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### **First: General Requirements**

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The title of the paper, the names of authors and their addresses, and the abstract in both Arabic and English.
5. The title of the paper should be as short as possible and indicative of the content of the paper.



6. The name of the author to whom correspondence is to be made should be indicated with (\*) in addition to showing his/her email address.

7. The size of the paper should not exceed 15 pages including charts and diagrams, otherwise ID 5000 will be charged for every extra page.

8. The abstract should include the aims of the research, the findings, and the main conclusions. It should also contain the scientific value of the research. It should not exceed 250 words. It should also emphasize the content of the subject and include the keywords used throughout the paper.

9. Figures and diagrams should be given after the explanation it is related to. The title of the diagram or figure should be below it with a font size of 12. The diagram or figure should be liable to editing in terms of enlargement or reduction within the margins of the page size.

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- They should be arranged in alphabetical order of authors' surnames.

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## **A Study to Find Out the Best Approach for the Iraqi Teachers to Teach English Language Conversation**

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Al-Kitab University /Department of English Education

### **Abstract**

Being able to converse is an essential part of a complete foreign language education. However, the teaching of conversation is often equated with the teaching of speaking . A **Conversation Norms Approach** to teaching conversation incorporates aspects of authentic native speaker (or expert speaker) conversation, such as spoken grammar and pragmatics, into instruction. This study takes a closer look at conversation, and examines issues connected with the effective teaching of conversation. An informal inquiry of the foreign language conversation in the classroom also provides insight into the reality of teaching .

**Key Word:** English Language , Conversation , Iraq , Norms Approach.

### **2-INTRODUCTION**

#### **2.1 Background of the Study:**

Foreign language “fluency” is a major goal of many language learners and teachers. To communicate clearly and naturally with native speakers of a language is the end that makes the means of studying, memorizing vocabulary, and practicing the language worth the effort. Achieving ‘fluency’ through foreign language education has focused on the written language. The issue remains that students are being taught written language spoken aloud, rather than being taught actual native speaker norms of conversation.[1]

If language learners were never expected to use their language with native speakers in the target culture, this approach towards teaching would be logical. However, the increasing reality of a global community—one in which nationality is less important than world-wide citizenship—creates a stronger need for language education that enables language learners to communicate with speakers beyond the borders of their own culture.[2]

The component that is missing from the type of foreign language education that would support this global citizenry is instruction in conversation. While language learners in typical language education programs are using the target language orally and internationally, they are not being taught to engage in authentic conversation as would native speakers of that language. It has been thought that knowledge and understanding of these native speaker norms of authentic conversation can be learned only through direct immersion in the target culture, and for this reason, instruction of conversation norms is generally not included in language curriculum. [3]

The lack of instruction in conversation can cause language learners to seem overly formal in their interactions in the target language, and can often be the root of cultural misunderstanding.[4] Moreover, failing to instruct language learners in conversational expectations can prevent them from successful integration into the target culture. English language needs more interaction and communication between learners of EFL and others who know how to speak English. Students learn the material of English in the primary stage and until the end of the secondary stage, then when they come to post-secondary and access to colleges and universities to study other sciences such as medicine, engineering and computer science, they face problems this is because all the sciences taught in English.[5]

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The proposed study titled “A Study of the Problems Faced by the Iraqi Teachers in Teaching English as a Foreign Language with Special Reference to the Conversational Skills” will analyze the problems the foreign teachers face in teaching English conversation and will find out the appropriate approach for teaching conversation.[6]

## **2-2 English Language Teaching (ELT):**

The component that is missing from the type of foreign language education that would support the international citizenry is instruction in conversation.[7] While language learners in typical language education programs are using the target language orally and internationally, they are not being taught to engage in original conversation as would native speakers of that language.

It has been thought that knowledge and understanding of these native speaker norms of actual conversation can be learned only through direct mix with the native speakers, and for this reason, instruction of the norms of conversation is generally not included in language curriculum. However, the lack of instruction in conversation can cause language learners to seem overly formal, rude, or awkward in their interactions in the target language, and can often be the root of cultural misunderstandings between native and non-native speakers. Moreover, failing to instruct language learners in conversational expectations can prevent them from successful integration into the target culture.[8]

## **3.Challenges and Difficulties in Teaching and Learning English language**

To teach English as a foreign or second language is a challenge for each teacher to deal with, whether this teacher is a beginner or an experienced person. Teachers must work continuously to find the best ways to improve the levels of students and finding appropriate solutions to these difficulties to achieve success through dealing with students in a positive way.[9]The difficulties that the teacher face are:

3.1Difficulty 1: Pronunciation.

3.2 Difficulty 2: Thinking in Language.

3.3 Difficulty 3: In Using Authentic Materials.

3.4 Teachers and Dealing with Difficulties.

3.5Difficulties of the English Learners.[10]

## **4-Teaching English Conversation Approaches**

To discuss the teaching and learning of conversation, it is necessary to first describe what does conversation mean? Conversation is the Exchange of Thoughts, Feelings, Opinions, and Ideas. Although it is often regarded as any oral production of a meaningful combination of words and phrases, real conversation requires a “true communication of ideas”.

### **4.1Approaches of Teaching Conversation.**

#### **4.1.1 The Controlled Communication Approach:-**

The Controlled Communication Approach values the importance of LLs speaking the language in the classroom, but it does not necessarily emphasize authentic or relevant uses of the language. In reaction to the drills and the rigidity of the audio-lingual method, this approach encourages LL communication that is partially flexible, but not spontaneous.[11]

#### **4.1.2 The Free Communication Approach:-**

The Free Communication Approach, or what Dörnyei and Thurrell (1994) call the “indirect approach” for teaching conversation, sees appropriate instruction in conversation as having

learners participate in activities that will foster ‘conversation,’ such as role play, problem solving tasks, info-gap activities, and language games.[11]

#### 4.1.3 The Conversation Norms Approach:-

The Conversation Norms Approach is similar to the Free Communication Approach in that it emphasizes authentic exchanges of ideas; however, it additionally focuses on form that looks at skills, strategies, and processes of the TL and systematically integrates language input that will raise LLs’ awareness of the TC norms [11] It recognizes the LLs’ need to understand the more subtle issues of foreign language communication. As Barraja-Rohan (2000) points out, “just getting students to talk is not teaching them conversation...Students may be learning from using the TL, but in doing so they are not taught how conversation works and how participants manage talk-in-interaction” [8][10][11].

Often, in this approach, the role of instructors is to co-research authentic language samples with the LLs. They also must bring to the LLs’ attention to two main features of the approach that are not typically present in classrooms using the earlier two approaches. They are:-

**a. Spoken Grammar**

**b. Pragmatics.**

#### 5-FINDING.

The findings are discussed in detail through the information collected from the questionnaire made on fifteen Iraqi teachers.

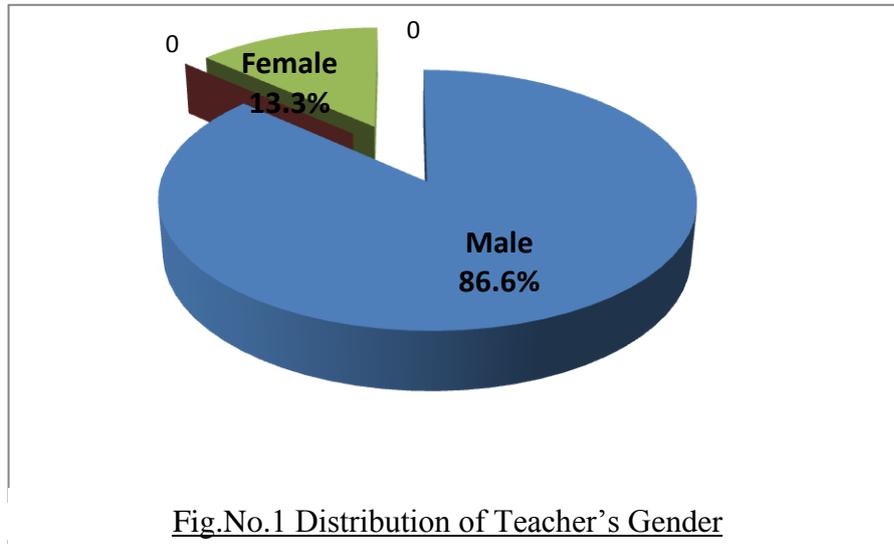
**Table No. 1: Distribution of Questions in Questionnaire**

<b>Section</b>	<b>Section 1</b>	<b>Section 2</b>	<b>Section 3</b>
<b>Questions</b>			
<b>Questions</b>	Demographic background	Related to the causes of the most difficulties in teaching the conversation	Related to approaches and materials

#### **5.1-Section One: This Section Is Related to the Demographic Information.**

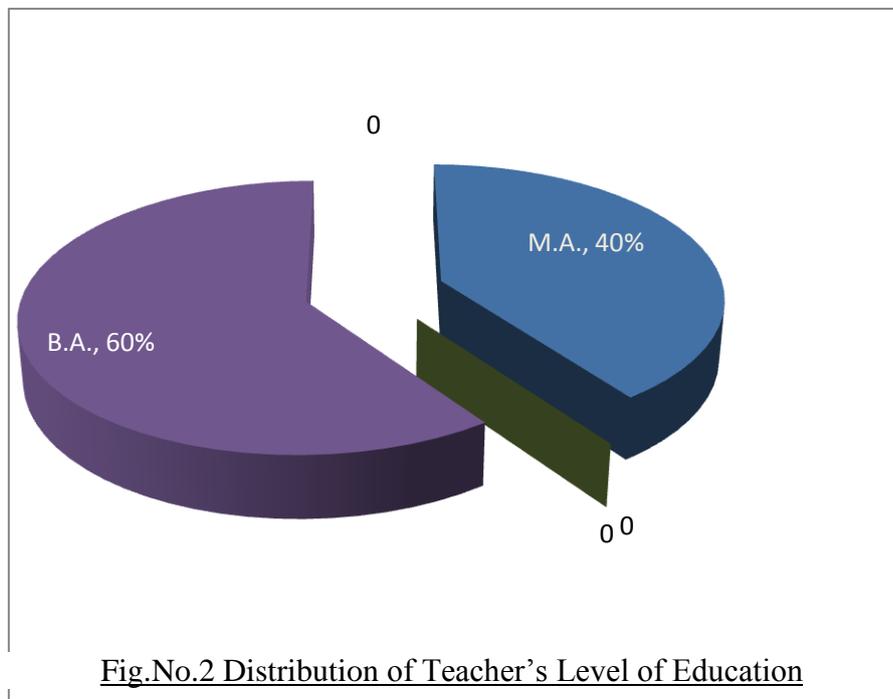
##### **5.1.1 Teacher’s Gender**

As for teacher's gender as it is indicated in table above, the majority of participants are male, as indicated in (Fig.no.1). Thirteen teachers, i.e. 86.6% were male and two teachers, i.e. 13.3% were female.



**5.1.2-Teacher's Level of Education:**

The majority of teachers are B.A. holders i.e. nine (60%), while six teachers had M.A. degree holders (40%). The figure No.2 below explains the detailed results.

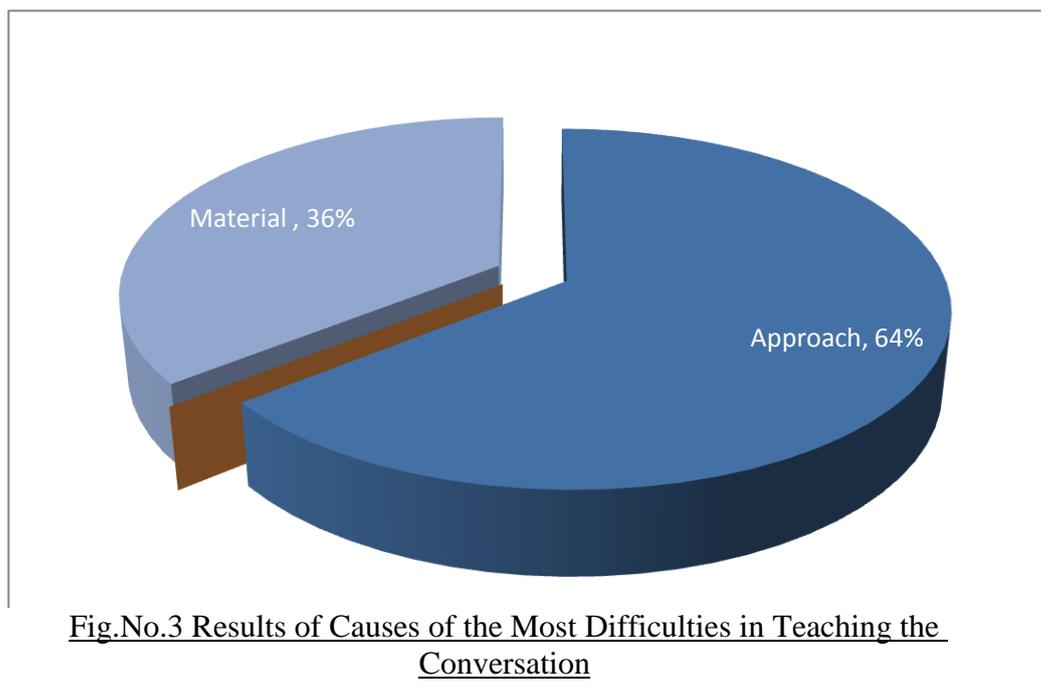


## 5.2 Section Two :Related to the Difficulties in Teaching Conversation

The findings of this question are explained below:

### Q1. What are the causes of the difficulties in teaching conversation?

The majority of the teachers (9) answered the causes of the most difficulties in teaching conversation was in the approach they use and (6)of the teachers responded the difficulties was in the materials. This is shown below:



## 5.3 Section Three : Tests the Results Related to the Approaches and Materials

This part contains five questions. The findings of those questions are explained below:

### Q2-What approach do you prefer to use in teaching conversation?

The majority of teachers (ten of fifteen) answered the free communication approach while three of them responded Controlled communication approach and two mentioned Conversational norms approach as indicated in table no. 2 as below.

**Table No. 2 Results of the Approaches Used to Teach Conversation**

Q2	Approach	No. of participants	Percentage %
a	Free communication approach	10	67
b	Controlled communication approach	3	20
c	Conversational norms approach	2	13

### Q3- What are your goals for your students when they finish the course?

The majority of teachers (12) answered that the goal is to teach students to Speak freely and (1) teacher responded to Use conversation norms. Two teachers didn't answer this question.

**Table No. 3 Results of the Goals for the students**

	<b>The goals</b>	<b>No. of participants</b>	<b>Percentage %</b>	
Q3	a	Speak freely	12	80
	b	Use conversation norms	1	6.4
	c	Skipped	2	13.3

## 6-Conclusion and Recommendation

At one time, it was thought that native speaker norms of conversation could be acquired in immersion environments only, and that it was ineffective to teach them in the classroom. However, the study suggests that instruction can and will help in the acquisition of conversation norms, both in the second language and in the foreign language environments. While the immersion experience is, without doubt, a helpful experience in target language acquisition, it alone is not sufficient to teach LLs everything they need. Moreover, most LLs do not have the opportunity to go abroad for a period of time long enough to acquire these norms 'naturally'. For these reasons, LLs must receive supplemental instruction to acquire TL conversation norms. It is understandable that the Conversation Norms Approach has not been adopted in the teaching of foreign language conversation, and the lack of instruction in conversation norms will continue to negatively affect students who intend to use their language in the TC or with NSs of that language. In order to improve the situation of teaching conversation, the researcher recommends to perform educational training courses in how to deal with syllables and texts. Moreover the educational institutions should provide teachers more courses and training in this field to gain experience and to learn modern methods to improve their teaching.

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## Some Contexts of the Syrian Crisis

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### Abstract

The research presents some of the contexts of the Syrian crisis which started in mid-March 2011. Those contexts contributed to creating disagreements concerning the opinions and attitudes of the Syrian society. The study axes are: an overview of some features of the Syrian history; the governance in Syria from Alexander the Great to the reign of Bashar Al-Assad; the religious and ethnic diversity; the splitting of the Syrian community into supporters and opponents of the government; and some data about the Syrian opposition and the woman in Syria. The Syrian history which is full of conflicts, the religious and ethnic diversity with the absence of a sufficient awareness, Assads' policies, the Non-unity of the opposition and the absence of a clear vision, all are factors creating and enhancing the rift in the Syrian society. The importance of research lies on discussing the fogginess of the Syrian identity to understand the behavior of the Syrians with each other, especially during the crisis time.

**Key words:** The Arab Spring, the Syrian crisis, Syrian war.

### Introduction

By the end of 2010, a protesting anti-government movement which led to the overthrow of the former president Zine El Abidine Ben Ali had started. This movement was followed by a group of protests in many regions of the Arab Homeland some of which were Egypt, Libya, Yemen, Bahrain and Syria. There is a disagreement in the viewpoints about the structure and targets of these protests. Some see them as revolutions of peoples who have suffered the oppression of the rulers for a long time. Others consider them merely a conspiracy fabricated by Arab and western actors aiming at the destruction of the Arab nation, especially Syria as it is the fort of steadfastness in the face of the Zionist occupation. In mid-March 2011, no sooner did the Syrian government opponent demonstrations start than this movement turned into a crisis due to many factors some of which are the reaction of the government and the drift of the opposition towards the military struggle against the government. The geopolitical importance of Syria and the interlacing and interference of the Syrian political and military factors on the local, Arab and international levels gave the protesting movement different values. This made some people justify all the militant movements of the Syrian government against the opposition and made others legalize the armed activities of the opposition and recognize them as an important solution of the Syrian crisis (Nasr, 2013; Mahmoud, 2013; Zambou'ah, 2014; Janabi, 2016; Hoshoud, 2017; Al-Bayoumi, 2017).

Studying the features of the Syrian crisis requires referring back to the Syrian history. The characteristics of the society, its actions and reactions towards any case are related to the cognitive accumulations of this society. The genetic, cultural, intellectual, religious, and sentimental heritage influences deciding the track of individual behaviors, whether the individual is aware or unaware of the mechanism of such influence.

The target of this study is to probe some of the factors that contributed to reinforcing the disagreement in the attitudes of the Syrians and created contradicting images of the Syrian crisis. The research discusses the following points:

Some of the civilizations which existed in Syria. The meaning of the word "Syria". The

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existing Syria, geographically and administratively in addition to the religious and ethnic distribution and the spoken languages. Governance in Syria from the reign of Alexander the Great to that of Bashar Al-Assad (only till 2013). The research does not discuss the events after this year when Syria entered a new stage which is that of ISIS and the open international interference in the Syrian crisis, especially militarily). Syria as a chain in the series of the Arab protests. The mistiness of the Syrian identity. The influence of the religious and ethnic diversity. The policy of “abolishing the other”. The split of the Syrian community into supporters and opponents of the government. Some data about the opposition (till 2013 only). The situation of women in Syria.

The research found that many factors contributed to creating a crack in the opinions and attitudes of the Syrians and caused embodying the disagreement in a violent and intolerant way. Some of these factors are: The historical legacy which is full of conflicts. Autocracy and authoritarianism. Religion and factional affiliation. The ethnic and religious diversity in the presence of lack in awareness. The fogginess of the Syrian identity. The conflicts among those who belong to the same doctrine or trend. The deteriorating economic situation of some slices of the Syrian people in contrast to the good one of the others. Extremism of all kinds and forms. And exaggeration in believing or disbelieving in the validity of the targets and actions of the Syrian government.

### Civilizations which existed in Syria

According to archaeologists, Syria is considered to be the cradle of the earliest human civilisations. Many cities and kingdoms were established over this land, including Ebla, Mari, Ugarit, Aphamea and Palmyra. Many peoples lived in Syria, whether based on peaceful means, through migration or commerce, or through wars. The most prominent of these peoples are the Sumerians, the Akkadians, the Chaldeans, the Canaanites, the Arameans, the Hittites, the Babylonians, the Persians, the Greeks, the Romans, the Nabatis, the Byzantines, and the Arabs. The Ottoman Turks ruled Syria for four centuries, then this country went under the French mandate between 1920 and 1946 (Al-Helu, 2004; Jad El-Rab, 2005; Troudi, 2006; Balanche, A, 2006; duMont, 2012)

### The meaning of the word “Syria”

There are some assumptions about the origin of the name Syria. The name is derived from the Syriac word (*Sir*), which means *the master*. The feminine name is *Sara* and *Syria*, which mean *the master ground* or *the ground of the masters*. The name is derived from the Greek description; *Assur* and *Assyria*, (the land of the Assyrians). According to the Phoenicians, the name Syria is considered to be an expression for the *land of the sun* (Al-Hariri, 2013)<sup>1</sup>.

### Syria before the Opposition control on some areas

The current Syria is considered part of the Greater Syria or the Levant which were divided into smaller countries (Syria, Lebanon, Jordan, and Palestine) according to the Sykes Picot accord; the British-French accord in 1916, which aimed at distributing shares among colonial countries.

<sup>1</sup> Al-Maany Dictionary. [https://www.almaany.com/ar/name/%D8%B3%D9%88%D8%B1%D9%8A%D8%A7/Bashar Khakif. Syria the Civilisation and Name. Newsyrian.net.](https://www.almaany.com/ar/name/%D8%B3%D9%88%D8%B1%D9%8A%D8%A7/Bashar%20Khakif.%20Syria%20the%20Civilisation%20and%20Name.%20Newsyrian.net)  
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Under the patronage of the British mandate, the state of Israel was created in 1948 and Palestine was also divided (Sultan, 1987; Al-Rubaie, 2005; Troudi, 2006). The geographical location of Syria increases its importance. Its borders with Jordan, Iraq, and Turkey, and its nearness to Palestine and the locations of Israeli presence placed it in the heart of conflicts and wars (duMont, 2012).

The current Syria is made up of 14 governorates, each one is further divided into smaller administrative units: region, city, town, village, farm, and a square; 61 regions, 210 towns, 6247 villages, and 6717 farms (Qatash, 2002; Troudi, 2006).

### **Religious and sectarian distribution of the Syrian population**

The Syrian population is estimated to be 23000000 people. The Sunni Muslims form the majority; their population is estimated to be more than 75%, when the Sunni Kurds' population is included. The population percentage of the Alawites ranges between 10% and 15%; their population is growing systematically. The Alawites are mainly found in the counties of Latakia, Tartus, and the countryside of the two counties Homs and Hama. The Druze sect constitutes nearly 3%, mainly present in the county of Sweida and the Golan Heights. The Ismaelites constitute 1%, living in Salamiyeh, Qadmus, Alkhawabi, and Misyaf. The *Twelver* Shia constitutes 0.3%. The Christian percentage ranges between 8 and 10%; half of them are Orthodox. The Christian churches observed in Syria are the Evangelical Armenian, Evangelical National Christian, Orthodox Syriac, Catholic Syriac, Chaldean Catholic Church, Maronite Church, Orthodox Armenian, Catholic Roman Church, Assyrian Church of the East, and the Church of Jesus the King for the Chaldean Catholics in the governorate of Al-Hasaka (Troudi, 2006; S.Abdo, 2009; duMont, 2012).

Most of the Jews left Syria to Palestine. Their population was 4.4% in Damascus and 4.3% in Aleppo until the year 1943. The Kurds constitute nearly 9% of the total population; some of them are Muslims and some others are Yazidis (Ayazidis). There are no accurate statistics about the number of the Yazidis in Syria. Turkmen and Turks are 1%, as are the Circassians. The number of the Chechens ranges between 10000 – 15000 (Troudi, 2006; S.Abdo, 2009; duMont, 2012).

The Christians and Druze follow their own legal systems and legislative courts in relation to Personal Status issues. The other sects follow the Islamic-sharia-based law. The Syrian social construction was affected in recent decades because of the migration from the countryside to cities in addition to immigration abroad. The Syrian crisis also changed the demographic and numerical map of the Syrians (S.Abdo, 2009).

### **Languages spoken in Syria**

Arabic is the official language of the country. Syrian people speak Arabic with local dialects. On a daily basis, people do not use standard Arabic. Aramaic and Syriac are still spoken by inhabitants of some small villages like Malula, Jabadeen, and a part of Saydnaya and Yabrud in the countryside of Damascus, or in the north east of Syria like Qamishli, Qahtaniyeh, Hasaka, and Khabur. There are other languages spoken by some minorities in Syria like Kurdish, Armenian, Turkic, and Circassian. English is taught in schools. French is also taught in schools but to a narrow level (Qatash, 2002; S.Abdo, 2009; duMont, 2012).

### **Rule in Syria**

Syria never enjoyed a self-rule. For a long period of time Syria was subject to foreign rule (Chouet, 1995). We will go back in history to the era of occupation of Syria by Alexander the Great in 333 BC. The Macedonian Empire broke apart following his death, and Syria was ruled by the leader Seleucus who established the Seleucid Empire in the year 312 BC (Hajal, 2004). The Romans took over Syria in the year 64 BC. At the time, Syria was in state of chaos because of the

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Seleucid rule and the successive wars that broke out among the parties fighting for power. The western part of the Levant (*Bilad Alsham*) came under the Roman rule, while the eastern part (Mesopotamia) was under the Persian control (Al-Hariri, 2013). Syria had a pivotal importance for the Romans; it was placed under the supervision of a Roman consul who had the authority to recruit armies and declare war. This is because Syria was the confrontation line with the Persians (Hajal, 2004).

The Byzantine rule in Syria started in 330 AD. This period was marked by the recognition of Christianity by Emperor Constantine as an official religion (Hajal, 2004). The demise of the Byzantine rule in Syria started when the Muslim armies entered the Levant and defeated the Romans after Alyarmuk battle in 636 AD (Al-Helu, 2004). After the death of the Prophet Mohammad, the first caliphate launched wars against the tribes that renounced Islam. Following his victory over the apostates, this caliphate and the following caliphates had dedicated time to what is called 'Islamic conquests'<sup>2</sup>. Many books about the Islamic religion heritage talk about the peacefulness of conquering many Syrian cities. The Syrians surrendered to the Muslims without fighting. The second group of cities were conquered after a long besiegement of huge Roman garrisons, like Damascus, Raqqa, and Homs. The third group was conquered after long and ferocious battles (Takkoush, 2002).

The Omayyad Muslims ruled Syria from 662 until 750 AD. After that, Syria was ruled by the Muslim Abbasids from 750 until 1258 AD. The Abbasid Caliphate ended after the Mongols, led by Hulagu, occupied Baghdad; Syria then came under the Mongol rule from 1259 until 1260. The Mamluk Sultanate (One of the Islamic states that rose in Egypt) triumphed over the Mongols, thus Syria came under the Mamluk rule until the year 1516; at that time the Ottoman armies invaded the Levant and Damascus became an Ottoman province until the year 1919 AD (Al-Helu, 2004). The Ottoman sultans used to be titled as the Muslims` caliphates (Sultan, 1987). After the defeat of the Ottoman Sultanate, Syria came under the French mandate. King Faisal Ibn Al-Hussain was crowned as a king of Syria. This country was divided following the order of the French ruler into four states: The state of Damascus, the State of Aleppo, The State of Druze, and the State of the Alawites. In the year 1946 the French forces were evacuated from all Syrian land. Syria joined the Arab League on the basis of a charter signed in the year 1945; Syria is considered a founding member of this organisation (Al-Rubaie, 2005; Mehli, 2011).

After independence from France, Syria did not enjoy political stability. Military coups were commonplace during the period between 1949 and 1954. In 1958 a union between Syria and Egypt was established under the name 'The United Arab Republic' and continued until the year 1961 under the leadership of the Egyptian leader Jamal Abdul Naser. The different inclinations, interests, and political visions led to the separation of the two countries. After that, Syria came back to the era of military coups (Qatash, 2002; Al-Hariri, 2013).

Al-Baath Party took over the power in Syria in 1963 through a military action, called by some a 'coup' and called by some others 'The Revolution of the 8<sup>th</sup> of March' conveying that it changed the nature of the political authority, where for the first time power was reached by social forces comprised mostly by the middle class in cities and the countryside. This happened thanks to the coalition between workers, peasants, the revolutionary educated, and some small bourgeois groups (Habib, 1989; Hussein, 1996; Ghalioun, 2002-2003).

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<sup>2</sup>The purpose of such naming is legalising wars launched by the Muslims and giving a sublime mental image about these wars; not being out of motivation for occupying and controlling the riches of the peoples invaded by Muslim armies, rather, for the sake of spreading the religion of God.

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However, conflicts spread among members of Al-Baath Party and the schism widened amongst the leadership following the victory of Israel over the armies of Syria, Egypt and Jordan in the year 1967; Israel took over vast areas of Arab land including the Syrian Golan Heights (Qatash, 2002). At that time, Hafez Al-Assad was minister of defence and a member of the regional leadership of Al-Baath Party. He was opposing the policies of the president and the policies of some of Al-Baath Party leaders. In 1970, Al-Assad led what is known as the 'Correctionist November Movement'; the most prominent features of this movement are a military coup against the president of the country and the secretary general of Al-Baath Party Nour Eldin Al-Atasi and appointing Ahmad Alkhatib as a temporary president. According to the supporters of this movement, it was imperative to abolish differences among the members of Al-Baath Party, and also it was imperative unifying forces and organising priorities; the conflict with Israel had to gain the main interest (Hussein, 1996).

In 1971 Al-Assad held the position of Syria's president, backed by the army. He gained the favouring of many sectors of the Syrian society thanks to reconstructing the Syrian army and winning over Israel in the October War in 1973.

President Assad was also the secretary general of the Socialist Al-Baath Party and the higher commander of the army and military forces. Al-Baath was the party 'leading the country and the society' throughout the rule of Al-Assad (Troudi, 2006). The slogan of this party is: *One Unified Arab Nation with an Eternal Message*. Its goals are: union, freedom, and socialism. That refers to the union of the Arab nation, liberation from occupation and imperialism, and establishing a socialist Arab system. The principles of the party emphasise the pioneering role of Syria in the Pan Arab Movement and the duty of the army to protect the homeland and guarantee the stability and safety of the people (Habib, 1989; Troudi, 2006; Haddad, 2007).

#### **Syria during the time of Hafez Al-Assad**

There are differences in the historical and analytical readings of the personality of president Hafez Al-Assad and the events witnessed during the period of his leadership. Kamal Deeb (2015) sees that the policies of Al-Assad laid foundations for stability after the period when the country was living time of chaos and coups; such policies also positioned Syria as a regional player within the context of conflicts inside and for the Middle East. Deeb considers the year 1970 as the year of change in Syria, since the Assad era ended the era of internal competing for positions among the leadership of Al-Baath Party (Deeb, 2015).

In the 70s and 80s of the 20<sup>th</sup> century Syria went through several internal and external crises, starting from launching the October war against Israel in 1973, through entering the Lebanese war in 1976 and the break out of a militant Islamic movement inside the country between 1979 and 1982. The Muslim Brotherhood used their Sunni sectarian position to attack the ruling regime led by Assad, being an 'Alawite rule' and that the claim for secularisation by the regime is nothing but another crime reflecting the heresy and infidelity of the Alawites. The rising popularity of Al-Baath Party amongst the Sunni circles from the 50s angered the Muslim Brothers and increased their grudge against the ruling regime. In addition to the Israeli invasion of Lebanon in 1982 and the repercussions of the Iraqi-Iranian war (1980-1988), in the year 1984 Syria witnessed an internal crisis in the ruling body, which was the conflict between President Assad and his brother Rifaat. The events of the 80s led to the rise of the role of the security forces in the Syrian state and the transfer towards the security regime and to the leadership controlling all civil and military sectors, even the economic and financial resources of the country. Syria was affected by the war in Kuwait in 1990 and by the collapse of the Soviet Union, the supporter of Syria and the major source of its weaponry. The Syrian-Israeli conflict is considered one of the most dangerous events that tear the Middle East (Seale, 1992; Chouet, 1995; Deeb, 2015).

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In 1972, under the patronage of Al-Baath Party, the 'Progressive National Front' was created. It included a group of founding parties: The Socialist Baath Party, The Arab Socialist Union Party, The Socialist Unionists Party, The Arab Socialists Movement, and The Syrian Communist Party (Kaddah, 1991; Ghalioun, 2002-2003). The National Front was extended and included a new group of parties and organisations including: The Democratic Socialist Party, The National Al-Ahd Movement, and The Syrian Pan-Arab Socialist Party<sup>3</sup>. This front is headed by a central leadership including the secretary generals of the parties. The number of the members of the Arab Socialist Baath Party is half + 1 of the seats of the Central Headquarters of the Front. The most prominent mission of this front is to establish unity, cooperation, and protecting the pan-Arabic security. The priority used to be given to the members, and those who join Al-Baath Party; they had the priority in study and work.

There is another group of parties which participate in the political activities in Syria including: The Democratic National Solidarity Party, The National Youths for Justice and Development, and The Democratic Pioneer Party. It is prohibited to belong to a group of parties, the most known of which is The Muslim Brotherhood Party (Kaddah, 1991; Ghalioun, 2002-2003).

A set of economic, judicial, and social reforms and achievements were accomplished. The living circumstances got better in Damascus, the capital, which gained the biggest share out of the country's resources. However, corruption was spread among the elite benefitting from their position in the regime. According to Deeb, Assad the father, had a wish to reform, but the malfunction was due to either the choice of the plans and executive mechanisms or to the corruption of the men in power. After the first Gulf War, a number of opposition movements appeared, asking for reform. Politics-wise, Al-Baath regime accepted the presence of independent members representing a third of the Parliament members, and some economic reforms were also put in place (Bauchard, 2008; Deeb, 2015).

The Syrian economy from the 70s until 2000 was depending of several factors including: the oil revenues, the money transfer by Syrians living abroad, Arab and foreign countries' aids, drought seasons, the structure of industry and commerce, the authority of the regime, the corruption of the state bodies, the exploitation by people of their positions for increasing personal wealth, the ineffectiveness of jurisdiction in relation to protecting personal property and adjudication of investment cases. The most serious causes of the stumbling of the Syrian economy in the 80s and 90s are related to depriving Syria of the western and international economic support because of its stances against Israel; Syria came under economic embargo repeatedly and for a long time (Deeb, 2015).

The USA and the European countries often criticised Syria, considering it as a country embracing and sponsoring terrorism through supporting the Lebanese Hezbollah, the Palestinian Hamas and Islamic Jihad, and the Iraqi resistance. The Iranian-Syrian relation and the Russian-Syrian relation fed the international rejection of the policies of the ruling regime. Iran and Syria supervise arming Hezbollah and strengthening it quantitatively a qualitatively (Heydemann, 2000; Deeb, 2015)

### **Syria at the time of Bashar Al-Assad**

In July 2000 President Bashar Al-Assad came to power. He adopted a project which he called 'The track of advancing and modernising in all Syrian state institutions'. The phenomenon of

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<sup>3</sup>The official website for the National Front,  
[http://www.pnf.org.sy/index.php?page=show\\_det&category\\_id=84&id=73&lang=ar&lang=ar](http://www.pnf.org.sy/index.php?page=show_det&category_id=84&id=73&lang=ar&lang=ar)  
 Available on 26 August 2017.

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cultural forums, which were seen as forums for free opinion, grew in number. Since then, the dominance of the one party started fading; some landmarks of political and cultural freedom started appearing (Al-Hariri, 2013). Assad the son wanted to liberate the political and economic system and to consolidate democracy inside Syria, so the start of his rule came to be known as the 'Spring of Damascus'. Many sectors of the Syrian society and intellectuals viewed Assad as having future ambitions capable of transferring Syria into the world of development and modernity. Assad cares a lot about the Syrian Informatics Society considered the most important centre for opening the country to the most advanced technologies in the electronic communication world (Ghalioun, 2002-2003; Troudi, 2006; Al-Daghidi, 2006).

Even lots of intellectuals, media people, artists, and opinion leaders in Syria and the Arab world – who later became opponents to Assad – confessed their optimism about the ability of this young president to change situations in Syria. However, the security and military policy followed to solve the Syrian crisis changed their view and stances.

The experience of 'Damascus Spring' stumbled for two reasons: the first is the contention regarding the methodology; Assad wanted it planned and gradual, whilst the opposition and the civil society wanted it a quick reform. The second reason was the foreign threats which accompanied this reformist experience. Many events pushed Syria to focus on consolidating its stability and defensive capability. Threats started since the end of the year 2000 when the second Palestinian Uprising broke out, to be followed by the ramifications of September 11<sup>th</sup> attack in 2001, in addition to the American invasion of Iraq in 2003. The assassination of the Lebanese Prime Minister Rafiq Al-Hariri in 2005 affected Syria to a large extent and Syria had to withdraw from Lebanon. The economic and political embargo on Syria was tightened. Moreover, the war between Israel and Hezbollah broke out in 2006. The increase of foreign threats made continuing the process of liberalisation and reform characterised by hesitation, caution, and fear that Syria might lose its internal stability. After political prisoners were set free, and freedom was given to personalities belonging to many Islamic, liberal, and communist groups, the time of arrests and clamping down on the freedom of parties and media came back (Ghalioun, 2002-2003; Troudi, 2006; Balanche, 2006; Bauchard, 2008; Al-Hariri, 2013; Deeb, 2015).

In spite of pressures and embargo, Syria managed to reach self-sufficiency, regarding food provision, living requirements and power resources. This country has no external debts. The problem of city over-crowdedness was solved via the policy of balanced developing among the rural areas, cities, and the counties. An infrastructure network was launch all around Syria: airports; sea ports; dams; electricity; water, and communication networks. However, some villages still suffered absence of water pipes, and some others did not get electricity yet. The rapid increase of population creates numerous problems. The unemployment rate increased to 11.5% in the year 2005. The presence of the more than 1.5 million Iraqi refugees in Syria aggravated the unemployment problem<sup>4</sup>. The individual income is still low and does not fulfil the aspirations of many Syrians (Balanche, B2006; Bauchard, 2008; Deeb 2015).

In order to achieve development and openness, Syria coordinated – on an economic level – with a group of Arab and non-Arab countries (Al-Hariri, 2013). Privatisation was allowed, especially in the communication sector. However, the first beneficiary of this openness was some relatives of Assad (Bauchard, 2008). The education sector witnessed a huge advancement since the time of Assad the father. Much farming lands were reclaimed and the industrial production

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<sup>4</sup>Syria received Palestinian refugees. The Lebanese fled to Syria during the course of the Israel-Lebanese war. Moreover, about a million and a half Iraqis took refuge in Syria following the American invasion of Iraq.

grew bigger. However, the corruption spreading in the different sectors severely hinders the processes of developing and modernisation.

### **The Syrian crisis within its contexts**

#### ● **The events of Syria, a ring in a chain**

The Arab Spring, the Arab revolutions, the revolutions of the Arab Spring, were terms adopted by the media in describing protesting movements some of which were peaceful, the others were armed. They spread across a group of Arab countries. Their motives were similar due to the similarity of the situations and events the peoples of these countries lived. For long decades, the rulers and the kings have had hegemony over the reign subjugating the civilians to their will and command by all, direct and indirect, means. The spread of corruption hindered all the processes of development and progress. The gap between the rule and the people widened. The disappointment which resulted from the imposed censorship over all the sectors of life, especially the freedom of expression, led to the burst of the people's wrath.

Things started with the revolution in Tunisia from December 17<sup>th</sup>2010 to January 14<sup>th</sup>2011. It burst after Mohamed Bouazizi burned himself in protest against corruption, unemployment and poverty. It succeeded in overthrowing the previous Tunisian president Zine El Abidine Ben Ali and obliged him to run away from Tunisia. This event provoked many Arab countries peoples. The revolution in Egypt started on January 25<sup>th</sup>, 2011. The demonstrator protested against the spread of corruption, the bad living situation, and security and political tightening. This revolution resulted in the stepping down of the previous president Hosni Mubarak on February 11<sup>th</sup>, 2011. After Egypt, Libya witnessed a protesting movement which started in the middle of February and led to the murder of Muammar Gaddafi and the overthrow of his reign. This movement was characterized by using weapons as from its beginning. It was not as peaceful as the Egyptian revolution. The revolution in Yemen also started in February. A group of young people in Sana'a University demonstrated demanding the stepping down of the previous president Ali Abdullah Saleh. At that time, Saleh declared that he would not nominate himself for election again and that he would not hand power to his son. However, the demonstrations went on and many demonstrators were detained. This gave rise to the armed conflict in Yemen and a number of military personnel joined the revolution. In November 2011, the Gulf initiative was signed and, in accordance with its provisions, Saleh stepped down and handed power to the vice-president: Abdrabuh Mansour Hadi. The protests in Bahrain also started in February. The Bahraini government asked the help of the Cooperation Council of the States of the Gulf (GCC). The Kingdom of Saudi Arabia and the United Arab Emirates sent soldiers to Bahrain in order to suppress the movements which were considered Shiite aiming to arouse *fitna* and seize power. Some other Arab countries such as Jordan, Algeria, KSA, Sudan, Iraq, Palestine, Kuwait, Lebanon, Morocco and Mauritania intermittently witnessed protests but they had no great effect.

On March 15<sup>th</sup> 2011, Syria witnessed the start of a protesting movement. Its organizers on Facebook announced the necessity for the opponents to gather in the quarters and streets of regions to raise their demands the most prominent of which were eliminating corruption and realizing reform. A forerunner of this start was a spontaneous unplanned protesting event in Al-Hareeqa area in Damascus. It started when a policeman humiliated a Syrian citizen. The Syrians angrily gathered and began cheering "the Syrian people can't be humiliated". Later, this slogan became one of the most significant slogans of the opponents'. As from the first days of the time when the opponents came out to streets, firing took place. The Syrian government charged "infiltrating people" of shooting the regime's forces and the civilians altogether in order to shake stability and sow hatred between the state and the people. However, the opponents charged the

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government forces themselves of being responsible for the brutal murder operations. The conflict quickly turned into an armed one. The two sides exchanged charges about committing massacre against the civilians. The Syrian security forces continually negated their responsibility for killing the peaceful demonstrators while the opposition insisted that the regime committed the most brutal and violent crimes against the unarmed people. The slogan of overthrowing the regime became the most repeatedly cheered slogan (Al-Baiyoomi, 2017; Janabi, 2016; Mokannawi, 2015; Harahsha, 2013; Shalash, 2013; Leila Vignal, 2012).

The data of the Syrian crisis are entangled and complex, the opinions of analyzers and interpreters strongly differ (Nasr et al, 2013). The interference of many Arab and non-Arab countries in the Syrian affairs made things more complicated. Who supports whom? Who finances whom? Why? What do the revolutionaries want? Islamization of Syria or freedom? Secularism or Islamic rule? Political dictatorship or suppression and religious *takfirism*? Is what is going on in Syria a people's revolution or a proxy war which is run by the benefited countries? The media – influenced by the attitudes of the countries towards the Syrian cause – depict different images about the events of Syria.

#### ● **The ethnic and religious diversity**

In several research like (duMont, 2012) and even in many newspaper articles, the Syrian society is described as a ‘mosaic’ due to its ethnic, religious, and sectarian diversity. The term ‘mosaic’ indicates art and beauty, but was such diversity really bliss for the Syrian society? Could diversity without awareness feed advancement of peoples? Probably the most important question is: How was such diversity created?

We saw previously that Syria for a long time was occupied and governed by many peoples, eastern or western. Such peoples even fought against other peoples on the Syrian soil. This leads us to think of the volume of congestion and pressure accumulating, and possibly genetically or culturally inherited down to the current Syrian generation. How much freedom can be there under occupation or mandate? Was the Syrian people ready to exercise intellectual and political freedom following the end of the Ottoman occupation and French mandate? The number of the military coups, the huge schism among politicians and the mechanisms embodying such schism (assassinations, for example) may reveal how unready this people is for exercising a free and peaceful political activity.

Hafez Al-Assad, who belongs to the Alawite sect, was the first Alawite president to rule Syria. For centuries, Syria was ruled by the Sunni commerce bourgeois who were totally subject to the Ottoman rule (Chouet, 1995). The Alawite sect was persecuted and marginalised politically and socially. The sect was also excluded, geographically and administratively, from the centre and mechanism of power. Many other minorities suffered the same, but the volume of Alawite sufferings was bigger; their women used to be sold or hired by Sunni families, particularly the wealthy families, until the sixties of last century. The Alawites ran away to the mountains and lived where there were no health services. Poverty was their main trait (Chouet, 1995; Troudi, 2006). For the Sunnis and for the Twelve-Imams-Shia, the Alawites were viewed as the heretics of Islam; disbelievers, infidels, traitors, and apostates. They were recognised as a Shia Muslim sect after Hafez Al-Assad came to power (Chouet, 1995; Balanche, A, 2006).

The name ‘Alawite’ means the supporters or followers of *Imam Ali*, the cousin of the Prophet Mohammad. They are sometimes called *Nusayris*, after *Ibn Nusayr*; an Iraqi from Basra. His followers fled from Iraq and came mostly to Aleppo in Syria (Balanche, C, 2006; duMont, 2012). The Alawites are divided theologically into several groups, including: the *Haddadis* and *Khay-yatis* (Chouet, 1995). Their religious reputation among the Sunni Sect is distorted due to not

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having mosques, not wearing veils (*hijab*) by their women, and permitting drinking alcohol (Balanche, A, 2006).

The persecution suffered by the Alawites forced them to keep their religious beliefs marked by secrecy and reservation. They even lodged to ‘*Taqiyah*’ which means denying who they are sometimes and appearing in a way that suits and matches the trends of the dominant Sunni religion. In one of his legal opinions (Fatwas), Ibn Taymiah (the most prominent Sunni Muslim pundit) stated that the Alawites are more infidel than Jews and Christians, and that war and Jihad (religious war) are religiously legal, even mandatory against the followers of this mystic course (Chouet, 1995; Balanche, A, 2006). A question that can be asked is: Can the followers of this religious leader – who legitimises killing all those who disagree with him in thinking, whether religious or political – spread a free culture and accept the culture of those who are at odds with them? Can their slogans calling for democracy be believed?

When the Muslim Brotherhood revolted against Al-Baath regime, their basic motive was not accepting the rule of the ‘non-believer apostate infidel minority’. They bombed, killed, and destroyed. They were severely clamped down security- and military-wise. Many of them were killed. In response to this suppression and to the secular movement, the number of mosques increased considerably, women stuck by the Islamic veil (*Hijab*), and many movements appeared wanting to redistribute the rule; the Sunni majority has the right to rule the state. The conflict between the ruling regime and the Muslim brotherhood reflects the conflict between the United States and Russia; the Muslim Brotherhood are known for their loyalty to Saudi Arabia, thus obedience to the United States, while the socialists are loyal to Russia (Corm, 1989; Troudi, 2006).

During the rule of Assad the father, Sunni adherent men took the highest positions, the most known of which were, Mustafa Tlas, Abdulhalim Khaddam, and Abdullah Al-Ahmar. However, the security sector was largely in Alawite hands (Chouet, 1995; Deeb, 2015).

#### ● **The obscurity of the Syrian identity**

The term ‘Arab’ is used even in much research – to denote the majority of the Syrian society. The Syriacs and Aramites are described as minorities, bearing in mind that they also speak Arabic and represent the origin of the Syrian people before Islam. This leads us to wonder: What is the foundation upon which this classification was done? If we assumed that the current Syriacs and Aramites adhered to their belonging, to the original nationality, what would make the Syrian Arabic in scientific descriptions? The use of Arabic which was imposed after the spread of Islam, or the politically imposed nationalism? According to item 10 in Al-Baath Party Constitution, an Arab is whoever speaks Arabic and lives on an Arabic land or aspires to live in such countries, with conviction that he belongs to such nationalism. Al-Baath viewed Islam as a unifying factor amongst the Arabic peoples (Troudi, 2006).

The on-going violence in Syria and applied by all parties might be the result of belonging contradictions. Relating religion to politics and relating nationalism to religion are disastrous in a society which was forced for many centuries to succumb to foreign invaders; a society that needs a convalescence until it constructs its identity or at least until it purges its identity, if it already exists.

Arabism is based on Islamism; Islam is determinist and fatalist (the word of God must be obeyed; the Quran). Islam is divided into so many sects and doctrines. The Sunni-Shia conflict is not a superficial conflict as portrayed by many who call for the necessity of the convergence of religions and doctrines. Accusing the other of unbelief is commonplace among the majority of the doctrines adherents, thus legalising killing and blood shedding is not unexpected. Hence, we are

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experiencing a vortex of variables which encourage violence and schism, especially when politically employed, and this was what happened in Syria.

Al-Baath linked between Arabism, socialism, and secularism (Mehli, 2011), and tried to apply this approach in a society whose majority cannot apply critical thinking to the concepts in which they believe. The Sunni Muslims cannot suspect or even enquire about the credibility of the saying that ‘the Quran is the speech of God’, nor query the validity of the Hadith Shareef, registered sayings by the Prophet Mohammad (The Prophet Traditions). Even beyond that, many deny science when it contradicts a religious text, and permit punishing all those who regress from Islam, as did the first caliphate Abu Bakr when he launched wars against the apostates. The religious dictatorship prevailed for many centuries, supported by the political dictatorship. Both robbed the citizen of the right to think and the right to criticise, thus the right to know.

Awareness should also be raised about the role of illiteracy in increasing the amount of fanaticism of all its aspects, tribal, religious and political. In the modern days the number of schools and universities increased, but the centuries-long-rooted beliefs still dominate that thinking of many sectors of the Syrian society. The cleric is viewed as the most important ‘ideological’ reference for those adhering to their doctrines. In addition to the intolerance of the cleric, his low academic and cultural degree is enough to create a *takfiri* (labelling as infidel whoever disagrees with one’s opinion) society, shaken from within.

- **Denying the other; the dominant policy**

This policy is not the product of the modern era; rather it is an accumulated heritage. A lot of historical events prove this, like the Islamic-Islamic conflict and the ideological conflict following independence from France, in addition to the actions and reactions of the sectors of the Syrian people towards those who oppose their views (in the context of the studied crisis). Dialogue needs understanding and accepting the other. However, what happened in Syria may be attributed in the first place to the culture of imposition and coercion. Analysing the rhetoric of the Syrians and their stances towards each other on the social media websites proves the dominance of the culture of “radically denying the other”. The most serious tool for this culture is demonising the opponent and presenting him as an internal enemy.

- **Dividing the Syrian society into proponents and opponents to the policy of the two Assads**

The difference regarding opinions is centred around several major ideas. For the proponents, Assad the father managed to establish political stability in Syria following the time when chaos prevailed. He introduced many reforms and gave lands to the farmers after feudalism controlled everything. He improved the industrial and agricultural sectors; he led Syria towards self-sufficiency; he reconstructed the Syrian army and could win over Israel (regaining honour following the defeat in the 1967 war). He protected Syria from a sectarianism-based civil war. Thanks to the Syrian support, the Lebanese resistance (Hezbollah) realized victories over Israel. The two Assads support the Palestinian resistance and allow the Palestinian organisations to resume their activities over the Syrian land. Assad the father, and later on the son, continuously sought to create a real Arabic unity that constitutes a force able to deter all colonisation attempts. Syria is facing a major conspiracy because of its stances against Israel and the United States and because of its adherence to pan Arab nationalism. What is happening in Syria is not a revolutionary public movement; rather it is an American plot aiming at handing over the rule in Syria to the Muslim Brotherhood in order to break this country up on religious and sectarian bases, considering the policy of the Muslim Brotherhood is a *takfiri* policy that views minorities as

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infidel groups that should declare repentance and embrace the religion of the right path (Islam). The security and military grip in the country was and still is important because of the presence of the Israeli enemy (Ababsa, 2005; Troudi, 2006; Isaac, 2014). The opponents to the regime reject the theoretical foundations of the proponents, thinking that the two Assads contributed to shaking the stability of Syria and they supported the Zionist enemy. Reform is a lie and supporting the resistance is a mask for covering alliance with Israel and the United States. The two Assads exercised absolute dictatorship over the people.

- **Some data about the opposition**

The Syrian political opposition – represented by the Syrian National Council, the National Coalition for Syrian Opposition and Revolution Forces, Syrian Revolution General Commission, the Stream of Building the Syrian State, and the pro-government opposition—could not get unified for long years in spite of "the international efforts" which tried to make the opposition go hand in hand. These leaders come from different ideological origins and doctrines. They live in a confidence crisis among each other. Their views about the decisions that should be made vary severely. They disagree about the resources and about distributing them among each other. And what is more important is their tendency to access governance or get a high rank. The missing command of the opposition made the protesting movement demagogic, anarchic and lacking a clear vision. The communication between the leaders and the demonstrators was utterly missing. Some of the leaders called for foreign interference in Syria and announced their disappointment because the countries did not take this step. For the opponents of the western policies in the Arab homeland, this was a stigma. The opposition seemed as a traitor of the national principles. The conflict and the competition among the regional supporters, such as KSA and Qatar, also contributed to the failure of the process of collaboration among the Syrian opposition leaders (Mahmoud, 2013; The Middle East, 2013; Sayegh, 2013).

The armed opposition started as combatant groups spreading in various areas of Syria which called themselves "the Free Army" and got recognized and supported by many countries. According to the military command of the Free, the officers and soldiers who defected from the government Syrian army form the core of the Free Army<sup>5</sup>. However, the Syrian government disproves these allegations and says that some defectors are only pretexts to cover the conspirators who send soldiers to fight the Syrian army<sup>6</sup>.

Marwan Qabalan (2013) sees that the map of the formations of the armed military opposition were not clear in 2011 and 2012; these formations lack the coherent structure and a central authority which is able to unify them. All of them have one clear aim which is the elimination of the ruling regime. However, their vision is blurred and their strategies are

<sup>5</sup> Al-Jazeera channel, "Free Syrian Army", 02 November 2014. Available: 25 April 2017. <http://www.aljazeera.net/encyclopedia/military/2014/11/2/%D8%A7%D9%84%D8%AC%D9%8A%D8%B4-%D8%A7%D9%84%D8%B3%D9%88%D8%B1%D9%8A-%D8%A7%D9%84%D8%AD%D8%B1>

BBC Arabic, "Free Syrian Army", 17 November 2011. Available: 29 April 2018. [http://www.bbc.com/arabic/middleeast/2011/11/111116\\_syrian\\_free\\_army\\_qa](http://www.bbc.com/arabic/middleeast/2011/11/111116_syrian_free_army_qa)

<sup>6</sup> Al-Alam Channel, "The truth and identity of the Free Army", 10 August 2012. Available: 29 March 2013. <http://www.alalam.ir/news/1246804/%D8%AD%D9%82%D9%8A%D9%82%D8%A9%D8%A7%D9%84%D8%AC%D9%8A%D8%B4-%D8%A7%D9%84%D8%AD%D8%B1%D9%88%D9%85%D8%A7%D9%87%D9%8A%D8%AA%D9%87>

Sama Channel, "A Game That Continues", 03 September 2014. Available: 29 April 2018. <http://www.sama-tv.net/index.php?id=1593>, Sama Channel.

conflicting. They disagree about anything else other than the goal. Their main disagreement is about the identity and the political system of the future Syrian state.

Qabalan divided these formations into two main streams: the first is a stream with a secular tendency. This formation is often connected to and falls under the Free Army. The second comprises the battalions and brigades with Islamic trends, whether they are combatants from Syria or foreign ones. As to 2012, this formation contained 600 factions. The illiterate groups form the largest part of the leaders of this stream.

According to Qabalan, these formations were originally formed spontaneously; they began as a reaction against the practices of the government forces against the people. He also sees that the regime was the only winner of the militarization of the revolution so as to justify its aggressive acts. Nevertheless, the supporters of the regime – from all the people's and elite slices – see that the armed opposition was formed as a part of a bigger conspiracy plotted by many countries. Some military formations were formed and trained during the events and others were ready and prepared before the wave of the Arab protests<sup>7</sup>.

Hereunder, we list some of the "secular" militant formations: The Temporary Military Council of the Free Syrian Army, The Supreme Military Council of the Free Syrian Army, the Joint Military Command of the Syrian Revolution, the Syrian National Army, the Joint Command of the Syrian Military Councils, the Supreme Joint Military Command Council.

Some of the features of this stream are as follows: a lot of its leaders run things from abroad, especially Turkey. It does not have the tools of communication with the people. In addition, it does not promote ideas well. It is in a state of conflict and a lack of co-ordination with and confidence in the political opposition. The military command is divided and dispersed as the visions are divergent and even blurred. This command desires to gain power on bases of the right to lead and of the precedence of defection. Some of them argued that it is necessary to stick to military hierarchy. In addition, the most prominent reason for disagreement is obeying different financing actors. The leaders more or less united when they saw that their disagreement was the reason behind the progress of the government forces. The Joint Command of the Revolution Military Councils realized progress because of the blessing of some important and effective religious figures (Qabalan, 2013)<sup>8</sup>.

As for the formations with Islamist tendency, the demonstrators adopted a sectarian discourse as at the start of the protests. Some countries supported the Sunni Islamist tendency and the internal sectarian divisions in Syria which reinforced the Islamization of the revolution. Many forces and streams adopt the political Islam – especially the Sunni – in facing the regime (Qabalan, 2013).

The Most Significant and Effective Islamic Forces on the Syrian Arena Are:

1- **Jabhat Al-Nusra**. It advocates Jihad and sees that the overthrow of Al-Assad is the first step towards an Islamic state. It adopts extremist and offensive discourse and behavior towards the religious minorities. It considers itself the first defender of the Sunni sect against those whom it

<sup>7</sup> Al Mayadeen Channel, "Western Writers Explain the Conspiracy against Syria", 20 September 2017. Available: 29 April 2018.

<http://www.almayadeen.net/episodes/825067/%D9%84%D8%B9%D8%A8%D8%A9%20%D8%A7%D9%84%D8%A3%D9%85%D9%85%D9%83%D8%AA%D8%A7%D8%A8-%D8%BA%D8%B1%D8%A8%D9%8A%D9%88%D9%86-%D9%8A%D8%B4%D8%B1%D8%AD%D9%88%D9%86-%D8%A7%D9%84%D9%85%D8%A4%D8%A7%D9%85%D8%B1%D8%A9-%D8%B9%D9%84%D9%89-%D8%B3%D9%88%D8%B1%D9%8A%D8%A7>

<sup>8</sup> Al-Jazeera, The Armed Opposition in Syria, 05 September 2013. Available on 20 May 2018.

<http://www.aljazeera.net/news/reportsandinterviews/2013/9/5/%D8%A7%D9%84%D9%85%D8%B9%D8%A7%D8%B1%D8%B6%D8%A9-%D8%A7%D9%84%D9%85%D8%B3%D9%84%D8%AD%D8%A9-%D9%81%D9%8A-%D8%B3%D9%88%D8%B1%D9%8A%D8%A7>

calls "Al-Nusairiyyeen" instead of Alawites, and those whom it calls "rawafed" instead of Shiites. Many of its members are experts in fighting due to their participation in what they call "Jihad arenas" in many countries some of which are Iraq and Afghanistan. It also contains many nationalities. One of the most important reasons why it appeals to the Syrians is that its external financing is very strong. This organization declared its loyalty to Al-Qaeda under the command of Aymen Al-Dhawahiri. Abu Bakr Al-Baghdadi, the leader of Al-Qaeda branch in Iraq, declared integrating his organization to Al-Nusra and announced the Islamic State in Iraq and Syria. Jabhat Al-Nusra depends on suicide bomber attacks. Its informational strategy is identical to that of Al-Qaeda.

2- **The Syrian Islamic Front** includes a group of brigades and battalions some of which are: the Battalions of Ahrar Al-Sham, Al-Haq Brigade in Homs, Atbaa Al-Rasoul, Al-Fath Al-Mubeen and Islamic Al-Fajr Movement in Aleppo and its suburbs. Most of these groups belong to the salafi – fundamental – stream. They advocate Jihad in the cause of building an Islamic state against the Iranian and Safawi invasion which aims at establishing a Shiite state that includes Iran, Iraq, Syria, Lebanon and Palestine. One of the principles of these combatants is that the agreements between them and other countries should not contradict Islamic Sharia; Islam shall be the compasses of any action and reaction.

4- **The Caucus of Ansar Al-Sham** consists of a number of battalions and brigades distributed among several areas. Each faction is responsible for a specific area. Some of them are: Al-Sahaba Battalions, Ahfad Al-Rasoul Brigade, Al-Furqan Battalions, Islam Brigade and Al-Habib Al-Mustafa Brigade.

5- **Syrian Islamic Liberation Front.** The most prominent characteristic of this front is its conflict even against the Sunni sect. It calls some individuals "the sick brothers" who need to be guided and forced to practice the religious obligations so that they may get the satisfaction and blessings of Allah (Qabalan, 2013)<sup>9</sup>.

Koran and Sunna are the reference sources for all the factions of the Islamic stream. However, the armed forces do not have a united political or military body. Intellectual differences dominate them. Some of them adopt international *Jihadi* thought similar to that of Al-Qaeda. Some of them have moderate Islamic discourse while the majority categorize themselves in the field of *salafi* thought or fundamentalism. The interface among them is that they fight a "disbelieving regime" (Qabalan, 2013).

Bloody conflicts prevail among the factions. These conflicts reach the degree of assassinating the most important leaders. For example, the flaming conflict between Jabhat Al-Nusra and Al-Farouq Battalion. The relation of this stream with the political opposition is weak. Jabhat Al-Nusra refuses to work with the political opposition considering it as a western project which aims to encircle the Islamic project (Qabalan, 2013).

The Islamic armed stream is characterized by the ability to influence people because of the factors it has: the enticing religious discourse, the robust financing, the active relief networks which are supported by large material resources, the broad social relations, and the power of media (Qabalan, 2013).

### ● The woman in Syria

<sup>9</sup> Al-Masdar Site, All That You Want to Know about Jabhat Al-Nusra, 25 September 2013. Available: 26 April 2018  
Al-Jazeera, Seven Syrian Factions Merge with The "Islamic Front", 22 November 2013.  
<http://www.aljazeera.net/news/arabic/2013/11/22/%D8%B3%D8%A8%D8%B9%D8%A9-%D9%81%D8%B5%D8%A7%D8%A6%D9%84-%D8%B3%D9%88%D8%B1%D9%8A%D8%A9-%D8%AA%D9%86%D8%AF%D9%85%D8%AC-%D8%A8%D9%80-%D8%A7%D9%84%D8%AC%D8%A8%D9%87%D8%A9-%D8%A7%D9%84%D8%A5%D8%B3%D9%84%D8%A7%D9%85%D9%8A%D8%A9>

In spite of the liberation level attained by the Syrian woman regarding study and work, she still lives in a strict patriarchal society in relation to many aspects (Sunier, 2010). The "Syrian rebellion" must be studied in its societal context. The males of some regions call for liberty at a time when their women are not allowed to step one meter outside the house without a man, or when the woman cannot choose her life partner. Or even more, when her husband dies the family of the husband can determine her fate for her. The woman in the Alawite society does not have the right to religious knowledge; she cannot acquire religion as the man does and she cannot discuss occult issues. In many Syrian regions a woman is killed when she marries a man who does not belong to her sect, as is the woman who makes love to a man, although belonging to her sect. However, on the other hand, the woman achieved many successes since the seventies of the last century. She managed to be involved in the political process; many ministers are females; the woman works in many sectors and obtains high academic degrees, and she teaches in universities. Based on what has been mentioned above, we see that the Syrian woman lives in an atmosphere of values-related contradictions; secularisation and openness on the one hand, and religious strictness and succumbing to habits and traditions on the other hand.

### Conclusion

The Syrian crisis is a part of a long historical series connected to conflicts, disagreements, fogging of the political, religious and even ethnic affiliation. The religious diversity was accompanied to fighting, imposing doctrine and refuting the other. Even if some recognize the other, the general characteristic of the community is rejecting the other on basis of the difference in doctrine. The policy of the two Assads is accepted by a part of the Syrian community and rejected by the other part, but the political awareness is not always a reason for rejection and acceptance. The opposition could not unite in its war with the Syrian government. It was rather a reason of deepening the disagreement among the Syrians. The woman who represents half the Syrian society lives in the midst of value contradictions; on one hand, she is allowed to learn and participate in the work sectors, on the other hand, the great majority is still in a situation of insularity and compliance to the conventions and traditions which mingle with the religious instructions of many sects.

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## The Explication of Loyalty and Disloyalty in Farrokhzad's "Captive"

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### **Abstract**

Love relation, betrayal, and disloyalty are determined parts of the motifs of human's life and are regarded as social issues in human relations. In confrontation of the genders among the majority of people, the most evident affirmation is active yearning for friendship. Love is the sole standing where individuals may find an authentic understanding of themselves and join different individuals. Love is both disappointing and relieving. It is a powerful force that conforms to its novel standards and reveals its messages in people's wishes and behavioural illustrations. Unfaithfulness is portrayed as the establishment of sexual relations between two individuals from backwards sex outside the family relations that starts with bad form, and its critical motivation is enjoyment. Developing these relations is improbable without doubt to telling deception. Thus, the present paper looks at the poet's perspective about these two sections: loyalty and disloyalty - through separating some of her pieces in this social occasion and seeks to substitute some parts of these subjects.

**Keywords:** Modern Poetry, Persian Poetry, Iranian modern Poetry, Forough, Love, Disloyalty, Male & Female.

### **1. Introduction**

Love may be considered as a medium as Bassak believes, by falling back on which man releases himself from isolation and anxiety. It goes about as a successful drive that defends human from being isolated more towards faultlessness ran with his beloved. However, all over, subsequent to joining of the treasured, one of the get-togethers in a friendship association expels his/her association with his/her lover t as a result of two reasons and endeavors to continue with his/her connection with another person, which is called selling out in social point of reference. Poetry reveals the inner side of people, and in debut condition, is explanatory history from the previous time to the modern time and occasionally is considered as upcoming expectations: "bridge between past and future. Enduring works of great individuals show well poets of this territory, at any time and place, have raised their mission flag. Forough was a poetess that manifested female and mentalities of a woman as she looked at the world and followed as she wanted" (Reza-Bakhtiary 2015).

Furthermore, Reza-Bakhtiary states, if in the past "Ferdowsi, Saadi, Hafiz and Moulana and after that Shahriar, Parvin, Sohrab and Forough" were observant accusers of their time, nonetheless currently experts and gifted youth mirror, without overseeing, human misery and culture troubles and "fate of son of Adam in the context of their poems"(2015). Among them, Forough starts a journey which begins "from and in herself, throughout two indiscrete periods, and resulted in her own inside. Since each building has foundation and the root cause of this mast flag is a period of feminine and maternal sentiments it does not take so long to reach a man with human characteristics" (Reza-Bakhtiary 2015).

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It is realized that Forough Farrokhzad is a disobedient and radical writer against ordinary people's feelings and traditions. Your mind will be stacked with the request consequent to scrutinizing her collective poetry. In "The The Captive," for instance, does Forough abhor from being spellbound by reverence? Does her slant towards injustice to being committed to love or unfaithfulness have significance for her? And what is the reason that she considers herself unfaithful and reprobate?

The vital assumption raised by the conventional individuals in the wake of hearing Forough's detachment is that she confined from her life accomplice since she saw herself as traitorous and rapsallion in her poems due to having sexual relations with another man. The second doubt that conveys and all the more academic attitude is that since her time of life was overwhelmed by patriarchy, Forough considered free sexual relations by females as a proof of resistance to people. The third supposition which may be considered as another look on her verses is that the importance of traitorous in Forough's poem has another sense for understanding of which we ought to concentrate strongly on her life and her viewpoint of love relations as (Bassak 2016) points out.

### Literature Review

Many academic papers have been written on the poetry of Forough. The majority of the researchers have mostly focused on the form of her poetry: deconstruction and modernity. For example, Moshref Azad Tehrani wrote the book, *The Princess of Poetry* in this regard. On the other hand, others have investigated her life. Some significant examples are as follows: Koopa, Fatemeh, Kahandani, Mohammad Reza, and Gorji, Mostafa, 2010, have written on the concept of pain and Suffering in Contemporary Female Poets" Outlook, Scientific Research Quarterly of Literary Criticism, 3rd year, issue No.9, 141-162 and Hosseinpour, Ali, Mousavi, Soghra Sadat, 2005, Comparative Analysis of Forough's and Sepehri's Poetry from Intellectual and Conceptual Viewpoint, Literary Researches Quarterly, Issues Nos 9 and 10, 75-92. In those articles, we find that Forough complains from lack of sympathy and concern and not finding her true lover. In the recent years, many studies have been conducted by Iranian scholars living in Iran, on Forough's poems. It should not be forgotten that she has not been portrayed in a positive way. Many times they found her works despicable and even been discussed very superficially. On the other hand, the recent critics and writers are to some degree eager to do research into her life and her poetic style due to her unique way of writing poetry and exploring very delicate subjects. Those subjects were hardly been written about, not because they were not important, but rather due to the problems they caused for the writers who dared to touch such key issues of the Eastern culture in general and Iran in particular. Those subjects were about women, culture, and psychology of Iranian women and how they were considered by the dominant patriarchal society as slaves to quench the sexual needs of men, while love, respect and the metaphysical aspects were almost absent.

### 3. The Significance of the Study

This study attempts to demonstrate the real and inner side of Forough Farrokhzad's poem about love and infidelity through accepting or refusing the supposition to which we have referred to before and removing the uncertainties, in this regard. It is done through focusing on textual, psychological and reader response analyses. This will enable the study to be done

thoroughly and successfully. Studying the psychological aspects of the poem or the characters she concentrated on in the poem will facilitate the process of comprehending the gist of the poem and the inner side of the poet or the protagonist of the poem. So, it might be said that without studying the psychological aspects of the poem the study might not be complete. Moreover, only the superficial meaning of the poem may be grasped, which does not demonstrate the deeper sense of the poem.

#### 4. Introduction

People without thinking about their age, culture, are dependably in mission of discovering real love; the adoration that fills their reality with excitement of life; these individuals endure from being suspicious that their beloved ones might be unfaithful to them. They have a particular meaning of adoration and torment of betrayal yet how does Forough characterize them? Do these words have an indistinguishable significance in her poem like given by the ordinary people? To bypass all the boundaries which are like chains in the neck of slaves, we need to explore the true meaning of love and infidelity in general. Later on, we need to analyse the theme of love and disloyalty that is particularly presented by Forough which was so unique to her living environment. When talking about love something else will need to be discussed which are loyalty and disloyalty. The two words are interrelated strongly. Those who stay loyal will maintain a happy life and vice versa. There is more than one type of love, but the love that we focus on is the man to woman love relationship. Women may seek peace of mind along with a partner, i.e., they seek to have the soul of the male partner in order to have a happy life. Although the love we intend to address in this study is a man to woman love, the loyalty descended to humans from the Holy Scriptures. In this regard, Heward- Mills believes that loyalty is relevance to the word of God that is why it is necessary to people to stick to it. "The Holly books are full of stories of loyal and disloyal people." There is a lot to learn from these accounts in the Bible<sup>1</sup>.

#### 5. Forough Farrokhzad

Forough Farrokhzad was born in Tehran in 1934. She loved Parviz Shapoor when she was 16 years old and she married him. However, their marital life did not keep going long, and they separated from other. The result of this marriage was their child named "Kamyar." Her collection of poetry entitled "The The Captive" was distributed when she was eighteen. Forough shows her goal of forming these poems as follows: 'My wish is freedom of the Iranian ladies and their value of rights with men' (qtd in Bassak 2016).

In a patriarchal society in which ladies are 'suffocated in innocent youth' and are made to fulfill men's cravings (The The Captive), Farrokhzad set out to express her questionable and "heretical" perspectives about the restrictions on and yearnings of Iranian ladies. She depicted herself as the 'flying creature who for long/has been wanting to fly' (Let Us Believe). She assaulted the overbearing states of mind of men toward ladies and scrutinized the issue of ordinary marriage, criticizing it as a 'chronic tranquiliser' that drags our immaculate impulses into the chasm of "degeneration" and joins two names and combines them 'in the rotten pages of some enroll' (The The Captive). She trusted that the union of inverse genders is the 'mystery

<sup>1</sup> For more information visit: [www.poetrymagazines.org/magazine/recordasp?id=16789](http://www.poetrymagazines.org/magazine/recordasp?id=16789)

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devotion of our bodies/and the glimmering of our exposure/like the sizes of fish in water' (Conquest of the Garden).

Farrokhzad embraced was against the normal way of life and she tested the conventional thoughts held about women. Her affection for flexibility and the achievement of mindfulness and her longing for a satisfying life made her, to utilize Virginia Woolf 's words, execute 'the blessed messenger in the house' and surrender the quest for the perfect, beguiling, unselfish and finished Lady. She surrendered her significant other and child and took off from the 'dim jail' of family life (The The Captive). She understood that without first discovering duty toward her own independence, she couldn't be in charge of others. She detested social and good traditions and viewed them as destroyers of individual abilities.

## 6. LOVE

I find it suitable to refer to Allgaier's essay on *King Lear* who writes:

In love man becomes unselfish, sometimes to the extent of laying down his life for his friends. One may look at love therefore as an abandonment of self to the object of one's love, as a suspension of self-interest, as it were. But from this it follows that some sense of selfhood, some consciousness of one's own worth and integrity, some pride perhaps, is a necessary requirement for love, for how can one abandon or suspend something of which one is not in possession or over which one has no control? Our reflection has yielded a paradox, namely, that one must love oneself if one wishes to love one's neighbour. But surely logical pedants need not shrink from accepting such a paradox as a reflection of reality when modern psychology, and physics, for that matter, can do no better (qtd. in Anderson p.116).

Love might be one of most troublesome words to be interpreted in the light of the fact that everybody defines it upon his/her own particular experience. Different definitions of love are available as it has a quite old history. I may only refer to a general definition of love for clarification purpose, only. In general, it might be said that Love is the interest for bordering amid a connection procedure in heading of individual's flawlessness, which is not constrained to particular conditions. The lover and the beloved, both reach one another in one point and join each other and unite to be one (Modarres Motlagh 1996). So, it does not mean that if one loves another one, he should love everything she loves even though they are not of his interest. It might occur that a lover at the beginning of his love of a lady might sacrifice many things just for her sake, which will show one's loyalty and even this, will decrease from time to time and finally might lead to a disloyalty. Love and loyalty are two intertwined parts of the lovers' lives. So, if this relation does not break, their lives will be a happy one and on the contrary. This link is supposed to be a strong and unbreakable one to have a quite amusing and meaningful life. loyalty can be regarded as the food of the soul and its absence will lead to disloyalty.

## 7. Disloyalty

One word that may hurt lovers more than anything else in the world, might be disloyalty. This hurts them because they ignored many important things of their own for the sake of the beloved for which in this love one expects loyalty. Once loyalty vanishes disloyalty appears. It will make the partner feel melancholic and sad and negatively affects her mind. Psychological suffering might be much more painful than the bodily pains as the latter might heal soon. Infidelity is a process for cutting off a love relation established between two people which

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develops, gradually. It contains the emotions, and when the emotional excitements subside, the physical desires are arisen.

### **8. Forough and Love**

Antony Gidens and Karen Berdsal (2001) in their book perceive "Love relations" as an immaculate relationship; an unadulterated connection in view of shared certainty and autonomy and the capacity to build up relations with each different autonomous grown-up that should make love and viable relations and get adequate fulfillment, keeping in mind the end goal to ensure their relations.

From their perspectives, immaculate relation is the one free of being interceded by culture, custom, religion, and family (Gidens pp.132-40). In the period when Forough lived, the structure of life in Iran at that time was like that women and men did not like to break even with social influence and individuals. The ladies were characterized by marriage in that society, and their word-related standing was not viewed as free, although they have built up their experience. Where culture, custom, religion, and family status assumed the basic part, her verse was the noisy cry of words, which raised new ladylike convictions and wishes; love was not just yearning, mental desolation and a few expressions about the union with the beloved. Forough portrays love in a straightforward and profound structure which has a splendid and unadulterated peak. In her verse, the beloved does not seek a physical pleasure which was searched for by his/her lover. However, he/she is looking for a mental sedative which might be accomplished even by memory of the beloved. Her love is an opening towards new mental horizons. The lover's eye and eyebrow in her verse are not simply in its human's edge, but rather it is the shade of a profound love that makes it excellent. John Bradshaw (2002) says: The primary level of affection is of a lascivious nature and its last stage that is the absolute best one, which is supposed a non-romantic love, is a virtuous love that has no relation with body and physical wishes and is idealistic to the point that it alters to a myth. (Bradshaw 2002) and Forough reaches to such a love.

### **9. Forough & Disloyalty**

Forough, in her verse, outlines the noteworthiness of the immaculate and free love connection changed into a worry these days. The time of Forough's life is the one in which few ladies expressed their love, and dependably the men started the initial step. Forough tries to change this part and urge ladies to express their love, firstly. In her verse, she infrequently represents a brief time sexual connection that is extinguishing the periodical need. This is expected to the communicating love with a lady on the grounds that if she needs to be a beloved, not a dearest, she ought to recuperate for this.

The hopeful states of mind about love, optimistic creative ability about the beloved, and confronting a sharp reality about the adored set up a rising and plummeting process in relations and change the emotional atmosphere in love connection the result of which is a frosty relation that causes the pattern to end it for looking for another perfect lover. This is the reason she communicates her emotion and feelings honestly and fantastically calls herself an unbeliever since she offers her spirit with her body to him. It bothers her since she has not surrendered her body to love, however, she has offered her body to man's desire, which is a transgression. From Forough's perspective, this is prostitution, the definition and reality of the word "Treachery".

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From this perspective, we enter her reality to experience offensiveness. It is quite uneasy for a poet to reveal her life story about disloyalty of the lover who does not return her love when she needs. Or more clearly, if she does not think that she has become embarrassed, she may not have shown her feelings in such an obvious way. She ventured her life by revealing her love poems and all her love stories, in her life.

### **10. Forough's Poems & Love and Disloyalty in "The The Captive"**

Examining her collection of poetry "The Captive", one can realise the warmth of love and bitterness of disloyalty by her particular viewpoint. She puts it as:

He is the scared away flame of sun  
It is useless to run for reaching him  
He is the blossomed bud of moonlight  
On the meadow of the night-stricken of an eye  
That summons him to sinful bed  
The fragrance of the silent kisses,  
Should be blended with enthusiastic moans  
In the long hairs of that enchantress  
He should pour love and lust insanelly.  
He should drink the wine cups of kisses  
From those chanting lips  
He should lay his head and rest drunkenly  
On the breast of a beauty (Farrokhzad 1970)

Forough describes her lover as the rays of the sun that ought to leave; and in inconclusive level of desolation, he does not have a place; but he has a body however to everyone from the ones that invite him to his houses. He goes there and drinks the wine of kiss wherever it is and he rests on the breast of a lady. Notwithstanding this clear unfaithfulness, Forough calls her heart heathen and unbeliever since it has erroneously heard the summons of adoration once. Although, Forough does not permit herself to accuse the beloved; in this manner, she communicates her sentiments in the shroud of the most excellent words. She calls him a moonlight that sparkles on everybody and touches warmly their bodies at evenings. She calls her beloved as the daylight and herself as the mud-arrive on which nothing can be developed and prepared with the goal that she will have no requirement for the radiation of the daylight. She calls her heart as an evil rough territory since it has remained a lover for quite a while. Her heart is the lover of the person who showers rain of sympathy to everybody with the exception of her,

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which is what, hurts. The poet clearly portrays the image of the lover and the beloved by using a metaphorical language. She draws a modern building like an architect by picking stones from the Eastern yards. Her building is so strong that would enable the modern writers to collect from the traces of her castle with the hope of imitating her. It seems that she was so sad at the time of composing her poem, which is about disloyalty?. Her words were made of her sighs and her falling tears. This thought is unmistakably highlighted in her poem:

Your love is as the moonlight  
Shone unconsciously on a mud-land  
It is as a compassion rain  
showered on the rocked terrain of a sinner heart  
I am eternal darkness and corruption  
You are the brilliant sunshine of hope  
On my heart, you the blissful light  
Have not shone for a long time (Farrokhzad 1970).

The lover does not appreciate the value of his beloved except for her physical attraction and this makes him like a drunkard whose only ambition is her body. She may not have complained about such a relation if it was a mixture of a physical and metaphysical love, which hurts the beloved very deeply:

'I stared at his both eyes and he said

We should harvest from love.

A shadow bent over a shadow' (Farrokhzad 1970).

She has not been convinced with the amount of love given her by the lover. He very soon lays down with her and quenches his hunger for her body while he requests her physical body to be playful so his body be dispatched with desire keeping in mind the end goal to satisfy his desire. It should be clear that this is not the affection quested by the lady. She needs love, the unadulterated love from which both soul and body are tipsy; the body ought to be considered as an extremely valuable reason, however unquestionably, her dearest is new to the excellent universe of affection. He is as a bystander who crosses this space with his body. The writer delineates this picture along these lines:

He demands the wine of kiss from me  
What should I reply to my hopeful heart?  
He thinks of pleasure and is ignorant that

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I am seeking for eternal pleasure  
I want pure love from him  
So that I sacrifice for it my existence  
She demands a fiery body

To burn his anxiety

He says to me, O, embrace me warmly  
and drunken me with your coquetry because I am insane

I say to him, O, the stranger, pass me,

I am stranger to you (Farrokhzad 1970).

She only looks for pure love not a type of love that is based on the physical attraction. While some people who have not understood the meaning of Forough's zealous love, remember it more bizarre as any man who passes a course and she surrenders herself to him. We may consider that she is in the journey of freedom, expressing passion, and betrayal, while, she esteems love as described previously. When we focus on this matter, we will see that she grumbles from the man who is enamoured by the prurient longings of his body; when the dearest has left brimming with this joy, Forough calls him to return. She discusses the subjects which are conceivable for him and needs someone to know the meaning of the unseen, unheard words about love and passion. It is not easy to find such a caring person about the inner aspect of the beloved. He simply searches for body; along these lines, she requests that he recalls her hot lips and her beautiful body.

Remember that woman

That insane women who slept  
One night on your chest, drunken with love and coquetry  
Shivered on her thirty lips, passion  
Laughed at her escaping glance, demand  
Her thirsty lips kissed your hot lips  
She retold the tales of your

eagerness through her look (Farrokhzad 1970).

When the beloved realizes that whatever she has done was for the sake of her lover and he does not regard it as important or valuable, she secretly starts publicizing it. This might be said only via certain expressions or gestures. The word "insane" demonstrates how sad she is about her relationship with someone who does not have the same feeling like hers. In her poem; "Farewell" she makes a confession that is difficult for ladies. She admits that she has begun to look all starry eyed at once and has not remembered that the men in her room cannot be a lover and comprehend the adoration streaming in a lover of ladies' heart. They have discovered that simply they are deserved to begin to look all starry eyed at. She ought to say goodbye to her

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partner who is her beloved while her heart is full of grievance, possibly, the stain of the transgression to be a lover that ought to be forgotten. She admits the truth to be told that one can understand her bitterness in the poem:

'I take my frenzied and mad heart  
To wash it out of sin in that far place  
To wash it out of the stain of love' (Farrokhzad 1970).

She intends to remove the stain of love from her heart. He demonstrates a physical love for his beloved yet this lady does not accept such an adoration any longer; the love that is not to burst, to be quiet, and does not create any lyric; she does not need such an affection regardless of the possibility that it is the guaranteed from the heaven. While that noteworthy the mystery of heart is despicable, she doesn't feel embarrassed about outrage; she acknowledges this wrongdoing and needs to dwell in the most profound purpose of hellfire. It is seen in the poem:

Do not say that your poem is shameful, too shameful  
Do you know that this cage is very tight, too tight for those frenzied lovers  
Do not say that your poem is full of sin  
Give me a cup of this shame and sin  
Paradise, nymph, and water from the fountain in paradise all be of yours  
Reside me in the deepest point of hell (Farrokhzad 1970).

Moreover, in her poem; "the Bored", it is clear that the man of her land is harsh to the female who loves him and regards her as a simpleton and sometimes considers her a prostitute since if the Persian female shows the secret of her affection, she is considered to be called as simpleminded. This made her alter her imagination which is a reality in her case to save herself from her culture:

I no longer sacrifice my pride to his love foolishly  
Maybe, if I ignore him  
I will find my lost happiness and mirth  
The one who made me happy and drunkard One who gave me hope and  
enjoyment Wherever he spoke in a gathering,  
He said unhesitatingly "She was a  
vulgar simpleton ( Farrokhzad 1970).

How does this lady express her pain? She has become infidel herself. From the

time that she surrenders herself to this lover, she became disloyal and stiffened the chain of imprisonment to her feet. As one can see:

Undoubtedly, no one did not annoy herself as did I  
I myself caused to suffer this agony.  
No way is for the one who commits this sin

My foot is in chain and I moan that  
I have no familiarity with the chain loop (Farrokhzad 1970).

Forough loses her tolerance from so much anguish and asks for help. She says in regards to the main wrong doing made by her heart that she surrendered herself to a man whom she thought to be her true lover. She, who discovers her body recolored with her lover's desire, loathes him and asks God to give her another body and the affection in which she comprehends the unadulterated way of the truth and rises her to the rank of the holy messengers. If God does not help her, she will confer sin once more, the transgression to be faithful to the man who knows just physical attractions; eventually, this is the peak of sacrificing one's self.

Only you are aware and know  
The secrets of the Original Sin  
Only you are able to give  
To my soul, the original pureness

O, My God, how can I tell you

That I am tired and hatred of my body?

Every night I beg you to give me another body

Take out of my brilliant eyes

The enthusiasm to run towards others

O, my God, do me a favour

Learn my new body to escape away from the sparks of others' eyes.

Gift me a love that changes me

And makes me as the angles of your paradise (Farrokhzad 1970).

It is quite obvious that the way she is demanding God is like the way the religious and pious people do as she regrets her past life and knows that there is no true helper or cherisher to her except her Creator. She knows that she is sinful and confesses it and she also asks God to offer

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her a new body in order to be far away from sin. This is a kind of repentance. She thinks that the worldly love's outcome is regret but the result of the spiritual love is always eternal happiness. She confesses that she has committed sins and can be forgiven, if God wills.

In the following lines Farrokhzad clearly demonstrates the love of the lady towards the boy, but unfortunately she cannot get such a love the way she wants. It is like a one-sided love that the lover either does not know about her love or neglects to return it. This makes her think that she is just like a prisoner that cannot get things out of the jail. Impossibility to get to the lover makes her say that only after death she might be able to get his love. The place she lived in was just like a prison for her and she is like a caged bird. If the keeper wants to release her, she will not be able to enjoy the wanted love as she becomes old in prison. Moreover, she has spent all her time in sadness and aspiration. Finally, the lover might be able to come to her but not the same person:

I want you and I know I'll never hold you

To satisfy my heart in an embrace.

You are the clear bright heavens, I a The Captive

Bird in a cage that keeps me in my place.

My face behind these cold dark bars looks out

At yours, eyes full of wonderment and rue.

I think about a hand outstretched towards me,  
That I might rise on instant wings towards you.

I think about one moment of neglect  
When from this stifling sullen jail I'd glide,  
Laugh in the face of him who jailed me, leaving  
This life to seek a new one at your side.

I think such thoughts, but know I'll never be

Able to flee this cage before I die.

For even if my keeper wished me gone,  
I've not enough strength left in me to fly.  
Across the bars I see each sunlit morning  
My child's eyes smile at mine in gentle glee,  
And when I lift my voice in joyous song  
His lips come offering up a kiss to me. (The The Captive) (1970)

The poet focuses on the psychological aspect of humans, "I think such thoughts, but know I'll never be/ Able to flee this cage before I die." When people do not have psychological problems, they will be well physically. Whereas a major amount of the problems are related to

the inner side of human being. Thinking a lot about the inner aspect of humans makes one tired and fatigue, as seen in "I've not enough strength left in me to fly". She has lost all her power and strength. When the poet realises that nothing in her society can help her and change her unhappy life to a better one, she tries to write the end of some of her poems upside down, for example, from "sacred" to "sin" and from "kiss" to "escape". Which can demonstrate the outcome of the disloyalty.

## 11. Conclusion

The poems of Forough Farrokhzad's "The The Captive", might show that affection in her verse is an immaculate spiritual yearning in which the individual is impacted simply by his/her own affections and resolve and does not withhold from yielding his/her life for the beloved. The words "insane", "mad", "stain", "shame" "sinner", "sacrifice" "stranger" "annoy", "moan", "cage" "jail" and "sin" reveal that the beloved is frankly showing her regret and remorse about the sacred love she offered to a wrong person. This is strongly linked to her inner side rather than to her physical attraction. Women may wait to receive more from the soul and the inner side of the lovers but this may not be the thing the lover seeks. Forough sometimes considers infidelity as sex with a person from the opposite sex beyond the family structure and with the inspiration of indulgence and here and there in a more profound standpoint, she sees herself as disloyal.

This is a definition not quite the same as the regular ones. She considers love as a hallowed light that if transmits on the non- real beloved, there is no profound fascination in it. He ruins whatever of the eagerness of adoration is implanted in his inverse sex in lovemaking and makes from her a futile natural body; in this way, she ought not go with such a darling since it is unfaithfulness and whoever does such an activity is without doubt a miscreant. In "The The Captive", Forough particularly asks her kindred ladies not to surrender the soul of affection in the edge of body to the strangers and when they discover the pearl of true love, and adoration went with body and soul, they enthral themselves of such love; there is no adoration loftier and more sacrosanct than this one. She calls them strangers because they are strange to the inside of the ladies but kins to the physical attraction which may be misleading. If one knows the inner side of the lover/ or beloved, he will no doubt become successful in her marital life and vice versa.

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## The Green Marketing Orientation & Environment Friendly Products Green Plastic bag in Sudan

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### Abstract

The United States Marketing Association held its first conference on environmental marketing in 1975. In 1980, the first green marketing was introduced. American Marketing Association defines green marketing as the marketing brand/products that are launched especially for environmental safety. Within the umbrella of Green Marketing (GM) resides all the firms which are involved in so many activities such as production, product- modification, new technology for production, latest technique for production, environmental packing. According to environmental strategies, G.M helps raising the awareness of collaborative marketing among industries. In business language green marketing can be explained in terms of taking benefit of changing the consumer's attitude towards brands.

Environmental awareness on the level of civil appeared early in the Sudan and help to form the nucleus of the Environmental Protection Society Center of Khartoum University (EPSC) in 1975 and became a member-group of specialists in a good environment and other activities associated with them, either on the official level. EPSC's establishment coincided with the Interim Constitution of the Republic of Sudan 2005. In this paper; this society will be considered because it represents one of the most important environmental factors in our modern era. In particular protecting people from the dangers of plastic bags, one of the chronic problems in Sudan as the rates of consumption have become increasingly high and since has scientific research has proven that these plastic bags cause fatal diseases. Awareness of the dangers and methods of protection will be discussed in this paper.

**Keywords:** Green Marketing, green bags, environmental damage, friendly products, Sudan.

### 1. Introduction

The first wave of modern environmentalism in the United States came as a result of the efforts of the environmental groups and concerned consumers in the 1960s and 1970s. These groups were concerned with the damage to the ecosystem caused by strip-mining, forest depletion, acid rain, and loss of recreational areas resulting in health problems caused by bad air, polluted water, and chemically treated food. The United States Marketing Association held its first conference on environmental marketing in 1975. In 1980, the first green marketing was introduced. American Marketing Association explains green marketing as the marketing brand/products that are launched specially for environmental safety; the firms are involved in so many activities such as production, products modification, new technology for production, latest techniques for production and environmental packing. All these are required to conform to environmental strategies and also and also to help raise awareness about marketing between industries. In business language, green marketing can be explained in terms of taking benefit of converting consumers' attitude towards brands. These gradually and increasingly been influenced by firm strategies and performances directly touch the excellence of the environment and reveal

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the level of association with society(John Burnett 2011), as pertaining to environment safety and beneficial products for society.

Environmental awareness on the civil level appeared early in Sudan. The Environmental Protection Society Center of Khartoum University students formed the nucleus and paved the way for other societies in 1975. It became a member group of specialists in a good environment and other activities associated with it. However, on the official level, It has coincided with the Interim Constitution of the Republic of Sudan the year 2005, which touched on the environment in the article concerning the reference to the environment and natural resources. This article says that Sudanese has the right to live in a healthy and clean environment. Being as such, this paper will discuss this issue of plastic bags, which is one of the chronic problems in Sudan, where the rates of consumption have become increasingly high. Scientific research has shown that plastics cause a significant number of health problems on living organisms .Accordingly, some illumination on the subject is needed and efforts to avoid these dangers should be made. The trend towards the production of what is known (green bags) can be adopted since recycling of waste bags and converting them into waxy materials that can be used in the manufacture of varnishes and other products. So, used in this way, they are considered environmentally-friendly products. For this green challenges both producer and consumer are responsible both are impact on environment and society and they too facing these challenges.

This paper tries to depict the basic problems associated with green marketing and suggests the required solutions. It also describes recent trends in green marketing, and how green marketing can be a means for sustainable development.

Furthermore, green marketing covers the overall brand of marketing activities undertaken by companies in a manner that promote manufacturing of products and lead to a positive impact on environment or alternatively reduce negative impact on the environment . In addition, the paper highlights the important features of Green marketing which are related to business and environment. It tries to explain why green marketing is important in the Sudanese current situation.

## **2. Objectives of the Study**

The following points constitute the objectives of the study

1. To define and investigate the concept of the green marketing
2. To explain the strategies and policies for green Marketing.
- 3.To explore the problems facing green marketing and other complications of environmental damage caused by the use of plastic bags in the Sudan.

## **3. Methodology of the Study**

The current research paper used descriptive analytical method to analyze the problems of the use of the plastic bags in Sudan.

## **4. Hypotheses**

1. Plastic bags are used heavily in the Sudan and they represent great danger and damage to the environment and man.
2. Environmentally- Friendly Products and Green Marketing can help prevent and protect man and environment.

## **5. Literature Review**

### **5.1 The Environment Orientation**

The first wave of modern environmentalism in the United States was urged by environmental groups and concerned consumers in the 1960s and 1970s. They were concerned

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with the damage of the ecosystem caused by strip-mining, forests depletion, acid rain, loss of recreational areas and which resulting health problems caused by bad air, polluted water, and chemically treated food.

The second environmentalism wave was driven with government, which passed laws and regulation during the 1970s and 1980s governing industrial practices impacting the environment.

This wave hit some industries hard. Steel companies and utilities has to invest billions of dollars in pollution control equipment and costlier fuels. The packaging industry had find ways to reduce litter. These industries and other have often resents and resisted environmental regulations, especially when they have been imposed too rapidly to allow companies to make proper adjustments. Many of these companies claim they have had helping to absorb large costs that have made them less competitive.

The first two environmentalism waves have new merged into a third and stronger wave in which companies are accepting more responsibility for donning no harm to the environment.

They are shifting from protest to prevention and from regulation to responsibility. More and more companies are adopting polices of environmental sustainability is about generating profit while helping to save the planet. Sustainability is a crucial but difficult societal goal. (Kotler, Armstrong 2008).

Marketers always try to recognize the new opportunities and threats constantly presented by the marketing environment and simultaneously they understand the importance of continuously monitoring and adapting to that environment.

Environmentalism creates some special challenges for global marketers. As international trade barriers come down and global markets expand, environmental issues are having an ever-greater impact on international trade. Countries in North America, Western Europe, and other develop regions are developing strict environmental standards. In the United State, enacted since 1970, and recent events suggest that more regulation is on the way. The North American Free trade Agreement (NAFTA) set up a commission for resolving environmental matters. The European Union recently passed "end-of-life" regulations Audit Scheme provides guidelines for environmental self-regulation.

However, environmental polices still very widely country. Countries such as Denmark, Germany, Japan, and the United State have fully developed environmental policies and high public expectations. But major countries such as china, India, Brazil, and Russia are in only the early stages of developing such polices. Moreover, environmental factors that motive consumers in one country may have no impact on consumers in another.

for example, PVC soft drink bottles cannot used in Switzerland or Germany. However they are preferred in France, which has an extensive recycling process for them. Thus, international companies have found difficult to develop standard environmental practices that work around the world. Instead, they are creating general polices and then translating these polices into tailored programs that meet local regulation and expectation (Kotler, Armstrong 2008)

## **.5.2 The Concept of Green Marketing**

The external environment of enterprises will become more conducive to the implementation of green marketing. The United States, Japan and other developed countries basically have formed a relatively complete environmental protection laws and regulations and policy system to encourage and support enterprises to carry out green marketing, and the illegal enterprises were severely punished. Consumers are rational economic man, whose goal is to minimize their costs and make oneself effective. Only when the green consumption utility is more

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than a green consumer expense, consumers will implement the green consumption behavior ( Zhang Juan , 2012).

Although there are many consumers to buy green products, but in the consumer groups the proportion is very small. Although the majority of companies in developed countries have changed the original business goal of profit maximization, Strong green technology development ability is the basic premise of enterprise's green marketing. In developed countries, many large enterprises have long attached great importance to the development of green products, has accumulated abundant technical strength, leading the trend of the international green marketing.

Green products are different from general products; in terms of sales it also has specific requirements. However, some domestic enterprises in the marketing of green products use the traditional sales mode. For example, in the promotion, based on cost considerations, mainly rely on the marketing staff and handed out leaflets, which is difficult to arouse the desire of consumers to buy. In addition, in the sales channel construction, many enterprises still use the traditional marketing channels, without considering the environmental characteristics and the distribution of environmental requirements, which is very easy to create the green product polluted and make green products become no more "green".

To meet the demand for green consumption that is the green marketing point of departure. Green consumption refers to the consumer aware that the deterioration of the environment has affected their quality of life and lifestyle, which require company production, sales impact on the environment of green products to be minimal, to reduce environmental hazards, consciously to resist the harm to the environment and the consumer behavior.

The traditional enterprise marketing idea is center as the benefit, regardless of the deterioration of ecological and lack of rational cognition, which led to the deterioration of the ecological environment. Green concept is the idea foundation for the enterprise to implement the green marketing. Only to build good business unique green idea, green marketing of the enterprises can be guaranteed. The enterprise should make managers and staff aware of green marketing important in today's society, should carry out ideological education work, make them realize the past economy high speed development is cost with sacrificial environment, enhance their environmental responsibility, so that enterprises of all staff aware of the environmental issues is the enterprise concern. Enterprises which escape environmental problems will go out of the way ( Zhang Juan , 2012) .

Green demand of public formed a huge market. The rise of green marketing can be said to be the response of business to consumer increasing environmental awareness, or is the business strategy of enterprise to establish new competitive advantage to meet consumer demand for green value. Therefore the enterprise must undertake consumer system research, market segmentation and confirm the target consumers to a specific green demand. Demand scale determined consumer demand for green. The green demand payment ability of consumers and green demand willingness to pay of consumers should be considered., The ability of the enterprise to meet the consumers green demand should be considered.

In product design, the core product, form product and extended product should satisfy the consumer, consumption chain of green products. Green product design and raw materials acquisition, green production, green consumption and green product tracking services, green product recycling reuse, that form a whole cycle.

The natural resources should pay, alternative resource use may increase the cost, green marketing increased management costs, to comply with the new green environmental protection legislation will make the cost of sewage charges, ecological disaster prevention or elimination of pollution insurance expenses and so on, and all this will enable enterprises to increase a lot of cost.

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Consumers pay for green the ability and willingness to pay is limited, this is also one of the important reasons that a lot of small enterprises cannot participate in the green marketing. To implement the “green marketing” strategy should consider three aspects: profit, cost and responsibility. Therefore, in the promotion of “green of green, and consolidate the market position of the enterprise with consumer needs. But green marketing consciousness is still weak, lack of enterprise implementing green marketing initiative. Green marketing of the enterprises carrying out smoothly, it is inseparable among the government, enterprises and consumers together. All of these aspects together, it truly makes the enterprises do the green marketing .

The need for sustainable business practices by corporations around the world is identified to be a result of overall increase in the consumer awareness of lack of environmental protection and social inequities. Over the last decade environmentalism has emerged to be a vital aspect due to increasing issues related to acid rains, depletion of the ozone layer, and degradation of the land and many more pressing environmental issues. This resulted in increase in consumer concern with regards to restoration of ecological balance by presenting demands for eco-friendly products in countries around the world. There is a great deal of depletion of non-renewable energy resources which accompanied by generation of non-bio degradable pollutants has led to an increase in consumer and corporate awareness of green marketing issues. There is limited research which has examined the impact of green marketing on consumers from emerging economies like India (Bhattacharya, 2011; Prakash, 2002).

Most of the studies related to green consumerism have been conducted in well developed countries. It is to be acknowledged that when considered from a developing country context there is a lack in number of studies. It is against this backdrop from the above discussion it is quite clear that there is a large research gap in terms conceptually identifying those areas of consumer awareness impacting. The main objective of the current study is to understand the concept of Green marketing and to review some of the studies that have dealt with the concept of Green marketing and to identify the relationship between the various consumer attitudes and green marketing ( Jacob Cherian & Jolly Jacob , 2012 ).

Even though the shift to ‘green’ will be expensive to both the consumers as well as businesses, it will most definitely pay off in the long run. There are a number of literatures that focus on various aspects related to green marketing and also delves into the various inter relationships between the customers attitudes and environmental strategies in relation to the organizations use of marketing. Environmental issues are addressed in green marketing efforts. The core idea of green marketing is to create awareness among people on the environmental issues and how consumers would be helping the environment if they switch over to green products. Thus green marketing aims to provide more information to people and also gives those more choices to switch over to green lifestyle. A number of businesses have begun committing themselves to making their entire operation more environmentally friendly. Thus corporations are becoming more aware of their responsibilities towards the environment. This has forced the law makers, environment groups, consumers, financial institution, insurers and the organization's own employees to become more aware of environmental aspects and this in turn has led to an increase in the number of policies and schemes and regulations at both the national and international levels.

### **5.3 The Environment Friendly Products**

Green marketing is “green washing”. Corporations are increasingly recognizing the benefits of green marketing, although there is often a thin line difference between doing so for its

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own benefit only and for social responsibility reasons. The term “green washing” refers to all industries that adopt outwardly green acts with an underlying purpose to increase profits. The primary objective of green washing is to provide consumers with the feeling that the organization is taking the necessary steps to responsibly manage its ecological footprint. In reality, the company may be doing very little that is environmentally beneficial.

Economy and society are constrained by environmental limits (Ott K., 2003). Our economic and social activities should be framed for optimal utilization of natural resources and keeping the environment safe. All the different cultures of the world have always taught us to love our nature. Now days we are not utilizing our natural resources for fulfilling our needs but for fulfilling our greed. Due to this there are many social, economic and environmental problems have become deterrent for our life. The solution to these existing problems can be rectified if we go for sustainable development.

The term green marketing or green business strategy evoked visions of fringe environmentalism and adding cost to existing normal goods. Most of the industries had the perception that consumers are willing to buy products at best competitive prices and associate no value for environmentally friendly products. They felt that the pressure for making business environment green and behaving in a more responsible manner especially comes from Government and its legislations and consumers have nothing to do with it. But, now that old perception of companies is changing, they have started realizing the changes in consumer perceptions and their behavior. Therefore, these day concepts of green marketing are taking shape as one of the key business strategies of the companies for gaining the competitive advantage, ensuring sustainable consumption of their products in the markets and enjoying sustainable development in future. Marketers must realize now that green marketing is not purely altruistic, it can be a profitable endeavor for sustainable development. Green marketing is an attempt to characterize a product as being environmental friendly (ecofriendly). It holds the view that marketing which is a part of business not only has to satisfy customers in particular, but also has to take into account the interests of society in general.

Green marketing can be viewed both as a type of marketing and a marketing philosophy. As a type of marketing it is like industrial or service marketing, and is concerned with marketing of green products and positioning them as green brands. As a philosophy, green marketing runs parallel to the societal marketing concept and espouses the view that satisfying customers is not enough and marketers should take into account ecological interests of the society as a whole. Green marketing concept emerges from societal marketing (Kotler, Keller, Koshy, & Jha, 2009). It is a part of Corporate Social Responsibility (CSR). “Green marketing” is not merely a catchphrase; it is a marketing strategy that can help to get more customers and to make more money. Marketers should analyze the changing consumer attitudes while recognizing the role that companies can play in protecting the environment to ensure society's wellbeing. By practicing the Philosophy of Green Marketing, Industries can contribute to economic growth, social prosperity and environment protection. Through green marketing they will support in resolving the conflict between the various competing goals and the simultaneous pursuit of economic prosperity, environmental quality and social equity, the three dimensions of Sustainability.

Environmental marketing, more popularly known as green marketing or sustainable marketing can be defined as the effort by a company to design, promote, price and distribute products in a manner which promotes environmental protection (Polonsky, 2011). The growth in green marketing over the years has been promoted by adoption of product packaging and presenting to the public these improvements. Consumerism can perhaps be identified as a

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movement which initially begun as a process which was presented to protect consumers against practices of unethical marketing. Over time this has extended and become broader in nature. There is a resultant increase in the concern expressed towards environmental protection leading to "green consumerism" (Eriksson, 2002). A green consumer can be identified to be one who avoids any product which may harm damage to any living organism, There have been a number of different factors which are instrumental in promoting green consumers to purchase green products. Extensive research over the years identify that heightened awareness of green issues; increased level of information availability on environmental sustenance; green marketing by corporations; increased concern for the environment; increase in popularity of green products by social and environmental charities as some factors. This overwhelming increase in the overall environmental consciousness among different consumer profile there have been efforts undertaken by firms to "go green" by presenting the concept of corporate environmentalism , "Green" is the buzzword that is gaining popularity among the current generation . There is a growing need to switch over to green products and services by both marketers and consumers Green Products can be explain as bellow ( John Burnett , 2011) .

- 1-Those products are recyclable, environmental friendly, and refillable
- 2- Those products covering or recovered nontoxic biochemical and safe for consumption
- 3- Those products which do not damaging or contaminate the environment
- 4- Products that will not be first time experimentally tasted on animal
- 5-Products that have economically friendly packaging e.g. refillable and reusable container.

Green marketing is a philosophy which primarily advocates sustainable development. Realizing the of people's concern for a healthy environment to live and preferring environmental friendly products and to consume.

The United States marketing association (AMA) was hold the first conference on environmental marketing in 1975. In 1980 the first green marketing was introduced. American Marketing Association (AMA) explains green marketing as the marketing brand/products that are lunched specially for environmental safety; the firms are involves in so many activities such as production, products modification, new technology for production, latest technique for production, environmental packing, advertising according to environmental strategies and also raising the consciousness on obedience marketing between industries. In business language green marketing can be explain as advertising activities meant at taking benefit of convert consumer attitude to brands. These gradually are increasingly been influenced by a firm strategies and performances that directly touch's the excellence of the environment and reveal the level of related for society(John Burnett 2011) it can also be understood as the advertising for environment safety and beneficial products for society Green Products can be explain as bellow.(2)

Whereas consumerist's consider whether the marketing system is efficiently serving consumer wants, environmentalists are concerned with marketing effects on environment and with cost of serving consumer need and want . Environmentalisms is an organized movement of concerned citizens ,businesses , and government agencies to protect and improve people's environment .

Environmentalists are not against marketing and consumption : they simply want people and organization to operate with more care for the environment . The marketing systems goal , they assert , should not be to maximize consumption , consumer choice or consumer satisfaction , but rather to maximize life quality, and " Life quality " means not only the quantity and quality of consumer goods and service, but also the quality of the environment . Environmentalists want environmental costs included both producer and consumer decision making.

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Some companies have responded to consumer environmental concerns by doing what is required to avert new regulation or to keep environmentalist quiet .enlightened companies , however are taking action not because someone is forcing them to or to reap short-run profit , but because it is the right thing to do - for both the company and for the planets environment future Companies can develop a sustainability vision . Which serves as a guide to the future . It shows how the company's products and services, processes, and policies must it provides a framework for pollution control.

## **6. Results, Discussion and Analysis**

Environmental awareness on the level of civil appeared early in the Sudan, where he grew up the nucleus of the Environmental Protection Society center of Khartoum University students in the early seventies Founded in 1975 and became a membership group of specialists in a good environment and other activities associated with them, either on the official level, It has coincided with the Interim Constitution of the Republic of Sudan the year 2005, which touched on the environment in the article (11) (Sudanese Society for Environmental Protection , 2013 ) where it was the reference to the environment and natural resources, said that for the people of Sudan the right to a natural environment clean and variety and keeps the state and the citizens on animal diversity in the country and is sponsored by, As well as the text of the Constitution provides that the state does not pursue policies or take or permit any action that would affect the existence of any kind of animal or plant species or on their natural habitat or selected, And established the Ministry of Environment and Tourism to implement what has already identified competencies under Presidential Decree 34 of 2005 to preserve the health and purity of the environment and prevent threats to the development of plans and programs and to propose legislation to prevent pollution and damage to the environment (Transitional Constitution of the Republic of Sudan , 2005) , This is due to the danger of the basic components of the plastic bags and materials added to it during the manufacturing process and composition, The most important of these amendments chemical additives that have earned the required hardness or flexibility or color, or what makes them resistant to the effects of light and heat, The danger lies in that it leads to the deposition of toxic substances in the groundwater as it enters the food chain as a result of eating the animal, which has led to the deaths of large numbers of cattle, It also leads to the emission of carbon burned, which leads to air pollution. This has been said doctors specialists that this vast amount of contaminated toxic gases causing a risk to the body and the respiratory system and the heart, and lead to many diseases such as cancer, heart disease and a lot of different sensitivities and also the possibility of a lot of deaths.

The laboratory experiments showed that the bags are subjected to sunlight or heat decompose, especially when coming into contact with food and beverages hot and this degradation leads chemical pollution resulting in serious food poisoning and causing health problems are complex, Most important of which increase the chance of injury, infertility and cancer and hormonal imbalance in the body and disorders of the nervous system dysfunction in mental capacity and a weak immune , Hence, specialists have warned of the use of plastic bags and cups in keeping or eating food and beverage , Has also been strongly warn of the use of plastics in bottles as well as cans and children keeping food and medicine , As well as prevent the use of plastic Wares in microwave ovens and prevent the development of water in plastic bottles and refrigerated or frozen in refrigerators.

As well as the damage caused by the accumulation of plastic bags in sewage and rain drainage ducts leading to the closure and causing floods here and there and lead the increase in the breeding of insects which helps to disease outbreaks , Moreover, the accumulation of plastic bags in the environment hanging trees, barbed wire and hung to air Lacey aesthetic value of cities and distorts the streets and buildings.

It is observed during the last period of the ever-growing use of plastic bags, which is due to the abundance and cheapness as their multiple uses and thus ejected them after use exists as waste in the environment, the following table illustrates the increasing production of plastic bags.

No	Statement	Production
1	Blue Nile Company for packaging	14,538
2	Khartoum Company for Plastic	170,395
3	company Casio Plastic	15,767
4	Blue Nile Company for Plastic	294,518
5	White Nile Company for Plastic	30,000
	Total	525,208

**Table quantities of produce tons of plastic bags in Sudan**

Source : Sudan Customs, <http://www.izathut.com> , 2010

Noted from the table above that the high rate of production quantities of plastic bags, which amounted to 525.208 Kg, which in turn led to the accumulation of plastic waste in the environment proportion of non-biodegradable , Which made for reflection interested in dealing with it by recycling, taking into account the physical and chemical properties, As it can reduce the sizes by burning and then treated by adding some materials to remodel commensurate with its new use , And leading the trend to avoid damage to all those already mentioned by the trend towards the production of what is known ( bags of green) which can be used more than once during the recycling of waste so that it is converted into a waxy material that can be used in the manufacture of varnishes , which is fit to polish the shoes and leather goods, as well as their use in the manufacture of grease , as well as the trend towards consumption of types of bags are biodegradable substance added accelerate decomposition in the soil , as well as tightening the need to ensure the validity of the materials used in the manufacture of bags used to carry food. Above all, it must be stressed the need for a strict legal regulations and determine conclusively how to deal with bottles and plastic materials that cause serious occurrence of severe damage to the environment

## 7. Conclusion

The danger of the basic components of the plastic bags and materials added to it during the manufacturing process and composition, The most important of these amendments chemical additives that have earned the required hardness or flexibility or color, or what makes them resistant to the effects of light and heat, The danger lies in that it leads to the deposition of toxic substances in the groundwater as it enters the food chain as a result of eating the animal, which has led to the deaths of large numbers of cattle, It also leads to the emission of carbon burned, which leads to air pollution. This has been said doctors specialists that this vast amount of contaminated toxic gases causing a risk to the body and the respiratory system and the heart, and

lead to many diseases such as cancer, heart disease and a lot of different sensitivities and also the possibility of a lot of deaths. As such, green marketing is not just an environmental protection tool but also, a marketing strategy.

Designing green product marketing is a helpful solution for enhancing green awareness, and for promoting the protection of the environment. Environmental problems have become important global issues in recent years, and the green movement has been regarded as a critical social movement. Being environmentally friendly involves consumers behaving in a certain way. In our research we focused on green product advertising effects using common products. The adopted framing concept used in this study was attribute framing, as classified by Levin et al. (1998). For this study we tested positive and negative frames directly, and showed the characteristics of basic evaluations. Based on the above, the following hypotheses were proposed. The Environment Friendly Products & Green Marketing Orientation to the Green Plastic bag in Sudan, trend towards the production of what is known (Green bags) which can be used more than once during the recycling of waste so that it is converted into a waxy material that can be used in the manufacture of varnishes, which is fit to polish the shoes and leather goods, as well as their use in the manufacture of grease, as well as the trend towards consumption of types of bags are biodegradable substance added accelerate decomposition in the soil, as well as tightening the need to ensure the validity of the materials used in the manufacture of bags used to carry food. Above all, it must be stressed the need for a strict legal regulations and determine conclusively how to deal with bottles and plastic materials that cause serious occurrence of severe damage to the environment.

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## A Stylistic Study of Mythical Intertextuality in Milton's "Lycidas"

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### Abstract

Intertextuality is a controversial modern linguistic term which has raised unsettled debates about writers' creativity and ideas ownership. The present paper is a literary linguistic study that hands over a substantial deliberation on the debated subject. The study is launched by an introduction to correlated topics including definitions, types, mechanisms, techniques, and arguments about intertextuality. Then, comprehensive deliberations and detailed analysis of mythical intertextuality in Milton's "Lycidas" are introduced. The paper has come up with a conclusion that the author is never dead since the text is alive and no longer a "once upon a time" narration but rather a living seed endlessly gives birth of current associations and predicts of future prospects. It has been also reached to a sort of agreement with Kristevain her confirmation on the productivity of intertextuality.

**Keywords:** Stylistics, intertextuality, Lycidas, creativity, plagiarism, allusion, calques, quotation, translation, pastiche, parody

### 1. Introduction:

The trigger of the present paper is the question of how a literary work is genuine and authentic. Some key words begin with Julia Kristeva's coinage of the term "*intertextuality*", passing through Roland Barthes "*Death of the Author*", and subsequently ending with the Classical Mythic John Milton's "*Lycidas*". Three different streams of study are combined for a very sensible reason, viz. the common feature that connects these three units of the study, and this is the term intertextuality that is coined by Kristeva, commented at by Barthes and used by Milton, the prominent 17<sup>th</sup> Century poet that was described by William Hayley as the "greatest English author." (Mc Calman et al, 2001: 357).

Intertextuality was the main stimulate of the present study to learn more about some modern linguistic and literary aspects. The second motive was to combine both the linguistic and literary aspects in a single comprehensive study, to provide some valuable discussion in both domains to those who are interested. A third motive is to look at the term intertextuality from a different angle due to its linguistic and literary value.

Finally, the conclusions are set up to establish guidance to the readers to make a mental journey of finding the answers to the questions of uniqueness. Starting with building on Kristeva's notion of "*production*" and questioning Barthes' theory of the "*death of the author*" till the reach of a satisfactory answer that gives some respected educational and intellectual value to the analytic study of mythical intertextuality in Milton's "Lycidas".

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## 2. Intertextuality, Facts and Hypothesis:

Intertextuality is a distinguished key term of the 20<sup>th</sup> Century literary scene that has been a noticeable feature of modern criticism of the age. This concept provides a dramatic alteration of the literary text from its established one layered socio-economic structures to a novel universal relativistic manifestation. It serves as a platform in which a variety of both an ancient and modern indications serve a certain role by overlapping with each other in one literary piece. These sources are physically present in the text regardless of the means they are dressed. Thus, some critics would see that the theatrical criticism view is less important to achieve, in the sense that the comparison between poets' biographical background on one hand and their literary product on the other seems to be vague and pointless, since the poet's usage of other literary mentions of history and profound society references deviates from the theoretic critical course. This confirms the importance of practical criticism as a main method to analyze such texts. However, two crucial questions should be answered here: does the theoretical analysis of a certain text contrast the laws of intertextuality? And is not it important in case it provides more centralized information about the aims of the text?

To get at satisfying answers, first we have to get at the precise meaning of the word "intertextuality", and search some facts about the origin of the term. The terminological base of intertextuality goes back to the Latin "intertexto" which means "to intermingle while weaving" (Sultan and Abdul Aziz, 2007: 9). Another useful means to comprehend the term is by examining its morphological form that consists of the prefix "inter", the base "text", and the suffixes "ual" and "ity". By applying the Latin meaning to the English term "Intertextuality", and analyzing it morphologically, it becomes easy to pick at its sense as having a single text fabricated of many others. "...a text is made from multiple writings, drawn from many cultures and entering into mutual relations of dialogue, parody, contestation" (Barthes, 1977: 142-148). Accordingly, any literary work is not but a mixture of engaged products rather than a genuine unitary.

This terminology of the intertextual text was first coined by Julia Kristeva when she made her significant contribution to the term "intertextuality" in the mid-20<sup>th</sup> Century. She argues that: "any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another" (Kristeva, 1980: 60). She also states in her famous essay "*The Bounded Text*" that any text is actually "a permutation of texts, intertextuality in a space of a given text", in which "several utterances, taken from other texts, intersect and neutralize one another" (Ibid: 36). Hence, they were Kristeva's writings of the 1960s that explained the notion of one of the most contemporary literary concepts known as intertextuality. The path that leads to such concept was merely an attempt from Kristeva to deconstruct the inherited standards and traditional classifications used in explaining literary works. Her writings suggest that an interpretation of any given text must include a careful link between the current text and all other texts indicated by it. Consequently, a text is perceived as a whole of many portions of texts rather than an individual text. However, Kristeva's concept of intertextuality must be given as an example of intertextuality of some sort. In point of fact, Kristeva's notion of the term was inspired by other linguists' ideas, such as Ferdinand de Saussure's semiotic writings besides those of Mikhail Bakhtin, along with the writings of Sigmund Freud and Karl Marx.

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Saussure regarded semiology as "the study of signs" (Seile, 2014: 1). Accordingly, the term refers to the socio-environmental gestures that people use to deliver certain messages to others. Saussure's concept of semiology had a great influence on Kristeva's notion of intertextuality. She put its definition and coined the term as a result of her concentrated study of semiotics. The aim behind this was to clarify the status of which a certain text is the result of multiple other interacted cultural symbols, gestures, and texts.

Bakhtin's ideas of "heteroglossia" and "dialogism" plant the seeds of the arisen notion of intertextuality. In his 1920s writings, Bakhtin adopts a fixed sociolinguistic view and defines "heteroglossia" according to the fact that any society embraces various languages. He describes these languages as "social dialects, characteristic group behavior, professional jargons, generic languages, languages of generations and age groups, tendentious languages, languages of the authorities, of various circles and of passing fashions." (Bakhtin, 1981: 262-263). Thus, each language has a number of registers or a number of different linguistic items that vary from a particular profession or social class members to another. Bakhtin makes another sociolinguistic statement by stating that "dialogism" is the engagement between the general social definitions of words or statements and the personal associated meanings of individuals. These two sociolinguistic terms make the strings that tie Bakhtin's theory to Kristeva's concept of intertextuality.

From elaborating the previous notions and aspects of intertextuality, we find no reason to assume a direct contrast between the theoretical criticism view and its analytic importance to some texts, and the notion of intertextuality.

### 3. A Matter of Debate:

Both Freud's concept of the "dream-work" and Marx's concept of "production" are combined by Kristeva to serve in the process of identifying intertextuality. According to her, the dream work is the procedure by which the arrangement and combination of the absorbed sources take place in order to produce another version of those rearranged materials. She also makes a clear distinction between this type of production and the economic production by putting the two in contrasting positions. In the time the latter is featured by its monetary value as exchanged to the material produced, the production of texts is employed in intertextuality as a corresponding equivalent to the dream domain. Consequently, a text is nothing but a linguistic device to transform and reorganize the pieces of language differently from its basic forms in speech and put them into another linguistic form such as utterances that exist at one point in time. This new linguistic form makes the text that is built from a variety of other texts. It is interesting how Kristeva came up with such a positive idea about intertextuality. She believes an intertextual text is a productive one, since it is the outcome of an extraordinary mental process called the "*dream-work*". This fairly constructive view still gives credit to the special mental and perhaps social and emotional choices a writer uniquely make when producing a certain work as is the case in Milton's "Lycidas" for instance. This view is what we see as realistically logical. However, it is contrasted by perhaps similarly or more famous view of Roland Barthes.

Barthes claimed some noticeable features of intertextuality in his theory of "*the death of the author*". He argues that "texts are abstracted from other various statements and texts" (Barthes, 1981:

29). Accordingly, he agrees with Kristeva's notion of the intertextual text. Nevertheless, he introduces an extreme idea concerning the text writer as he continues "rather than from the author's conscious creative mind" (Barthes, 1981: 29). In view of that, any text is not a novel creation of the writer's invention. It is, instead, a new form of imitation that is abstracted from other texts. Barthes describes texts to be reconstructive "any text is an intertext" (Barthes, 1981: 28). To him, this quality is the feature by which a text becomes multi-layered and moves from the notion of the author's single intentional meaning. He goes a further step to put emphasis on the author's role in the process of demonstrating the text "there is one place where this multiplicity is focused, and that place is the reader, not, as hitherto said the author. The reader is the space on which all the quotations that make up the writing are inscribed without any of them being lost; a text's unity lies not in its origin but in its destination... the birth of the reader must be at the cost of the death of the author" (Barthes, 1977: 142-148). The writer's role in this case is not but a means to use those absorbed texts in order to direct them in a way that serves a certain notion. Barthes highly proposes that a text is a combination of various "dejalu" (Barthes, 1973: 16) texts that a writer reorganizes and controls to serve the current text meaning. The opposed role in this situation is the reader's role which remains unknown in order to allow the recreation process of meaning within all the inherited intertextual links and waving novel intertextual ones. According to Barthes in the wide diverse range of intertextuality, this birth of the reader foretells the death of the author. Although Barthes' theory of "*the death of the author*" is exceedingly a considerable one, in particular its positive modern view towards the reader's role, however, we state it in a more of a philosophical position and we oppose to its representation of the author's role to be such limited, conventional, and dim. In the following pages we propose Milton's manner of writing "Lycidas" as contrastive evidence to the claims of that limitation. We also tackle the possibilities and prospects that such a role predicts to confirm or refute either Kristeva's notion of "*production*" or Barthes theory of "*the death of the author*". Those two concepts are viewed here as having opposed positions, since production is synonymous of creation which is antonymous of death.

#### 4. Types of intertextuality:

Depending on John Fitzsimmons' classifications, intertextuality is classified into three main types:

1. **Obligatory intertextuality** refers to the deliberated and conscious reference made by a certain writer to a certain source. The reference here is significant to the meaning of the text. The subtraction of the reference will certainly distort, damage, or ruin the text.
2. **Optional intertextuality:** refers to the case in which reference subtraction from the intertextual text makes no difference to the meaning of the text. The reference here supports the idea but does not exclusively hold it.
3. **Accidental intertextuality:** refers to the interpretational relations between the text and other references made by the reader. As the reading process takes place, the reader associates the current reading to different previous experiences or socio-cultural and historical references.
4. **Mechanisms of Intertextuality:**

Within the range of intertextuality, a quite considerable number of literary terms are enlisted as noticeable mechanisms of intertextuality; these are mostly suggested in the elaborations of William W. Hallo, Annapaola Cancogni, and Gerard Genette as:

1. **Allusion:** is a figure of speech refers to the process by which a writer indirectly implies a material from another text in order to absorb a new meaning to that material often by putting it in an opposed context. Allusion depends on the reader to grasp the connection nature between the source and the current texts.
2. **Quotation:** is the process of using a piece of language taken from a certain source of significance and put in another text. It is often contained between punctuations and serves as a support element to the idea introduced.
3. **Calque:** is borrowing a certain lexical item from a certain language and using it literally in the target language. Thus, building a new lexicon.
4. **Plagiarism:** the deliberate use of a quotation without citation or giving credit to the original writer of the quotation.
5. **Translation:** transmitting the meaning from the source language to the target language.
6. **Pastiche:** stating a quotation and commenting on it in order to celebrate it or its writer.
7. **Parody:** stating a quotation and commenting on it in order to mock it or its writer.

#### 6. "Lycidas", Nature and Cause:

"Lycidas" is a pastoral elegy written by John Milton in 1637, and was first published in his collection of elegies entitled *Justa Edouardo King Naufrago* in 1638. As it may be anticipated from its title, this poem was dedicated to mourn the death of Edward King, one of Milton's fellow students at Cambridge who drowned in the Irish Sea. Mr. King or "Lycidas" as he is referred to in the poem by Milton was said to be a brilliant student in Cambridge and a great poet prospect. Reacting to the untimely death of Mr. King, A Cambridge professor in the time asked the deceased's colleague students to write an elegy to lament his death. Milton was one of those students, and this is the reason why this text was produced.

Just as his many other exceptional works, "Lycidas" brought Milton a good amount of highly regarded criticism. The poem has been praised excessively throughout the four past Centuries in many literary critical writings. One of the latest essays that explore the horizons of "Lycidas" in a quite fair way is Mark Womak's "On the Value of "Lycidas" as he states: "'Lycidas" is one of the most widely and highly valued poems ever written"(Womak, 1997: 119). A large portion of the poem's significance perhaps lies in its intellectual value reflected in its thick manifold intertextual text. "Lycidas" emerges as an intermingled literary work of mythical, religious, and literary intertextuality.

#### 7. Intertextuality in Milton's "Lycidas":

To the best of the researchers' knowledge, there is not detailed research concerning intertextuality in Milton's "Lycidas". Thus, "Lycidas" is regarded to be a hidden treasure heavy loaded with mythical indications added to the religious and literary ones which all propose a variety of manifestations in the cultural, historical, religious, linguistic, and literary matters.

Milton's "Lycidas" is an elegy about a brave intellect and probably, an eminent would be poet. The poem makes no exception to other Milton's poems, in the sense that it is bursting with religious symbols, and a number of literary references. Yet, the mythical mentions overcome both the religious and literary ones. By expecting the reader to be highly familiar with his style and range of study, Milton made out of "Lycidas" a mosaic piece of intertextuality approximately three

centuries before the term was invented. Milton engaged weighed masses of verse, imagery, allusion, personifications, and apostrophes in this poem. These characteristics would decently subtract a lot of the poem's emotional value but raises its artistic value instead. Milton's usage of the historical, mythical, or classical texts tells much about both his intellectual skill, educative background, and implies more of his religious beliefs. He combines them all to build an intellectual bridge with the reader, so the latter would infer what the poet would want to say only by coming across a line or two that state some provocative references. This gives a vital clue to the poet's professionalism and powerful ability of connecting with the –definitely- educated reader in order to give credit to the writer's mastership and conventional use of previous texts in a relatively creative way.

### 8. Mythical Intertextuality:

Myth dominates a wide area of the poem which seems a dominant feature of the royal poetic style of the time. It shapes the border lines of the poem, holds its themes, narrates its inferences, and concludes its meanings as the classical Greek and Roman Myths seize the largest part of the poem. Furthermore, the poem starts with a Greek Myth and concludes with a Roman one. This focus on the mythical type of intertextuality which is richly used in the poem suggests a need to be elaborated as a worthy sample for the current study about intertextuality. Hence, the following pages will involve a great deal of detailed elaboration of the Classical Myth in Milton's "Lycidas" as reflective samples of intertextuality. The use of myth in the poem takes different forms. Milton's techniques used in "Lycidas" mostly of parallel and absorptive nature. He either parallels his ideas with the myths found in the original text, or absorbs the Classical Myth and distributes it on different lines in the poem. He rarely transforms the original text in total and uses it to serve a contrastive idea. As for the types of intertextuality used by Milton, they are more of an obligatory nature rather than of an optional. Accordingly, he deliberately uses the mythical text mostly in the form of allusion, and less likely in the form of pastiche or parody. In all cases, Milton's techniques and mechanisms using the intertextual types in both dealing with the original sources, and his management of his own text are absolutely exceptional.

#### 8.1. Laurels and Myrtles:

Yet once more, O ye laurels, and once more,  
 Ye myrtles brown, with ivy never sere,  
 I come to pluck your berries harsh and crude,  
 And with forced fingers rude  
 Shatter your leaves before the mellowing year.  
 Bitter constraint, and sad occasion dear,  
 Compels me to disturb your season due;  
 For "Lycidas" is dead, dead ere his prime,  
 Young "Lycidas", and hath not left his peer.

(LL-1-9)

The poem opens with a clear reference to "Laurels" to indicate the significance of both the Classical Myth mention in the poem and "Laurels" use as a symbol. This direct reference of Greek Myth predicts the continuous presence of mythical mentions in the rest of the poem lines. Since it has been said that the poem is a pastoral elegy composed to mourn a lost youth, it is of a norm to use a metaphor which is both mythical and symbolic of youth. Laurel has always been connected to the Greek Myth of Apollo and Daphne. Apollo, the mythical Greek god of youth and arts, has

teased Eros, Cupid in the Roman Myth, for using his powerful arch and arrows to merely engage people in love. Thus, the outraged Eros shoots both Apollo with a golden arrow of love and Daphne the Nymph with a lead arrow of hatred. As a result, Apollo pursues Daphne to fulfil his desire while Daphne prays her father Peneus, the Greek mythical river god, to change her form so Apollo cannot have her. After her pleas were heard, she was transformed into a laurel evergreen tree. However, Apollo playfully reduced her evergreen nature and forcefully took off some of her branches and put them his hair. This is the story behind the associations between Apollo and "Laurels" as he is always portrayed by having them ornamenting his hair. Milton also attaches "Myrtles" to these lines, since they are symbolic of love and longevity as they are associated with Aphrodite, or Venus in the Roman Myth, the mythical Greek goddess of beauty, desire, and love.

Harking back to the poem, in the first five lines of the poem, Milton aggressively and violently addresses "Laurels" and "Myrtles" telling them he is going to cut their leaves and cull their berries. This rude forceful behavior of the poet remains surprising till the next four lines. When the reader learns that "Lycidas" who is the poet's young friend has faced an untimely death, becomes easier to realize the point Milton is trying to make. Milton is intensely irritated for his friend's death so he avenges the Greek god of youth for wasting "Lycidas" youth and not preventing his death by cruelly picking off the berries and flowers of laurel. He does the same act to ripened "Myrtles", so he avenges Aphrodite for "Lycidas" loss before getting his enough shares of love and pleasure. In other words, this means condemning those ever green plants to death just as early as "Lycidas" was condemned to death. "Laurels" and "Myrtles" are used here to parallel Lycidas' youthful nature. The themes of protest and anger are clearly expressed since the beginning of the poem throughout this use of laurel and myrtle trees.

### 8.2. Sisters, Sacred Well, and Jove:

Begin then, Sisters of the sacred well,  
That from beneath the seat of Jove doth spring,  
Begin, and somewhat loudly sweep the string. (LL-15-17)

Milton is deepening in his passage to the classical myth. In these three lines, the poet refers to both Muses and Jove. As the Greek Myth proposes, Jove is recognized as the mythical father god Jupiter or the mythical king of gods Zeus, who is the god of thunder and sky. The sisters here are the Nine Muses that live in the "Sacred Well" which is either the Aganippe spring or in the Hippocrene spring. The main job of those Muses is to inspire poetry. Hence, it is intelligible to depict the image of the nine sisters sitting beneath Jupiter's seat and playing musical strings on Mount Helicon. The myth of the Muses is essentially absorbed and then distributed on many lines in the poem. The interpretation of those lines equals Milton's invocation to the Muses in order to inspire him to write his elegy about "Lycidas".

### 8.3. Nymphs:

Where were ye, Nymphs, when the remorseless deep  
Closed o'er the head of your loved "Lycidas"? (LL- 50-51)

Milton explicitly addresses the "Nymphs", asking them where they were when "Lycidas" drowned. Thus, he blames the "Nymphs" and indirectly describes them as careless for not watching over "Lycidas" and saving him from sinking in the deep sea. A Nymph in the Greek Mythology is a beautiful maiden who never ill or ages. Although she is mortal, a Nymph gives birth of immortal children after being mated with mythical gods "Nymphs" are lively and amorous and love to sing and dance in their dwells beside the streams, in the forests and on the mountains. It is, probably, the locations in which they dwell that drag Milton to address them with blame. The myth of the "Nymphs" is absorbed and distributed not only in these lines but in some others throughout the entire poem.

#### 8.4. Orpheus, Muse, Hebrus, Lesbian Shore:

What could the Muse herself that Orpheus bore,  
The Muse herself for her enchanting son,  
Whom universal nature did lament,  
When, by the rout that made the hideous roar,  
His gory visage down the stream was sent,  
Down the swift Hebrus to the Lesbian shore?

(LL-58-63)

In these six lines, Milton seems to be more tolerant towards the nymphs that couldn't help "Lycidas" from drowning, when he submits the uselessness of Calliope the Muse to prevent the death of her son Orpheus. The life and tragic fate of Orpheus make parallelism to "Lycidas" death. This comparison can be made by first introducing Orpheus and his love story to Eurydice. In the Greek Mythology, Orpheus is a charming poet, musician, and a prophet of the so-called "Orphic" mysteries which is an ancient Greek religion. His death comes as an aftermath of the failure of his attempt to retrieve his wife Eurydice from the underworld. Hades, the mythical Greek god of the underworld, allows Orpheus to take his wife to the upper world under the condition that he never looks back to her shadow behind him till they both reach the upper world. However, the impatient Orpheus becomes suspicious whether his gods have fooled him, so he looks back only to see his wife's shadow being withdrawn to the underworld for the second time and forever. Therefore, he disbelieves in all the gods except for his father Apollo. As a result for his disbelief of Dionysus, the mythical god of the grape harvest, ritual madness and fertility, he gets ripped to shreds at Mount Pangaion to by Thracian Maenads, the female worshippers of Dionysus. Then he is buried in Pieria except for his head that was thrown in Hebrus which is an Ancient but still existing river goes through Bulgaria, Greece, and Turkey. Orpheus' head and lyre later reach the "Lesbian Shore", the shore of the Lesbos Island in Greece, and be taken by his mother. As the narration of this myth finishes, the parallelism between both "Lycidas" and Orpheus is seen in their common characteristics as charming young poets who faced a tragic fate after being lost in a wicked trip in the sea.

#### 8.5. Phoebus,

[...] But not the praise,  
Phoebus replied, and touched my trembling ears;  
Fame is no plant that grows on mortal soil,  
Nor in the glistening foil  
Set off to the world, nor in broad rumour lies,  
But lives and spreads aloft by those pure eyes,

(LL-76-81)

Along these six lines, Milton refers to Apollo again by using his Roman name Phoebus. Phoebus tells Milton about the human destruction brought up by the "Blind Fury" as he tries to calm the speaker's rage down. This destruction affects one's life and reputation, to be exact, the literary one. This advice is given to the speaker while Phoebus touches the speaker's ears. This ear touching act in numerous eastern cultures indicate some sort of monition, or reprimand.

Milton continues absorbing the Classical Myth of the reproachful god as Phoebus continues enlisting his advice pieces to him. He tells Milton that "Fame" cannot be found on earth. "Fame" is not a piece of silver or gold that is put under the sun to prove its glitter. Milton uses this contrastive metaphor using words and images that still relate to pastoral life. "Fame" is not counted by the number of people respective to a certain man on earth, but rather by the man's pure soul. This pure soul that is reflected in a man's eyes is the cause why the heavenly tree of "Fame" grows and thrives.

### 8.6. Arethuse, Jove, and Mincius:

And perfect witness of all-judging Jove;  
As he pronounces lastly on each deed,  
Of so much fame in heaven expect thy meed.  
O fountain Arethuse, and thou honoured flood,  
Smooth-sliding Mincius, crowned with vocal reeds,  
That strain I heard was of a higher mood: (LL-82-83)

Phoebus continues talking about the nature of the true "Fame", he tells Milton that Jove plants this tree of "Fame" to each man of good deeds as he is lastly judges them all. Milton next addresses the Arethuse fountain that is located on the island of Sicily and the Mincius which is a river runs through northern Italy. This use of fountain's and river's names indicates the speaker's aim to say that Phoebus' speech was of great importance. Phoebus' role here is to fulfill the speaker's ego in a contrastive way rather than to focus on the departed friend, even though those lines are strongly paralleled with the original myth. Hence, Milton indirectly refers to his remarkable talent in such remarkable inventive use of intertextuality.

### 8.7. Neptune:

But now my oat proceeds,  
And listens to the herald of the sea  
That came in Neptune's plea,  
He asked the waves, and asked the felon winds,  
What hard mishap hath doomed this gentle swain?  
(LL-88-92)

Milton keeps playing the melody of his sorrow. He blames Neptune, the Roman mythical god of the sea, or Poseidon in the Greek Myth, for "Lycidas" drowning in the ocean. Triton, the mythological Greek messenger of the sea, defends Neptune and also asks the waves and the winds about the cause of that unfortunate fellow of Milton. Milton absorbs the myth about Neptune and Triton and allocates it along a number of lines in the poem.

### 8.8. Hippotades, Panope and her Sisters:

And questioned every gust of rugged wings  
That blows from off each beaked promontory:

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They knew not of his story,  
 And sage Hippotades their answer brings,  
 That not a blast was from his dungeon strayed;  
 The air was calm, and on the level brine  
 Sleek Panope with all her sisters played. (LL- 96-99)

Triton further asks the birds that fly upon the sea about "Lycidas", and then he asks Hippotades the mythical Roman god of the winds, or Aeolus as is the name of his Greek equivalent. Hippotades answers by stating that all of the winds were at their caves the day "Lycidas" died. In consequence, they are innocent of his death charge. He then gives another evidence for winds' innocence stating that the "*air was calm*," and Panope, the Nymph who is one of the Fifty Nereids of the sea that often follows Poseidon, was playing with her sisters on the shore of that tranquil sea. The myth used in those lines is clearly absorbed and redistributed on different lines in the poem.

### 8.9. Sanguine flower:

His mantle hairy, and his bonnet sedge,  
 Inwrought with figures dim, and on the edge  
 Like to that sanguine flower inscribed with woe. (LL-103- 107)

The "*sedge*" is a plant found near water springs or shores. Milton uses the "*bonnet sedge*" to make a comparison between the "sanguine flower" or the "Hyacinth" and "Lycidas". The Greek Myth narrates a story of a youthful Spartan who dies while playing with his lover Apollo. The Classical Myth tells us that Hyacin thus preferred Apollo over Zephyrus; the Greek god of the west wind, to be his lover. Thus, the jealous Zephyrus caused the wind to make Hyacinthus fall on rocks while he was running after the discus thrown by Apollo as the two lovers were playing. When Hyacinthus' head hit the rocks, Hyacinth flowers sprung up from the blood that was spilled from him. Milton suggests another parallelism here by stating that Hyacinthus' lost youth parallels that of Lycidas.

### 8.10. Alpheus, Sicilian Muse:

Return, Alpheus, the dread voice is past  
 That shrunk thy streams; return, Sicilian Muse,  
 And call the vales, and bid them hither cast  
 Their bells and flow'rets of a thousand hues. (LL-132-35)

Milton mentions another two Greek Myths in these lines. He calls Alpheus to get back, assuring him that religious speech of Peter is over. In the Classical Myth, Alpheus is a mythical Greek river god, and often linked to the fountain Arethuse. The Roman Myth states that a Nymph named Arethuse was bathing in Alpheus' river when he fell in love with her. Afterwards, Alpheus started pursuing her but before he could catch her, Diana or Artemis in the Greek Mythology, the goddess of hunt and virginity, changed her into a stream. Then Arethuse mixed with Alpheus and disappeared underground but later resurfaced in Sicily. As for the "Sicilian Muse", Milton addresses her here to ask her doing him the favor of telling the wind to spread various colorful flowers. Milton specifies this Muse as Sicilian because Sisley is the place where the Greek poet Theocritus who established pastoral poetry was born. Thus, Theocritus was first inspired by her, by praying her; Milton is seeking such inspiration too. Since Sisley is both explicitly and covertly

emphasized in these lines, the conclusion that is made here matches Milton's aim to indicate themes of pastoral poetry that were earlier deliberated. Alpheus himself is strongly related to pastoral poetry and is often given as a symbol of that poetic genre. It is obvious that Milton's technique of intertextuality here is by making a fair parallelism between the current and the original texts.

### 8.11. Genius:

Now, "Lycidas", the shepherds weep no more;  
Henceforth thou art the genius of the shore, (LL- 182-183)

As the poem comes closer to its end, Milton proudly announces that "Lycidas" is turned into a genius. The genius in the Roman Mythology is a divined-nature individual that hunts every individual animate, inanimate, and place. This free spirit accompany each person from the moment they are born to the moment they are dead. This means that "Lycidas" became a free spirit that inhabits the shore of the sea and eternally accompanies the weeping shepherds. Thus, they should cry no more. This last indication of the Classical Myth shows the difference made between the strong mythical entrance and the weak mythical reference used in the poem. By acting so, Milton tells his audience that he is putting his pen down. He uses this light parallelism for the last time in the poem to confirm his intention to conclude. Hence, in these lines Milton finishes his intellectual lamentation by stating the final destiny of "Lycidas", he parallels the genius myth with his own assumptions about "Lycidas" fate.

### 9. Conclusions:

An author never dies. As long as the work is alive, then the author is, and the work is his. Consequently, Milton is alive and "Lycidas" is his. These are the quite satisfying answers to the questions we posed in the beginning of this intellectual journey exploring some momentous literary and linguistic aspects. As we established our specific definition of intertextuality in the way, we concluded that intertextuality is the deliberate emergence between a particular text and a particular situation, or similarly the emergence of two or more texts. We also learnt that it possesses many mechanisms such as the allusions and quotations that Milton mostly makes use of in his "Lycidas", as he hardly or never uses any of the other mechanisms namely, calque, translation, pastiche, parody, and plagiarism. We also found that Intertextuality appears in many types. Thus, it could be obligatory and optional as these types are clearly used in the poem, and accidental as it is left to us, readers, to determine.

The accidental associations made by the reader each time there is a new reading are the processes by which the birth of the reader occurs. It must be admitted that this concept of Barthes is cherished, but we have to disagree with his theory that the writer is a mere collector and organizer of others' texts. We base our disagreement with Barthes on both Barthes and Kristeva's view. From Barthes himself we learn that a birth of a reader occurs when each reading takes place, then why not a birth of a text occurs when each reading takes place? And why there isn't a rebirth to each author every time there is a prospect reading on the line? In the process of searching for answers, we discovered that the answers are simple and clear. There is no reason why should the author die. This conclusion becomes more assertive when we think of the author as not being simply connected with the past, but instead is always paving the way for future readings starting from present writings. This denotes the fact that the physical death of the author neither signifies

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the literary one, nor eliminates the author's role in creation. Hence, the author is a creator of novel ideas even if they weren't originally her /his as long as they are differently perceived, considered, formed, and produced.

Milton's use of mythical intertextuality in "Lycidas" added to the use of intertextual reflections in the literary and religious domains, does not only permits what is old to be again told, but also creates new correlations and waves an inventive fabric of all those old story strings. This results to us a marvelous Roman and Greek dress worn by the main ideas of the poem to appear extraordinarily mind-blowing. This creative manner serves as a continuous echo of the intellectual craft of Milton. The very craft that enabled the poet to move fluently between the lines of the poem as he highlights a notion in one line, alludes to another in another line, or productively enlists a third idea in between.

Milton is productive, no doubt. He is in the way he inhales and reshapes the absorbed sources of intellectuality and how he combines its pieces together to make a unique production. This exact kind of productivity is what we believe that Kristeva absorbed from Marx's view. It is Milton's skill to mostly parallel, and less likely absorb and transform all those individual classical, literary and religious texts and integrate them with one another to produce such a matchless kind of marriage among these detached and attached subject matters is what equals creativity. It is the craftiness in manner of reforming references .3

to serve his purposes that matches creativity in Milton's mythical intertextuality of "Lycidas", gives him the ideas ownership on a fair level, and makes him alive till the very last interpretation of the poem.

## Notes

1. John Milton was born in 9 December 1608 and died in 8 November 1674. He was a famous English poet of the 17<sup>th</sup> Century. *Paradise Lost* (1667) is indeed his most famous everlasting poem besides his pastoral elegy "Lycidas"(1637). In addition to his outstanding poetic talent, Milton had such an outstanding political role to support the Commonwealth of England .His poems offer a clear manifestation of his environmental surroundings, especially those with religious and political nature. His quest for freedom is shown in his writings and attitudes towards his life settings, as he claimed the right of freedom for speech, writing, and practices.
2. On one hand, the term "*mode of production*" was first used by Marx to indicate how economic production is particularly systematized within a particular society. This general concept was invested by Kristeva in shaping the term "*intertextuality*" regardless of its opposition to the Marxian view of the economic production features of giving monetary value to completed products which are prized by certain exchange cost. The Freudian "*dream-work*" is a famous psychoanalytic theory of dream interpretation. Freud suggested a translation between two languages, one language is of the ideas and hidden wishes and the other is of their product to convey related messages. According to Freud, there are four main characteristics to the "*dream-work*", and by means of which the translation process of the unconscious desires occurs in a sophistic organized manner. These are: "*Condensation, Displacement, Considerations of representability, and Secondary Revision*". The most aspects of concern to our study here are "*Condensation*" and "*Secondary Revision*". The first term refers to condensing a variety of ideas into a single one. The second concept stands for having a quite

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good idea to decide whether the result of the deformed output of dreams serves to confirm a certain interpretation or refute it. These two aspects were invested by Kristeva in her concept of "*intertextuality*".

3. This name "Lycidas" is deliberately employed because of its classical, cultural, and literary value. By reviewing some historical mentions of the name, it is evident that "Lycidas" is a man who was alleged to have collusion with the city's enemy, so he was stoned to death by his fellow citizens. This Athenian "Lycidas" of Salamis is found in Herodotus Book IX which was written in the 5th Century BCE. The literary roots of the name, however goes back to Theocritus's Idylls. In Idylls, "Lycidas" is mentioned as a poet-goatherd encountered on the trip of Idyll vii. "Lycidas" also appears several times in Virgil's verses as a typically Doric and pastoral-mode shepherd's name.
4. A pastoral elegy is a subgroup of pastoral poetry, characterized by the main features of shepherds life and concerns besides its mournful nature. Thus, pastoral elements of rural life are employed in an idyllic elegy that is written to lament a loss of some sort.

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