined with “rule of law” to run a country.

Keywords
Confucius, Governing the Country by Means of Virtue, Ren, People-orientation

1. Introduction

Confucius is one of the greatest thinkers and educators in ancient China. He created Confucianism which deeply affected the development of Chinese history. The word and deeds between Confucius and his students were recorded by his students and later generations in the form of quotations, named “Analects of Confucius”.

Confucius set up the first private school in the history of China around age 30. He cultivated “seventy worthies and three thousand disciples” by the spirit of “never being contented with your study, never be impatient with your teaching” and “having an insatiable desire to, be tireless in teaching”. The whole society
was full of unrest during the Spring and Autumn period Confucius lived in. The ceremony system was destroyed. All of these made him painful and sad. He traveled through various kingdoms to propagate his thoughts to those kings. Unfortunately, his thoughts were not adopted by any kings of that time.

At the beginning of “Confucius Analects Governance”, Confucius expressed his political philosophy by a vivid metaphor: “Governing the country with moral, like the north star in a certain position.” (Yang, 1980). What he wanted to express is that if a governor administers his country and people with morals, then he will be supported extensively by his officials and people just like thousands of stars surrounding the North Star. Accordingly, the society will be in good order. Thus Confucius thought the government by means of virtue was the central in running a country, and the benevolence (“Ren”) was the moral quality that existed in a person’s heart and could turn into practical behavior to benefit others. This kind of personality power is full of attraction, cohesion.

Later, the Confucianists, Mencius and Dong Zhongshu, extended the thoughts of Confucius to “Ren”, “Yi”, “Li”, “Chih”, “Xing”. Confucianists thought that all individuals should possess five major attributes. Ren (benevolence) means to love others. Confucianists thought that he who loves others is always loved by them, and he who respects others is always respected by them. This is the fundamental attribute that could make an individual into a person with Ren. Yi means proper conduct of human relationship, to put concern and compassion in the proper order and sequence of human relationship. Li means propriety, i.e., the proper context by which this order and sequence of relationship are carried out. Chih means wisdom, referring to a person’s awareness of the positive motifs. Having this awareness, a person can judge for himself whether a specific act is proper to human relationships. Xing means faith, being responsible for one’s own promise. Ren is the heart of a man, and Yi is his road. The Confucianist thought that a person could contribute to the development of the society only if he/she had these five cardinal virtues. These cardinal virtues should be the basic characters of a governor (Cheng, 2004).

In this paper, discussion will go on the Confucian thought “Governing a country with morals”. Three respects: what is the connotation of this thought, why it is worth to be discussed, i.e., the contemporary value of this thought and how to practice this thought are mainly analyzed and some suggestions are presented.

2. Connotations of “Governing a Country with Morals”

2.1. “Cultivating One’s Virtue” Is the Premise of “Governing a Country with Morals”

“Governing the country with morals” requires the governors and officials to strengthen the self-cultivation of the “internal saints”, to excavate the internal goodness of a man and to implement it in the practice of government. Confucius thought that a good governor should “hear much and put the doubtful points
aside first but not talk about immediately, cautiously talk about the rest sure points. In this way, he/she can make fewer mistakes; see much and put the doubtful points aside but not do immediately, even for the rest sure points, just cautiously do, which can decrease the regression of a man. If an official can speak correctly and do without regression, he/she can be a good official” (Yang, 1980). These are the viewpoints of Confucius on the behavior of the good official. Any governor wanting to run either a country or a city well should do correct things and speak correct words as many as he/she can. Chi Kangzi once asked Confucius: “What should I do to let the people respect me as well as be loyal to me?” Confucius replied: “Treat the people with dignity, then they will respect you; Show piety to your parents and kindness to your children, then they will be loyal to you; promote the good and teach the incompetent, then they will seek to be virtuous.” (Yang, 1980). It can be seen that Confucius advocated to administrate a country by Benevolence and etiquette. The governors should be solemn, rigorous, and meanwhile full of filial piety. In this way, the people is willing to be close to and respect the governors and truly do good turns, and work hard. Confucius had travelled through all the kingdoms. Though he was not appreciated by any king of that time, but his theory, administrating a country by using “kindheartedness”, became the mainstream ideology of the following feudal society.

In fact, even in modern society, the good moral quality is still the basic and the most important requirement of governors. A officer lacking of morality cannot be tolerated by people, because he/she is more likely to abuse the power for personal gains and so the people’s interests will be eroded. When more and more officers become immoral, the government will lose the support of people.

2.2. “People-Orientation” Is One of the Cores of the Thoughts “Governing the Country with Morals”

“Ren” is one of the cores of the “Analects”. “Ren” means to love for the common people. Surely it means benevolence government, the highest political principle of Confucius. Confucius once said: “To rule a country with a thousand chariots, there must be reverent attention to business, economy in expenditure, and love for man, the employment of the people at the proper season.” (Yang, 1980). That means, to run a country well, the governor must think highly of the morals, be particular about credit, love the general public, and do not waste money and manpower.

Confucius once said: “If the people is led by laws, and to govern them by punishment, they will try to avoid the punishment, but have no sense of shame. If they are led by morals, and to affect them by the rules of propriety, they will have sense of shame, and moreover will become good.” (Yang, 1980). It can be seen that Confucius thought punishment is compulsive and so cannot lead people to understand the reason to avoid committing a crime. Conversely, moral education can lead people to understand the reason that to commit a crime is ashamed and accordingly they will consciously abide by the laws and rules. Ob-
viously, moral education is more brilliant than the punishment. Surely, in the ancient patriarchal society, most of people lived in their birthplace for life, and all the people around were acquaintance, moral restriction had strong effects on their daily behavior. However, in modern society, population mobility becomes more and more easy and frequent. People are not familiar with the surroundings. Meantime, the connections and disputes among them become more and more. The law becomes more important in dealing with these problems than moral.

Confucius related the way of managing a family to the way of running a country. Someone addressed Confucius: “Why are you not engaged in the government?” He said: “What does the Shu-ching say of filial piety? ‘You are filial, you discharge your brotherly duties. These qualities are displayed in government.’ This also constitutes the practice of government. Why must there be that-making one be in the government?” (Yang, 1980). Confucius thought that governing a country is just like managing a family. Only the person who is filial to his father and brother, he has the quality to be a manager of a country. If a person is filial in family, his/her behavior has the function of enlightenment even though he/she is not an official. If the filial piety becomes the ethos of our country, the “benevolence and virtue” must be the main stream. Accordingly, the country can be governed mainly by only the morals and few punishments.

Surely, because the social structure is more and more complicated with development, it is not enough to govern a country by only moral. This is the limitation of Confucius’s thoughts of emphasizing moral but despising laws. In modern society, the rule of law is the powerful measure in governing a country, i.e., to regulate the behavior of people by the law system, though the rule of moral is still the important assisting measures which have the irreplaceable role in defending the main stream moral value system of our society.

In contemporary society, both the moral education and the law deterrence are important in government. On one hand, the governors should carry on the moral education to the people since their childhood. The morals should be the people’s intrinsic characters and so they do anything with virtues subconsciously. On the other hand, the governors should make appropriate law to restrain the people’s behavior. The government should propagandize the knowledge of law widely to let everyone in the country understand the scope and deterrence of law. Anyone transgressing morals should be condemned and anyone violating the law should be punished.

3. The Contemporary Value of “Governing the Country with Morals”

3.1. “Cultivate Oneself” and “People-Centered” Are Still Practical in the Contemporary Era

Confucius’s thoughts of “Governing a country with morals” require the governor to strengthen his/her self-cultivation. Only if the governor makes his/her an example, takes a correct attitude, and calls on people by his/her noble character,
the people can be decent and stand by the rules and laws consciously. The society can be stable. Chi Kangzi once asked Confucius about government. Confucius replied: “To govern means to rectify. If you lead on the people with correctness, who will not dare to be correct?” (Yang, 1980). “When a governor’s personal conduct is correct, his government is effective without the issuing of orders. Otherwise, even if he issues orders, they will not be followed.”

“The morals of the governor likes the wind, while morality of the people like the grass. The grass must be got flattened if it is blown by the wind.” (Confucius and Mencius, 1999). Therefore, the moral cultivation of the governors affects the general mood of the whole society. If a governor is evenhanded and self-discipline, he/she can play a role model for the subordinate official and the people, and the public administration will be clear and bright, the society will be stable. The society will then become what people want. Otherwise, no matter how good the administration system and laws are, they cannot be effectively carried out. It can be said that the moral level of the administrators is related with the rise and fall of a regime.

Putting people’s interests first is one of the core ideas of Confucius’s philosophy of “policy and moral”. Confucius demanded “Ren” for those in politics. Fan Chi asked “Ren”. Confucius said that “Ren” means “to love people”. That means, to respect the people, and to “stand for oneself and stand up for oneself and reach for others (Analects Yongye)” (Yang, 1980). Only in this way can the people recuperate normally, live and work in peace, and society will be stable.

The thoughts of people-oriented management and serving the people become gradually the mainstream belief. People-oriented management means putting people’s interests first. The law and institution are made after consulting people. The interests of the people are put as the first consideration during any policy making. The government must respect and serve the public interests, including the education, medicine and pension security etc. The governors and officials are public servants. People are the master of the country.

3.2. The Moral and Law Are Supplement Each Other at Contemporary Era

In contemporary era, Confucius’s idea of “Governing a country with moral” still has great significance in reality. With the rapid development of society, we have to face a large number of new problems. For example, though the legal system has been initially built, the laws are not fully knew and understood, especially in remote mountain areas and countryside. Thus the people in these areas often breaks the law. Sometimes those who understanding the laws still commit crimes for selfishness, so corruption still exists in many areas. All of these phenomena seriously damage the image of government. Historical experiences show that only a sound legal system and strict administrative management are not enough to govern a country. No matter how perfect the legal system is, it cannot be effectively implemented without people with high level citizenship and good moral atmosphere.
Therefore, the relationship of moral and law is one inside and one outside, one soft and one rigid. They are complementary each other and indispensable. In contemporary era, “ruling the country with law” is the basic national policy. However, advocating the price of moral is still of great significance (Zhang, 2002; Deng & Lv, 2017). Morals can regulate the criterions of the good/evil, beauty/ugliness etc. Education of moral can make a man to do correct and legal things consciously. The law forces people to behave within the boundary line delimited by the government. Therefore, the role of moral mainly regulates people's behaviors by adjusting their internal spirit and the adjusting the scope is larger relative to the role of law. The role of law mainly controls people's behaviors by external forces.

Moral can let not only the legislation but also law enforcement and law-abiding are all based on good will, which can avoid both the rule of man due to abuse of law and the impractical law. In this way, the country can have practical law to follow and as well as have criterions of moral to construct people's internal spirit. The whole society will be a harmonious one.

“Government a country with moral” requires not only the governor but also cadres at all levels to implement moral politics during running a country. Meanwhile all members of the country need to have moral qualities. This is the demand of the times and also the need for the healthy development of society (Ma, 2019). It requires officials to pay attention to their own moral cultivation to emphasize the role of moral as an example. It is very important for our anti-corruption construction. That is why in all the countries the moral education is drew much attention. In China, the construction of spiritual civilization has been carried out for many years, and the effects are very good.

3.3. It Is Required to Select Persons with High Quality and Noble Characters to Administrate a Country Well

Noble people respect their elders in families, care for their brothers and sisters, and love friends. In society, they can be “expend the respect of the aged in one’s family to that of other families; expend the love of the young ones in one’s family to that of other families”. More importantly, they are loyal to the country. If such persons are selected to be governors, they can play a moral demonstration role, and thereby guide people to respect moral and do goodness (Xu, 2007; Kong, 2017).

In the Qin and Han dynasties, the system for the choice of government officials has been developed which took the appointment and examination as main channels and the recommendation, deployment, recruitment and military reward as the auxiliary channels. This system was suitable for the state of absolute centralization. In the Southern and Northern dynasty, nine-rank system was formed based on the system of Qin and Han dynasty. In the Sui dynasty and Tang dynasty, the imperial examination system occurred and this type of system was developed in the Northern Song dynasty by getting rid of some disadvantages in the former systems. In a word, during the long feudal era, many kinds of
political and choice of government officials systems were built which can be the references of the choice of officials in the contemporary era.

At present, the civil servant examination is the main channel to choose government officials in China. The directors of all departments of the government are elected from these officials. In the examination and employment, not only the applicant’s knowledge but also his/her virtue should be judged and the virtue should be put in the more important position. The choice system of officials must be compatible with the social conditions (Lan et al., 2019; Ma, 2017). In the West, the governors are elected by the people. The governors choose the officials. Thus theoretically only who considers the interests of most people can be chosen. Certainly, the selection methods for governors and officials will change with the society environment and people's demand at that time.

Therefore, only suitable mechanism of selection for governors and officials can ensure clean governance, improve governance efficiency, and maintain social stability to select persons with high quality and noble characters to enter the government departments. Conversely, if the selected officials are morally degenerated, corrupted, and power rent-seeking etc., it will tarnish the image of the government and cause serious negative effects. Surely, the process of selection cannot be simplified such as just by an examination or someone’s recommendation. A period of probation is required to inspect those candidates.

First, the superior leaders should be noble and talent men. Second, it also requires the superior leaders to have the ability of discerning virtuous persons, have sound views of values and talents, and are able to discern loyalty, good, evil, beauty and ugliness. The incompetent officials must be fired and the excellent officials should be retained and promoted. As for the selected personnel, they must be continuously cultivated to improve their own moral quality. Government departments should regularly organize relevant personnel to study so that they can continuously strengthen the concept of “people are masters and officials are servants”. They should remind them to be close with the people at all times and to take serving the people as their purpose (Wu, 2011; Lu, 2015). If a superior leader is a corrupt official or a narrow-minded bigot, the persons he/she selected cannot be noble and people-oriented men. The government consisted by such persons cannot serve the people.

4. Conclusion

One of the Confucius thoughts, “Governing a country with morals” is discussed. The connotations and the inspirations to modern government administration of this thought are mainly discussed. This thought has still important practical value in practice at present. It not only played an important role in the feudal society for thousands of years, but also has important value in today’s society. We should continuously absorb the essence of it, integrate it with reality and modern government ideas, carry it forward, use it for contemporary state governance, and promote social development. To realize it, to select persons with high
quality and noble characters is very important to administrate a country well.

**Conflicts of Interest**

The author declares no conflicts of interest regarding the publication of this paper.

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Ṣūfī Motifs in Ibrāhīm Al-Kōnī’s The Fetishists

Jamal Assadi

Academic College for Teacher Education, The College of Sakhnin, Sakhnin, Israel
Email: jamal-a@windowslive.com, jamal-a@sakhnin.ac.il

Abstract

In his The Fetishists, Ibrāhīm al-Kōnī uses Ṣūfī themes, motifs, language and symbols to present the legendary epic thought of the nature of life in the desert where he lived in his childhood and youth. His goal is to ask questions about the meaning of existence, human adventure, destiny, power and civilization through using the world of the Tuareg as an imaginary source of fiction. Al-Kōnī depicts the elements of the desert world, as if it were a mystical redeemer, with which he unites to reach the ultimate universal truth. What energizes the Ṣūfī context in the novel is the vital presence of Ṣūfī characters—dervishes, wanderers, disciples, saints and the various conflicts inflamed amongst individuals, groups, communities, philosophies, and cultures and between man and nature represented by the desert, sands, winds and droughts. Furthermore, in the manner of the Ṣūfī thinking, al-Kōnī manages to grant a living spirit to every element present in the desert, human and non-human, and animate and non-animate. All share in the construction of the soul of the world to attain through joint prayers the great universal truth of God. That is a major ingredient that goes into the fabric of Ṣūfī philosophy.

Keywords

The Fetishists, Ibrāhīm Al-Kōnī, Ṣūfī Motifs, Modern Arab Fiction, The Desert Spirit

1. Introduction

Ibrāhīm al-Kōnī, (1948-), a Libyan writer, and one of the most cherished and famed writers in Arabic today, employs Ṣūfī motifs, themes, and symbols so extensively that references to Ṣūfism, Ṣūfī figures, practices and ideas, and Ṣūfī contexts are deployed everywhere in his fiction. We meet mystical spirits who are fond of secrets and his novels are strewn with mystical language. Consider deletion, (al-maḥow), solution (ḥolūh), grief (wajd), ascension (al-ʻorūj), saints,
dervishes, wanderers, *dhikr*, lamp etc. Besides, there are quotes of the great Şūfis such as Al-Nafrī, Farīd ʿal-Dīn al-ʿAttār and Muḥyī ʿal-Dīn Ibn ʿArabī. Like iben Khaldūn, as Marcia Lynx Qualey thinks, Ibrāhīm al-Kōnī traces the conflicts of human generations, particularly between established peoples and the nomadic peoples. His novel, she adds, is replete with Hegelian-Şūfi concepts related to the free and enslaved man, the traveling and the stable person, the believer in God and the disbeliever. And she concludes that events are often magical in the sense that they are mystical or Şūfic (Qualey, 2019).

The setting al-Kōnī chooses has always the quality of Şūfi connotations, the type of life that his major characters lead is, in significant ways, parallel to notable Şūfi figures' lives, speech and philosophies and the conflicts these characters go through are reminiscent of the conflicts lived by Şūfi figures.

But what does al-Kōnī try to discover through the medium of Şūfism? Is his notion of Şūfism in his fiction different from that endorsed by early Şūfi saints? And how is it reflected in his treatment of his main themes and characters? In order to understand the image more deeply, the focus of my investigation will be on his great novel, *The Fetishists*. For the purpose of concentrated discussion, I will examine the setting of the novel, the range of characters, the conflict and the plot.

2. The Setting

*The Fetishists*, or *Al Majūs* (1990-1), regarded as al-Kōnī's *magnum opus*, explores how two competing cultures seek to establish a utopia on Earth. In the process they clash because of the battle between a want for material welfare (embodied by gold dust) and a demand for spiritual sense, esteemed by Şūfi figures. In the opening of the story, Oragh, the Sultan of Timbuktu, expresses his fear that he might be compelled to sacrifice his only daughter, Tenere, to their god Amnay and, as a result, he may lose her after he has already lost most of his authority to Fetishist Bambara, leader of the forestlands. To him, his loss implies a submission to pagan customs and, therefore, is an irreparable damage to his Islamic faith. To forestall this happening, he sends his daughter to fellow Tuareg nomads in the plain where she can find a safe shelter. Soon, a clash erupts between the representative of the ancient Tuareg Law and moderate Islam and the sects of gold dust, the agents of traditional African folk religions.

In the context, al-Kōnī records the detailed life of the tribes in Sahara: their customs, battles and challenges; their various and opposing faiths, religions and acts of wisdom; their men and women both the young and the old, the average and the leaders, their culture, language, history and heritage including their love and enmity, poetry, and singing. He does so through the use of a poetic and mystical language in which he assimilates a great bulk of the vocabulary that registers their harsh life. But what gives the Şūfi condition an impetus is the Şūfi connotations inherent in the setting, the plot, the conflict and the characters.

In this epic work, we enter the world of the desert which is expansively sug-
gestive of Ṣūfī connotations, and, in consequence, offers an ideal place where a true Ṣūfī figure can conduct his life. Its barrenness and aridness, scarcity of rainfall, absence of modern signs and features, and severity of life, exactly fit the Ṣūfī figure’s ascetic lifestyle characterized by abstinence from bodily pleasures pushed by the greed of possession of gold and power and indulgence in other material possessions often for the purpose of chasing spiritual objectives. Moreover, the desert’s broadness, infinite openness, quietness, strangeness, uniqueness and seriousness, rebellious and cruel nature and complexity are in harmony with the Ṣūfī figure’s spirit need to roam and think freely of God and His creation. Nowhere has al-Kōnī’s combination of the desert spirit and the Ṣūfī mysticism been apparent than in the opening pages of the novel. From the top of a mountain, the unnamed narrator, who frees himself from his body to observe the funny and ugly lives of people below, says,

He will not taste the flavor of life, he who does not breathe the air of the mountains. Here on top of naked peaks he comes close to gods, becomes free from his body and is able to extend his hand and pick the moon or the stars. From this position he likes to watch the people at their nadir. They compete with the diligence of bees and believe they have attained the miracle. He goes down to their land and finds that they are naughty dervishes who work hard in their search, but all they get is falsity, so there are hopes: a moon, stars, a miracle. All are in heaven, but the earth has nothing but falsehood (Ibrāhīm, 1992: p. 9)\(^1\).

Al-Kōnī puts us in a position where readers are familiar with two types of people: those who are on top of the mountains enjoying the purity of life represented by the nakedness of the peaks and blessed with the company of gods and, in consequence, can attain all far reached goals reflected in their ability to pick the stars and the moon. Although the reference is to deities, their followers mirror the true characters of real Ṣūfīs. Conversely, down on the earth there are people who look like dervishes but they are fake people living a false life.

The moon and star are the symbol of Islam. The moon is also synonymous with the commencement of Ramadan. Moreover, the Prophet Mohammad himself is associated with the moon. In the Ṣūfī context, the moon is a positive symbol because it captures a key point in the stretched allegory of light, which is extensively used in their teachings. Stars also have compelling symbolic meaning. According to their positions in the constellations, stars are signposts to the right path but they are also the falling stars which, as the Qur’ān declares, are thrown down by God to chase rash demons who come close to heaven to eavesdrop on God’s whispers.

Then, al-Kōnī describes the “revered” Acacus mountain which splits into

… two smaller fairy mountains that are lost in the desert. One laid southward next to the mother mountain and looked short than its strayed broth-

\(^1\)All citations from the novel are translated by the author. Henceforth, all references are cited in the texts.
er, though he competed with his brother in going up to heavens through two enormous structures. As for the northern mountain, slumbering in the other side of the field, its sad and mysterious peaks with their four towers by space with reverence are cracked (9).

Mount Acacus with its two sub ranges portrayed as greatly revered figures is a clear reference to the Israelites, and the two brothers Moses and Aaron. Their sacred appearances and their portrayal as lost wanderers in the desert do not only hint at Sufi figures but also find echo in the major characters and two camps functioning in the novel. In addition, number four (arba’a) in Ṣūfī literature signifies matter and the equilibrium between things created and the four elements (earth, water, fire, and air). It also represents the four seasons of the year (Rodrigues, 2008: p. 113).

Al-Kōnī creates a world whose mysterious desert looks like a barren planet under a blazing sun with no terrain, no towns, no sites. It is a massive maze coinciding with distinctive human beings who know its nature, rites and riddles and accomplish its pledges, and gratify it with prayers and charms, committed to its bonds and covenants, waiting for their harsh destiny with abundant patience and unlimited obedience. Despite its adversities and the brutality of its nature, its people love its vacant wilderness which has become their fortress, sanctuary, and the square of their equestrian and nobility. This implies that the desert is a background decorating people’s conduct or a place where people live their own life full of legends and ancestral wisoms. This type of life intersects with the experiences of the wise, the elders, the wizards, the longings of the seekers of God and freedom, and the pleasures of young people motivated by greed and power. Furthermore, the desert is a world that dictates a certain type of life. It is an extreme and cruel world where objects, events and human beings rush to the limits of their contents, scopes and boundaries. In other words, there is no room here for compromises, bargains and arguments between God and gold, between the demand for truth and the lust for power, between the nobility of the spirit and the identity of possession. This is perfectly the place and lifestyle whose environmental conditions match the religious trends of Ṣūfism. The desert makes being one component, where the spirit is submerged and cleansed so that it can merge with eternal emptiness. The Ṣūfī spirit is also felt in al-Kōnī’s depiction of the desert man’s dialectic relationship with animals and vegetation that is characterized by union. The concept of an animate universe is seen in Ṣūfī philosophy of the Muslim philosopher Shahāb ad-Dīn Yahyā ibn Habash Suhrawardi (1154-1191) (Butterworth & Mahdi, 1992: p. 336). Suhrawardi’s blend of Neoplatonism and Mazdeism is echoed in his conception of an animate universe in which everything is apprehended as being the demonstration of God’s light (Khan, 2016: p. 221; Abdollah, 2016: pp. 686-694).

The same period witnessed the appearance of Chishti Mu’in al-Din Hasan Sijzi (1142-1236 CE), another significant Ṣūfī teacher who came into sight in 12th century India (Orsini & Katherine, 2015: p. 463). Chishti established one of the
most prominent tariqas of India, called the Chishtiyya, which has placed great
stress on the Şüfi doctrine of the unity of being (waḥdat al-wujūd), oneness with
God. Despite the gap between his theology and the Hindu teachings, he, en-
dorsed the attitude that the human and vigorous livingness of the elements
combine as a microcosm that condenses the entire cosmos. His concept is de-
derived from The Qur’an, where God says "Of water we fashioned every living be-
ing" (Qur’an 21:30). Similarly, the novel emphasizes that the desert man’s rela-
tionship with everything surrounding him is an organic connection that takes
the full life of the Sahara man.

In an interview with Abdul Rah aman al-Marri (2016), al-Kōnī affirms, “the
wilderness is a mosque or a temple, a sanctuary” (http://www.saqya.com).
In this
world, wisdom is prominent and necessity triumphs and controls everything. In
consequence, the rare water springing from the earth is esteemed, and defenses
are built for it, and severe wars are waged between different tribes for gaining it.
Clearly, water is a central motif derived from Islamic and Şüfi tales. In fact, al-
most all the religious groups of the world including Muslims regard water as one
of the most figuratively noteworthy images. The Qur’ān, Ḥadīth, Muslim rituals,
and Islamic literature contain a store of images and associations broadly indi-
cating that water sends life, knowledge, and pureness. Aware of these associa-
tions, the Şüfi figures make good use of it.

Iben Rūmī’s Mathnawi, which narrates stories having mystical and spiritual
meanings, for example, expresses the fluctuating array of import which the Qur’ān
gives to the image of water. Water in Rūmī’s poetry, as Cyrus A. Zargar (2013: p.
116) indicates, always has a variety of meanings. Just as the changeable metaphor
characterizes Rūmī’s style, water to Rūmī is the relentlessly changing stream of
events and time.

A brilliant instance of Rūmī’s employment of the water image, in Zargarm’s
opinion, emerges in the tale of a poor Bedouin, who goes to a generous caliph in
quest of help (116). The expressions Rūmī uses to depict the caliph indicate a
strong tie between generosity and water richly inherent in Arabic literature. The
caliph is “clouds and rain,” the “water of life and a sea of generosity” (Rūmī 1:
196, lines 2258 and 2262, quoted in ibid). Not knowing what to give the caliph,
the Bedouin wisely brings rainwater meticulously collected and cautiously
brought in a cherished new pitcher. Rūmī, as Zargarm maintains, seizes this op-
portunity to present the merits of water. According to Zargarm, the moral of the
narrative seems straightforward: a person can bring the needless caliph poverty,
his only one true present, because paradoxically poverty lets the monarch realize
his open-handedness. Likewise, man should leave his desire of having anything
valuable for himself, and follow the Bedouin’s pattern of bringing poverty to the
bountiful cradle of creation (Ibid., 117).

But, Rūmī, as Zargarm reaffirms, uses the metaphor to give deeper implications.
For Rūmī, the metaphor highlights the association between earthly qualities and
godly ones emphasizing the man’s need to change his own water, i.e. his traits
with pure sea water namely divine qualities. Furthermore, the metaphor, as
Zargarm illustrates, provides the means of obtaining divine qualities. Man must learn to control the spouts of the pitcher or his sense. Cosmologically, the metaphor points to God’s definitive reality, as eventually all water, whether in pitcher or in the sea is the same, though it is subject to changing scales of clarity (117).

And the water motif is strongly associated with another very renowned Ṣūfī woman from the city of Basra, Iraq: Rābi’a al-‘Adawiyya al-Qaysiyya (714/717/718—801 CE) (Smith, 2010: p. 252). Rābi’a is known as a Muslim saint with an abundance of stories exhibiting her devotion and love of God. In one such story she is said to have been walking through Basra’s roads carrying a pail of water in one hand and a torch in the other, proclaiming: “I want to pour water into Hell and set fire to Paradise so that these two veils disappear and nobody worships God out of fear of Hell or hope for Paradise, but only for the sake of His Eternal Beauty” (Farīd al-Dīn, 2009: pp. 97-114).

Interestingly, these mystical motifs associated with water are echoed in the novel. Unlike the Sufi figures’ intended lessons, water in the desert is associated with asceticism but it does not lead people to worship God better. On the contrary, its shortage and significance for their existence turn water into a semi god that is so cherished that the people of the desert consider any insult to their wells as blasphemous to their law and violators are punished by God and the desert. Violators of the law manifested in abusing water or being careless concerning the protection of water are subject to severe penalties. It determines the events, trials and contests of the people of the Sahara. To survive, they are to confront two enemies: nature represented by al-Qibli, the wind and the attacks of other Saharan tribes. Thus, they do their utmost to prevent the wicked wind from destroying their water resources and with them their existence. They devise mechanisms to challenge the wind in groundbreaking methods like secreting their wells. As for the human enemies, the desert people launch wars to maintain this valuable resource. And naturally, their conflicts over water are intermingled in their myths, songs and poetry.

The environmental climate of the desert inflicts its conditions and rules, and sacredness on man, as well as on the plants, mountains and ghosts. “Nature in the desert is the one that shapes people’s calculations, not the other way around” (97) and “desert is the origin of man’s conduct” (188). In the desert the wind and thirst are amalgamated by one philosophy that is validated and spread by a mass of believers, dervishes, fortune-tellers, jurists and Ṣūfī elders. Like the Ṣūfī people, man’s compass in the desert is an uncontaminated sense that conserves his pureness through absolute seclusion and by the denial of possession and migration in quest of the vanished paradise. So the Ṣūfī habits, the discourse of journey and parables have the upper hand. Just like the Ṣūfī man, the desert dweller, “is liberated from the body and becomes able to extend his hand to pick the full moon or reap the stars” (9). In the same manner as the Ṣūfī figure, the desert man’s spirit is dirtied when contacts with the outside world occur. So in the novel, cities and oases are situated far away on the edge of the desert that mocks modern civilization and lives its perfect, authentic way. The life, al-Kōnī presents,
is influenced by Sufi methods that have engrossed the personality of the desert man and the facts of his environment.

3. The Characters

As for the characters, they generally look like ghosts or mythical beings that have nothing to do with time or reality. They live in their own imagined reality and act as if they were forerunners led to preconceived destinies. The novel essentially presents two types of opposed characters: the good who are motivated by moral conducts to preserve their society and, therefore, are reminiscent of Sufi figures; and the wretched, vile and apprehensive characters, who represent the adversaries of the mystic people. They are flat characters who are always tough, miserable and at unease.

The list of the first group is not long. The most notable characters who denote Sufi qualities are Moses, the Dervish and Edda, the chief and the foreman or An-Nazir, who is characterized by the purity of the character and his sacrifice of sight in order to save the Dervish. Moses, to start with, is referred to as the Dervish, a typical model of Sufi figures. His first name is reflective of Moses, the Jewish prophet. Moses was the pure mystic leader and the wanderer who led the Israelites across the Red Sea and to Mount Sinai, where he received the Ten Commandments from God. After wandering in the desert for 40 years, the Israelites reached their Promised Land. Exactly like the Biblical Moses, al-Kōnī’s Moses wisely leads his people from the diaspora to salvation, follows religious doctrines, wanders in the desert for a long time and does not enjoy the fruits of his struggle. Furthermore, his pen name is derived from a major Sufi term. According to Dictionary of American Family Names, “Dervish” is a

Status name for a Sufi holy man, from Persian and Turkish derviş “dervish”, a member of a Sufi Muslim religious order, from Pahlavi driyosh meaning “Wayfarer”, “one who goes from town to town” in search of Knowledge, he had to earn his food by his means. He could not live like a hermit in solitude he had to live in public.

Indeed, Dervish is an offspring of the Almoravids and is greatly esteemed by the desert society. So, he represents the good far-sighted character that sees what others cannot see and who alerts the Sahrawis against the fake dervishes seeking wealth, thieves, and killers. He is the one that inspires enigmas and through him the novel unfolds its profound and suggestive Sufi language.

His major deed which suggests Sufi conduct is displayed in an ambiguous scene in the novel. He castrates himself, an act of self-sacrifice, with the witch’s knife to get rid of the snake that took his ancestors out of Wow, their paradise. Thanks to his wisdom, patience and heroic deeds, he manages to survive the diaspora with few others after the destruction of the tribe at the hands of the Fetishists and the sons of the jinn and hyenas. Now that he is self-castrated, he is like a Sufi character concerned with the purification of inner self so that he can remove all the veils between Divinity and himself. He escapes from the Tafawot,
the woman whom he loves. She is the only woman survivor after the diaspora and the only one that can save the tribe from extinction. But Dervish gives her up and entrusts the chief to do this task.

The chief is another wise tribe leader. Although the chief’s religious ideas are not comparable to Ṣūfists’, his lifestyle and attitudes certainly resonate the life of mysticism, especially his strong hold of his religious doctrine and life. He is the governor who keeps the law derived from the holy book of the desert, Anhī. The book contains the law of the ancestors and their inherited wisdom, which have been lost throughout history. His search for the lost desert identity and personality reminds us of the Ṣūfī pursuit for the fundamental roots of Islamic identity inherent in early Islamic leaders and the Qur’ān.

The second type of characters are essentially anti Ṣūfī figures. They are mostly fortune tellers and witches who emerge without names, and with no recognized features. Their secrets unfold and their characters swell little by little before we recognize their names. One may consider Timit, the oracle, and Edkran, the fortune teller. Some of them read the “Throne Verse,” the 255th verse of the 2nd surah of the Qur’ān, “Al-Baqarah” along with some pagan spells when in difficult situations, thus, demonstrating the synchronization of Islam with other religions.

Other characters may be added to the list. These are a handful of key figures wearing multiple masks and are reflected in a variety of characters running lustfully after authority and possession. The list includes the ruler, Sultan Org, the false Ṣūfī displayed as the Sheikh of the Qadiriyah way, Hajj al-Bakai, who represents the climax of the negative human rebellion against the norms and laws that preserve the prestige and esteem of destiny, and Judge Al-Shanqiti, a seeker of revenge.

Importantly, the woman has a dominant presence in the novel. Take, for instance, the woman in love, Tenere, or Tafawot, Odad’s mother, Dervish’s mother and nanny, the lustful immortal woman, the women of the Bakai, the woman of the great merchant and the woman poet. Strangely, they are often portrayed as wicked figures representing the origin of all evils. This is seen in the scene where woman is compared to the snake that takes the Sahrawis’ grandfather out of paradise.

**4. The Plot**

The characters’ portrayal receives a better dimension when shown in the plot. al-Kōnī points out that the inspiration for the novel is a bet between one young man and his brother who climbs a cliff as part of a bet on a camel. In *The Fetishists*, Okha challenges Odad to climb a similar slope. If Odad wins, he gains the bet, which is the heart of Tenere. The bet is about the journey of Odad’s ascension to the top of Mount Edinan to win Princess Tenere. Odad represents the desert spirit with its ambitions and originality, and the great challenges he faces. Although this bet is not at the center of the novel, the ascension connotes a major symbol in Islam. It denotes Mi’rāj, namely, the ascension of the Prophet.
Muhammad into heaven. Ahmad Mūsā’s, the master of most famous pupil, Shams al-Dīn Tibrīzī, the notable mystic figure, illustrated a book of the Mi’rāj which is preserved in part in the Conqueror’s Albums of the imperial Ottoman library at the Topkapı Palace at Istanbul (Encyclopedia Britannica, n.d.). The image signifies a chief Ṣūfī motif. According to many Ṣūfī teachers, in order for the self to attain a true Ṣūfī degree, it must undergo seven levels of development, ranging from being definitely self-absorbed and self-centered to being virtuously spiritual (James & Robert, 1997: pp. 19-23).

The novel circles around the attempt to establish the earthly city of happiness equivalent to the lost paradise, but the sin that took man’s great-grandfather, Adam, from paradise into the world of earthly misery continues to haunt his descendants.

The high sand wind, called al-Qibli, stands out as a fundamental catalyst of events and challenges. The people of the Sahara do their utmost to stop this monster from swallowing them, their water and their existence. In response, they invent tools to confront it and create innovative ways like hiding their wells and mapping them. They even believe any insult to their wells is offensive to their law. Externally, the desert people wage battles in order to preserve this treasure and prevent the enemies from controlling it. Their battles over water are interwoven in their legends including the punishments that are imposed on those who violate the law and insult or take lightly the issue of the protection of water. Eventually, al-Qibli destroys everything. It destroys the water and the wells on which the life of the Sahrawis is based.

So, the desert’s system of life, as already indicated, plays a central role in the plot. It has its own power and dominant presence. For example, the purity of An-Nazir’s character and his sacrifice of sight in order to save the Dervish do not qualify him to be treated well. His sin following his reneging on a promise to the holy beetle causes him serious trouble. Odad, to give another example, is an important figure, who is transformed into a desert deer for ravaging the jinn fortresses at Mount Aidinan. Also the hunter, Amasis, a trivial character, is converted into a desert widan as a penalty for capturing a pregnant deer. But the essence of the transformation can be cruel or merciful depending on the character. Odad’s conversion is merciful and represents his return to his ancestors while Amasis’ is a cruel eternal punishment. This gives the motif of return and alternation an epic and moral dimension that is manifested in the return of the Dervish to the wolf clan, and the return of the Sheikh, both of which suggest a reincarnation of life from annihilation. Interestingly, the conversion of the Dervish and the Sheikh is surely full of Ṣūfī connotation. According to the Ṣūfī mystic philosophy, conversion (al-ināba) is more precise than repentance. It signifies coming back to God while cracked but energized with a repaired ambition for the spiritual trip. Ṣūfis distinguish between three stages of conversion: transforming from depravity to repentance, from recklessness to watchfulness, and from a detached to connected consciousness with God (jant’ ‘alā Allāh) (Ahmad, 2012: p. 4).
The Sheikh and Dervish, Edda, the Chief, Odad, and An-Nazir supposedly the wisest and most transparent characters of the novel, undergo a psychological conflict. It is characterized by a kind of interlacing between insight and human instinct which is engrossed in sin and monitored by a vigilant conscience that imposes its influence on them and judges their conduct very firmly.

There is also an external conflict between two concepts of authority: the first, represented by the Chief, (who sees all people as equal in front of God,) nature, history and authority. It affirms that people have the right to be free in their lives, decisions and futures, but they must tolerate the aftermaths of their freedom. The second vision, embodied by Bobo, agent of the Qadiriyah way, sees people as herds and as such are not qualified to receive the truth and take responsibility for their decisions. People, therefore, need a sponsor to guide their steps, directly and daily so as not to get lost.

The conflict ends with the defeat of Bobo who commits suicide and the victory of the Chief reflecting the philosophical position of al-Kōnī, who in the manner of Şūfīsm stands with man as a human. He is against elitism, priesthood and authoritarianism, which have characterized Arab-Islamic history.

5. Conclusion

In *The Fetishists*, Ibrāhīm al-Kōnī (1992) has been able to exemplify not only the moral, philosophical and mythical aspects of the Sahara people but also their religious and Şūfī tendencies with prominent existentialism. He fuses between what is realistic and what is legendary and between what is true and what is ideal or utopian. Wow is the legendary oasis promised by God to his righteous creatures. Al-Kōnī makes it like a dream in the midst of that arid world. In other words, he lets it be the anticipated redemption amidst that arid and spiritual emptiness. Its setting, characters and plot spin around the perception of the unity of beings, a central Şūfī motif. In the same manner as Şūfī practitioner, al-Kōnī believes that man, animal and inanimate are united before God. Since the real world of modernity is dominated by evil powers, oppression, injustice, and severe disruption of the unity of beings, Şūfī ideas constitute an escape from time, history and life into a dream-like world in an empty, isolated desert. Differently stated, these Şūfī ideas can be suitable responses to injustice, political transgression, insanity and irrationality. They can create “an escape from time, history and mortality” and be a rebellious factor to oppose “heavy-handed bureaucratic modernization and fundamentalist religion” (Al-Marsafy, 2012: p. 162, 52).

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The History of Academic Freedom in Africa: Issues, Challenges and Perspectives

Leonidas Ndereyimana

Institute of Graduate Studies and Research, Faculty of Business Administration, European University of Lefke, Lefke, Cyprus
Email: babonny2006@yahoo.fr

Abstract

This work examines the history of academic freedom in the world with particular emphasis on academic freedom in Africa and its perspectives. This work harbors on the hypothetical contention that academic freedom is the cornerstone for a free society and liberal education. It further proves that academic freedom is an engine for sustainable democracy and prosperity. Written against the backdrop of historical approach, this work concludes that freedom of teaching, research and publication have been defended for many centuries. Because of this many earlier academic freedom defenders were harassed for many years but their cause persists to date.

Keywords

Academic, Freedom, Liberal, Education, Africa

1. Introduction

The online dictionary Wikipedia defines academic freedom as the belief that academic enquiry by faculty members is essential to the mission of the academy as well as the principles of academia and that scholars should have freedom to teach or communicate ideas or facts without being targeted for oppression, job loss or imprisonment (Wikipedia). In the Encyclopedia of Ethics, Georges Smithson and Janice Moulton (2002) define academic freedom as the freedom to teach and to do research in any area without constraint to discover and promulgate new ideas no matter how controversial. Like other accepted freedoms, academic freedom requires individuals, authorities and governments not to allow scholars to work without restraint but also to prevent any interference with this freedom. In addition, academic freedom seems to require something more: that society provides conditions in which new ideas can be generated, nurtured and
freely exchanged. Besides, the Association of American Colleges and Universities simply defines academic freedom as liberal education whereas The Legal Definition of Academic Freedom anchors that it is the right to teach as one sees it fits, but not necessarily the right to teach evil. These four definitions converge and motivate us to help the reader know the historical origins of academic freedom.

2. The Historical Origins of Academic Freedom Worldwide

Academic freedom has long historical origins. Georges Robinson and Janice Moulton (2002) mention that historical examples show the need for academic freedom. Socrates (c. 470-399 B.C) was put to death for corrupting the youth of Athens with his ideas. Galileo (1564-1642) was sentenced to life imprisonment for advocating the Copernican view of the solar system. Descartes (1596-1650) suppressed his own writing to avoid similar trouble. Teachers were fired for telling their students about Darwin’s (18-9-1882) views. The ideas of these great thinkers have survived, but we will never know how many others were completely suppressed.

The origins of academic freedom in the United States have strong foundations. In A Guide to Academic Freedom, Frederick P. Shaffer General Counsel and Senior Vice Chancellor for Legal Affairs, The City University of New York, stipulates that “the principles of academic freedom in the United States were heavily influenced by the thinking and practice at German universities and the growth of nonsectarian American universities in the second half of the nineteenth century. With the rise of ideological conflicts, especially relating to economic theory, faculty began to feel the need for protection against trustees and administrators who sought the dismissal of faculty whose views they found unpalatable”. He anchors by stating that “In response to these conflicts, in 1915 the American Association of University Professors was founded and issued its Declaration on Principles of Academic Freedom and Academic Tenure”. In accordance with this declaration, academic freedom has three components: freedom of inquiry and research, freedom of teaching within the university or college and freedom of extramural utterance and action. Academic freedom is further derived in the American Constitution’s First Amendment which guarantees the freedom of speech in the American society.

In France, academic freedom is also recognized. Professors at Public universities and researchers at public research laboratories are expected, as well as civil servants, to behave in neutral manner and to not favor any political or religious point of view during course of their duties. However, the academic freedom of university professors is a fundamental principal recognized by the law of the Republic, as defined by the Constitutional Council. Furthermore, statute law declares about further education that “teachers-researchers (university professors and assistant professors), researchers and teachers are fully independent and enjoy full freedom of speech in the course of their research and teaching activities provided, they respect following university traditions and the dispositions of this code, principles of tolerance and objectivity”.

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Similarly, the German Constitution guarantees academic freedom. “Art and science, research and teaching are free. Freedom of teaching does not absolve from the loyalty of the constitution.” (Art. 5, Para. 3). In a tradition reaching back the 19th Century, jurisdiction has understood this right as one to teach, study and conduct research freely, although the last concept has sometimes taken as the cover term of the first two. German professors have the right to determine the content of their lectures and to publish the result of their research without prior approval. Finally, there is academic freedom which permits self-academic governance and grants the university self-control of its internal affairs.

Furthermore, academic freedom is grounded in the Philippine society. As a matter of fact the 1987 Constitution states that “Academic freedom shall be enjoyed in all institutions of higher education.” Philippine jurisprudence and courts of law, including the Philippine Supreme Court tend to reflexively defer to the institutional autonomy of higher institutions learning in determining academic decisions with respect to the outcomes of individual cases filed in the courts regarding the abuse of Academic Freedom by professors, despite the individual merits or demerits of any cases.

By the way, speaking about academic freedom in The World University News published on 11 March 2021, Robert Queen et al. (2021) say that “universities ranking must include academic freedom”. They further opine that in some highly ranked universities, there is no academic freedom. They operate in environments where academic freedom is highly restricted, where professors and students risk sacking, expulsion or worse for discussing topics that are not in favor or for asking certain questions.

The four abovementioned countries illustrate the foundations of academic freedom in developed societies from different corners of the world that is America, Europe and Asia. In the following chapter we are going to have a look at the academic freedom situation in the youngest continent Africa with the youngest universities worldwide.

3. Academic Freedom in Africa and Perspectives

Academic freedom in Africa is still a new issue. Despite Kampala Declaration on Academic Freedom in November 1990, researches prove that only the Republic of South Africa has entered in the history of Academic freedom in Africa. In fact, Section 16 of the 1996 Constitution of South Africa offers specific protection to academic freedom. However, there have been a large number of scandals around the restriction of academic freedom at a number of universities with particular concern being expressed about the situation at the University of KwaZulu-Natal.

By the way academic freedom which is also called liberal education by the Association of American Colleges and Universities is the way to boost free education in African universities. According to the Association of American Colleges and Universities (2006), “In any education of quality, students encounter an
abundance of intellectual diversity—new knowledge, new perspectives, competing ideas, an alternative claim of truth. This intellectual diversity is experienced by some students as exciting and challenging, while others are confused and overwhelmed by the complexity. Liberal education, the nation’s signature educational tradition, helps students develop the skills of analysis and critical inquiry with particular emphasis on exploring and evaluating competing claims and different perspectives. With its emphasis on breadth of knowledge and sophisticated habits of mind, liberal education is the best and most powerful way to build students’ capacities to form their own judgments about complex or controversial questions”. The Association of American Universities and Colleges believes that all academics should enjoy this kind of education, regardless of their schools or intended career. This highlights the great significance of liberal education in the world.

Therefore academic freedom is not only about professors of colleges and universities or researchers but also university students who need to have broad knowledge of the world to empower their critical thinking and debate. It is this critical mind which promotes scientific research and argumentation from which arise academic knowledge.

4. Conclusion

As academic freedom is very fundamental for any young and progressive society like Africa, it should be universal to consolidate the freedom of expression in Africa. However academics should know to adjust to different communities to avoid potential frustrations due to cultural, ethnic or religious differences. Because of this, liberal education should be promoted in Africa to make African societies more intellectual and more open to the world changes. This will also be the key to sustainable democracy and prosperity across the African continent.

Future research about academic freedom should deal with other regions of the world to help people know different regional differences and particularities.

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