



REVUE

Espaces, Cultures et Développement



ESPACES, LANGUES, SCIENCES HUMAINES ET SOCIALES

-
- ▶ **Géographie et Environnement**
 - ▶ **Sociologie, Anthropologie et Philosophie**
 - ▶ **Lettres, Langues et Communications**
 - ▶ **Archéologie, Histoire, Arts et Civilisation**
 - ▶ **Psychologie et Sciences de l'Éducation**

Volume1, Numéro 1, décembre 2019



Université d'Abomey-Calavi

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Ecole Doctorale Pluridisciplinaire

**Espaces, Cultures et Développement
(EDP-ECD)**

“Ad Majorem Scientiae Gloriam”



Revue ECD

ESPACES, LANGUES, SCIENCES HUMAINES ET SOCIALES

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MOT DU DIRECTEUR DE PUBLICATION

EDITORIAL

Tant que les chercheurs continueront par produire, il est du devoir des institutions de les promouvoir et de soumettre leurs œuvres à la communauté afin qu'elle s'en serve pour bâtir.

La publication de cette revue, loin d'être un acte de plus, est le signe de la maturité d'une institution de formation de l'enseignement supérieur qui a le sens du partage et de l'échange en vue de susciter la réflexion créatrice d'idées novatrices qui fixent les balises d'un développement assuré et à visage humain.

En initiant la Revue de l'Ecole Doctorale pluridisciplinaire « Espaces, Cultures et Développement » (Rev.ECD), l'équipe dirigeante ainsi que l'équipe de rédaction qui s'est spontanément constituée envisage d'en faire une revue scientifique, semestrielle et multidisciplinaire qui réponde aux besoins des scientifiques et de tous autres acteurs de la recherche scientifique soucieux de valoriser les résultats de recherche scientifique, de partager des connaissances ou des points de vue scientifiques sur divers sujets de développement. La revue vise donc à :

- faciliter la communication entre chercheurs, décideurs, et toute la communauté scientifique ;
- assurer la diffusion et la valorisation des résultats de recherches effectuées par les scientifiques, les laboratoires de recherche, les doctorants, etc., au profit des décideurs et communautés ;
- produire des publications de qualité, en vue d'une meilleure promotion de la recherche scientifique dans l'espace CAMES.

Certes, il y a déjà des revues et partout ailleurs. Mais la « Revue ECD » est destinée à la publication de tous types de travaux se rapportant aux différents

domaines scientifiques notamment : sciences de la vie et de la terre, sciences de l'ingénieur, sciences humaines et sociales, sciences de l'environnement. Elle se consacre également à la restitution de travaux bien ciblés sur la recherche utilitaire pour mettre à la disposition des décideurs, des usagers divers et du public, des outils de compréhension et/ou d'aide à la décision.

Elle comportera dans un avenir proche plusieurs volumes dont :

- Géographie et environnement ;
- Sociologie, Anthropologie et Philosophie ;
- Lettres, langues et communication ;
- Archéologie, Histoires, Arts et Civilisations.
- Psychologie et Science de l'Education

C'est dire que la présente revue offre une grande ouverture en même temps qu'elle promet la diversité de la pensée et de l'action de recherche. Le lecteur est donc appelé à saisir cette opportunité pour engranger des informations utiles pour la construction de la pensée et l'action éclairante en vue du développement du Bénin en particulier et de toutes les nations que l'action de la recherche pourrait concerner. Bonne lecture et vivement le feedback des lecteurs !

Professeur Placide F.G.A. CLEDJO

Directeur de publication

Directeur de l'Ecole Doctorale Pluridisciplinaire

REPUBLIQUE DU BENIN

Université d'Abomey-Calavi

Revue Espaces, Cultures et Développement (Rev. ECD)

**Ecole Doctorale Espaces, Cultures et Développement de l'Université
d'Abomey-Calavi,**

Instructions aux auteurs

CONDITIONS DE PUBLICATION

La Revue de l'Ecole Doctorale Espaces, Cultures et Développement (Rev.ECD) est une revue scientifique, semestrielle et multidisciplinaire. Elle vient répondre aux besoins des scientifiques et de tous autres acteurs de la recherche scientifique soucieux de valoriser les résultats de recherche scientifique, de partager des connaissances ou des points de vue scientifiques sur divers sujets de développement. La revue vise donc à :

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Elle comporte plusieurs volumes que sont :

- Géographie et environnement ;
- Sociologie, Anthropologie et Philosophie ;
- Lettres, langues et communication ;
- Archéologie, Histoires, Arts et Civilisations.
- Psychologie et Science de l'Education

Chaque volume est publié en ligne avec un ISSN format papier et un ISSN électronique.

Le Comité de rédaction publie le présent appel à contributions pour les numéros 01 (décembre 2019) (format numérique) de cette revue. Les contributions sont attendues jusqu'au **06 octobre 2019**.

Les manuscrits sont envoyés exclusivement à l'adresse suivante : revue.escude@gmail.com

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- ✓ être écrits en français ou en anglais ;
- ✓ comporter 12 pages y compris les notes, la bibliographie, les annexes, les tableaux et graphiques;
- ✓ contenir obligatoirement un titre en anglais pour les articles écrits en français et vice versa;
- ✓ respecter la méthode de présentation IMRED et contenir un résumé en français et en anglais de 10 à 20 lignes ;

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Les manuscrits numériques au format A4 doivent être envoyés au format .doc (97/2003) ou .rtf. Le texte, en style normal, est justifié, sans retrait de paragraphe, sans césure, sans puce, sans saut de page. Il est composé en Time New Roman 10, espace simple. Les tableaux, graphiques, schémas et cartes mesurent au maximum 12 cm² et sont alignés sur le texte. Ils sont présentés, ainsi que les formules mathématiques, sous Word, éventuellement au format image, et ne sont pas scannés. Le titre de l'article, prénom et nom de l'auteur, titre, institution, adresses personnelle et professionnelle, adresse électronique sont mentionnés en début d'article. Les notes de bas de page sont numérotées par ordre croissant en chiffres arabes en times new roman normal 9. Dans le texte, les références d'auteurs doivent respecter les normes du CAMES ci-après détaillées. À leur première utilisation, les sigles et acronymes sont développés. La hiérarchie et le format des titres seront la suivante :

Titre de premier ordre : (1) **MAJUSCULE GRAS** justifié à gauche

Titre de 2ème ordre : (1-1) **Minuscule gras** justifié à gauche

Titre de 3ème ordre : (1-1-1) *Minuscule gras italique* justifié à gauche

Titre de 4ème ordre: (1-1-1-1) Minuscule maigre ou puces.

- Titres : toutes les sections doivent être numérotées, y compris l'introduction et la conclusion.
- Langue et conventions typographiques : Les auteurs respecteront les conventions typographiques usuelles de la langue dans laquelle ils rédigent (ponctuation, guillemets, accents, etc.). Si vous écrivez dans une langue qui n'est pas la vôtre, la publication est conditionnée par une relecture par un locuteur natif.

- Équations : pour les articles au format Word, générer les formules au moyen de l'éditeur d'équations de Word. Dans tous les cas, joindre un fichier PDF de l'article.
- Notes de bas de page : les notes de bas de page ne se réduiront pas à un appel de référence : elles sont réservées à des commentaires ou incises.
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- Les Figures, Tableaux et Photos doivent être intégrés dans le corps du texte (les scanner le cas échéant) à l'endroit le plus approprié et en mode aligné sur le texte. Il faudra fournir des documents originaux ou des tirages photos d'une bonne résolution. Les appels des Figures et Tableaux dans le texte sont écrits en toutes lettres, (exemple, Figure 1, Tableau 2). Les légendes accompagnant ces illustrations doivent être placées en dessous pour une Figure, et pour un Tableau au-dessus.
- Références : Indiquer spécifiquement les références internes au document.
- Autorisations : L'auteur doit s'assurer qu'il dispose des droits de reproduction pour les illustrations/tableaux, figures, ou autres éléments qui ont déjà été publiés ailleurs ; il doit faire mention de l'autorisation de reproduction du titulaire du droit d'auteur.
- Remerciements : les remerciements de personnes, organismes, projets ou autres doivent faire l'objet d'une sous-section non numérotée en fin d'article (avant les références).
- A la fin de l'article : les références sont classées par ordre alphabétique d'auteurs en suivant le style Harvard International. Toute bibliographie non conforme aux normes devra être reprise par les auteurs et risquera de contribuer à retarder le délai de parution de l'article.

- Les auteurs doivent attester du non soumission de l'article à une autre revue de langue française ou autre, par le biais de l'adresse de la revue.
- Les auteurs doivent déclarer les éventuels liens ou conflits d'intérêts en lien avec le texte.

Le comité de rédaction peut être amené à faire des modifications de forme mineures avant l'impression.

Toute étude portant sur un groupe de patients doit suivre les principes exprimés dans la déclaration d'Helsinki.

Après acceptation de leur article, les auteurs doivent en préparer la version finale conformément aux recommandations ci-dessus. Pour toute question technique, merci de contacter le secrétariat de rédaction par écrit à l'adresse email : revue.escude@gmail.com.

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Chaque article reçu est évalué selon le processus d'évaluation par les pairs. Ces derniers sont identifiés parmi les experts au niveau national ou international. La publication ou non d'un article est fonction de la décision du comité de rédaction suite à son expertise par les pairs.

SOUSSION DE NUMÉROS THÉMATIQUES

Les ouvrages thématiques peuvent être édités en lien avec un colloque ou *ad hoc*. Ils sont publiés sous la responsabilité scientifique d'un(e) ou plusieurs responsables scientifiques. Ils ne sont publiés qu'à partir d'un appel à contributions. Les articles sont présélectionnés par le/la ou les éditeurs scientifiques. Ils sont évalués suivant la procédure habituelle, éventuellement adaptée si les articles ont été présélectionnés de façon anonyme dans le cadre

d'un colloque. La rédaction de la revue procède à une évaluation globale du volume avant l'acceptation finale de sa publication.

CONTRIBUTION DES AUTEURS

La revue ECD est libre d'accès, mais elle n'est pas gratuite vu les nombreuses charges auxquelles doit faire face le Comité de rédaction. Pour ce faire, une contribution forfaitaire de 75.000 FCFA, soit 115 euros est exigée pour tout article accepté, et ce avant la publication de l'article.

EXTRAIT DES NORMES D'EDITION DES REVUES DE LETTRES ET SCIENCES HUMAINES DANS LE SYSTEME CAMES (NORCAMES/LSH)

Adopté par le CTS/LSH, le 18 juillet 2016 à Bamako, 38^{ème} session des CCI

Les organes de publications scientifiques concernées par les présentes dispositions pour la normalisation et la reconnaissance des revues sont ceux qui relèvent des spécialités et des domaines de lettres et sciences humaines. Dans l'esprit de la *Charte de Lomé sur la gouvernance des organes de publication scientifique en Afrique*, adoptée par les éditeurs de revues de l'espace CAMES, le 03 juin 2015, les dispositions qui suivent, règlementent les profils éditoriaux des revues de lettres et sciences humaines, harmonisent les normes scientifiques et éthiques de leur édition.

1. Des normes éditoriales d'une revue de lettres ou sciences humaines
 - 1.1. Aucune revue ne peut publier un article dont la rédaction n'est pas conforme aux normes éditoriales (NORCAMES). Les normes typographiques, quant elles, sont fixées par chaque revue.
 - 1.2. La structure d'un article, doit être conforme aux règles de rédaction scientifique, selon que l'article relève d'une contribution théorique ou résulte d'une recherche de terrain.

1.3. La structure d'un article scientifique en lettres et sciences humaines se présente comme suit :

- Pour un article qui est une contribution théorique et fondamentale : Titre, Prénom et Nom de l'auteur, Institution d'attache, adresse électronique, Résumé en Français, Mots clés, Abstract, Key words, Introduction (justification du thème, problématique, hypothèses/objectifs scientifiques, approche), Développement articulé, Conclusion, Bibliographie.
- Pour un article qui résulte d'une recherche de terrain : Titre, Prénom et Nom de l'auteur, Institution d'attache, adresse électronique, Résumé en Français, Mots clés, Abstract, Key words, Introduction, Méthodologie, Résultats et Discussion, Conclusion, Bibliographie.
- Les articulations d'un article, à l'exception de l'introduction, de la conclusion, de la bibliographie, doivent être titrées, et numérotées par des chiffres (exemples : 1. ; 1.1. ; 1.2 ; 2. ; 2.2. ; 2.2.1 ; 2.2.2. ; 3. ; etc.).

1.4. Les passages cités sont présentés en romain et entre guillemets. Lorsque la phrase citant et la citation dépassent trois lignes, il faut aller à la ligne, pour présenter la citation (interligne 1) en romain et en retrait, en diminuant la taille de police d'un point.

1.5. Les références de citation sont intégrées au texte citant, selon les cas, des façons suivantes :

- (Initiale (s) du Prénom ou des Prénoms et de l'Auteur, année de publication, pages citées) ;
- Initiale (s) du Prénom ou des Prénoms et de l'Auteur (année de publication, pages citées).

Exemples :

- En effet, le but poursuivi par M. Ascher (1998, p. 223), est « d'élargir l'histoire des mathématiques de telle sorte qu'elle acquière une perspective multiculturelle et globale (...), d'accroître le domaine des mathématiques : alors qu'elle s'est pour l'essentiel occupé du groupe

professionnel occidental que l'on appelle les mathématiciens (...) »

- Pour dire plus amplement ce qu'est cette capacité de la société civile, qui dans son déploiement effectif, atteste qu'elle peut porter le développement et l'histoire, S. B. Diagne (1991, p. 2) écrit :

Qu'on ne s'y trompe pas : de toute manière, les populations ont toujours su opposer à la philosophie de l'encadrement et à son volontarisme leurs propres stratégies de contournements. Celles-là, par exemple, sont lisibles dans le dynamisme, ou à tout le moins, dans la créativité dont sait preuve ce que l'on désigne sous le nom de secteur informel et à qui il faudra donner l'appellation positive d'économie populaire.

- Le philosophe ivoirien a raison, dans une certaine mesure, de lire, dans ce choc déstabilisateur, le processus du sous-développement. Ainsi qu'il le dit :

le processus du sous-développement résultant de ce choc est vécu concrètement par les populations concernées comme une crise globale : crise socio-économique (exploitation brutale, chômage permanent, exode accéléré et douloureux), mais aussi crise socio-culturelle et de civilisation traduisant une impréparation socio-historique et une inadaptation des cultures et des comportements humains aux formes de vie imposées par les technologies étrangères. (S. Diakité, 1985, p. 105).

1.6. Les sources historiques, les références d'informations orales et les notes explicatives sont numérotées en série continue et présentées en bas de page.

1.7. Les divers éléments d'une référence bibliographique sont présentés comme suit :

NOM et Prénom (s) de l'auteur, Année de publication, Zone titre, Lieu de publication, Zone Editeur, les pages (pp.) des articles pour une revue.

Dans la zone titre, le titre d'un article est présenté en romain et entre guillemets, celui d'un ouvrage, d'un mémoire ou d'une thèse, d'un rapport, d'une revue ou d'un journal est présenté en italique. Dans la zone Editeur, on indique la Maison d'édition (pour un ouvrage), le Nom et le numéro/volume de la revue (pour un article). Au cas où un ouvrage est

une traduction et/ou une réédition, il faut préciser après le titre le nom du traducteur et/ou l'édition (ex : 2nde éd.).

- 1.8. Les références bibliographiques sont présentées par ordre alphabétique des noms d'auteur. Par exemple :

Bibliographie

AMIN Samir, 1996, *Les défis de la mondialisation*, Paris, L'Harmattan.

AUDARD Cathérine, 2009, *Qu'est ce que le libéralisme ? Ethique, politique, société*, Paris, Gallimard.

BERGER Gaston, 1967, *L'homme moderne et son éducation*, Paris, PUF.

DIAGNE Souleymane Bachir, 2003, « Islam et philosophie. Leçons d'une rencontre », *Diogène*, 202, p. 145-151.

DIAKITE Sidiki, 1985, *Violence technologique et développement. La question africaine du développement*, Paris, L'Harmattan.

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LETTRES, LANGUES ET COMMUNICATIONS

COUNTER-CROSS ANALYSIS OF THE CONCEPT OF LOVE IN ANTHONY BURGESS' *MAN OF NAZARETH* AND *THE WANTING SEED*

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Abstract

This paper is aimed at expounding the concept of love as Anthony Burgess conceives and writes about it in *Man of Nazareth* and *The Wanting Seed*. The development of the concept follows a twofold pattern. In the first instance, I maintain the truth that natural loves namely Affection, Eros and Friendship have to be guided and controlled by Divine love, which is Charity, the bond of perfection. Following up is an exposition of how real love interacts with good and evil. Aspects of these two angles of the present study, as they pertain to different degrees of societal life unveil the key to human emancipation in a fallen world in which Man constantly disposes a self-assertive behaviour towards his creator. Postmodernist views which share the same philosophies with my thesis are used to counterbalance modernist positions of love

Keywords: Love, Anthony Burgess, *The Wanting Seed*, *Man of Nazareth*, Charity.

Résumé

Ce document a pour objectif d'exposer comment Anthony Burgess conçoit et écrit à propos du concept de l'amour dans *Man of Nazareth* et *The Wanting Seed*. Le développement du concept se fait en deux phases. Dans la première, je soutiens la vérité selon laquelle les types d'amour naturel à savoir : l'affection, eros et l'amitié doivent être guidés et contrôlés par

l'amour divin qui est la Charité, le lien de la perfection. La partie suivante est un exposé sur la manière dont le vrai amour interagit avec le bien et le mal. Des aspects de ces deux angles de la présente étude, ayant rapport avec ces différents niveaux de la vie sociétale dévoilent la clé pour l'émancipation humaine dans un monde déchu dans lequel l'Homme décide constamment d'adopter une attitude d'auto-détermination envers son créateur. Les opinions postmodernistes qui partagent les mêmes philosophies que ma thèse sont utilisées pour faire le contrepois avec les conceptions modernistes de l'amour.

Mots clés : Amour, Anthony Burgess, *L'Homme de Nazareth*, *La Folle Semence*, Charité.

GLOSSARY

MON : Man of Nazareth

WS : The Wanting Seed

ED : English Dictionary

FL : The Four Loves

GE : Great Expectations

CLAC : Concept of love in Augustine's Confessions

MMFCMWG : The Meaning of Marriage : Facing the complexities of commitment with the wisdom of God.

RLTBSGAA : The Road Less Traveled and Beyond : Spiritual Growth in an Age of Anxiety.

SFRA : Science Fiction Review Association

0- INTRODUCTION

The world is in a desperate search of a solution against violence, the wars, crime, natural catastrophes it is plagued with. Without a shadow of doubt any person, regardless of his/her religious background will prescribe love as a remedy. It is firmly established in the Christian faith that original sin has put man in a fallen condition as regards his relationship with his creator. Thus, Cain murdered Abel whose deeds were good and his evil, an act which gave free way to sin into the once perfect world of God.

Lack of love from the human heart appears as the root cause of all those problems. An unwillingness to daily confront our sluggishness to express love for each other be it among couples or individuals in the society lead men to the dangerous exercise of cherishing feelings of anger, resentment and bitterness, resulting in violences, injustices, wars and the likes. Another cause is man's attempt on his own to combat loneliness and as a result the temptation to seek peace and joy in a source other than God. This research work calls for some reflexions on the concept of love as Anthony Burgess conceives and writes about it in *Man of Nazareth* and *The Wanting Seed*. It examines the parallel relationship between the characters of Jesus and Tristram Foxe in both of the novels.

I wish to uncover through the study how humans should develop a new psychology of the concept of love so as to *conquer* the forces of evil consequence of sin through the craft of love as Burgess suggests in *Man of Nazareth* and *The Wanting Seed*. I have done this by contrasting the modernist and the postmodernist views of the concept in relation to Burgess' affirmations and appraisal of the concept. A twofold pattern directs the development of the concept. Firstly I propose the truth that natural loves namely Affection, Eros and Friendship have to be guided and controlled by Divine Love which is Charity, the bond of perfection if they are to remain loves and fulfill their purposes. Secondly, I expose the way real love interacts with good and evil. The framework thus set unveils love contributing to human emancipation in a fallen world.

1. PROBLEM STATEMENT

The problem addressed here is all about the Fall of Man. In accordance with the popular Christian belief, man is no longer able to love but to foster pride within himself towards a person other than he/she, thus breeding sin which stands in total contrast with the very nature of God. From the controversy that arose on the subject of original sin between Augustine of Hippo, the African Bishop and the British monk Pelagius, the former wrote:

The state of original sin leaves us in the wretched condition of being unable to refrain from sinning. We still are able to choose what we desire, but our desires remain chained by our evil impulses... True liberty can only come from without, from the work of God on the soul¹

Therefore, since evil is rampant in the world in the form of lust, hate and self-seeking, government of the countries of world, instead of spending large amount of money in making up for the natural disasters, terrorism, wars... should rather direct their efforts towards encouraging the healing of the souls of their citizens. If the whole world lies under the influence of the wicked one, the Supreme Being has also provided a perfect demonstration of original blessing in the learning of the art of love through the person of Jesus. The present study has as its sole purpose to maintain the truth that a new psychology of the concept of love has to be developed if humans want progress and fruitful lives in a fallen world.

2. CONCEPTUAL CLARIFICATION AND THEORITICAL FRAMEWORK

Google gives the definition of the term counter-cross in these words:*a movement in opposite direction in adjustment to the cross of another*

¹www.leaderu.com/theology/augpelagius.html. Consulted, October 10, 21 :58 p.m

This is R.C. Sproul's analysis on Augustine and Pelagius controversy on human nature and grace.

actor², a move by one actor to balance the move of another actor³. The choice of the expression is rooted in the desire to draw a parallel with the characters of Jesus and Tristram Foxe so as to examine their symbolic representations of the expression of love by Burgess.

The concept of love has pervaded throughout the modern and postmodern eras and scholars have held different views of the concept during those eras. In Louis de Bernières's *Cornelli's Mandolin*, there is a definition of love which reads: ***Love is not breathlessness, it is not excitement, it is not the promulgation of promises of eternal passion. That is just being 'in love' which any of us can convince ourselves we are. Love itself is what is left over when being in love has burned away...***⁴ A modern type of love is Ludus, the flirtatious and teasing kind of love, the love mostly accompanied by dancing or laughter...Ludus love is best described by thinking of two people who just want to have fun together, with little need for security or roots.⁵

One of the most important viewpoints of the modernist philosophy is that through the use of reason and logic, and with the more specialized tools provided by science and technology, human beings are likely to change themselves and their societies for the better. It is reasonable to expect that future societies will be more humane, more just, more enlightened, and more prosperous than they are now. *Postmodernism* denies this Enlightenment faith in science and technology as instruments of human progress. Indeed, many postmodernists hold that the misguided (or unguided) pursuit of scientific and technological knowledge led to the development of technologies for killing on a massive scale in World War

² <https://www.flashcardmachine.com/dramatics.html>. Consulted October 17, 5 :16 p.m

³ <https://www.flashcardmachine.com/theater-terms1.html>. Consulted October 17, 5 :25 p.m

⁴ Cacilda Jethá and Christopher Ryan quote Louis de Bernières' definition of love in *Sex at Dawn: The Prehistoric Origins of Modern Sexuality*. Barcelona: Happer Collins. 2010,p.627

⁵ [https:// thought catalog.com/.../the-7-kinds-of-love-and-how-they- can-help-you-define-yours-according-to-the-ancient-greeks/](https://thoughtcatalog.com/.../the-7-kinds-of-love-and-how-they-can-help-you-define-yours-according-to-the-ancient-greeks/). Consulted october 12, 9 :05 a.m

II. Some go so far as to say that science and technology – and even reason and logic- are inherently destructive and oppressive, because they have been used by evil people during the 20th century, to destroy and oppress others.⁶

Christopher Ryan Maboloc, PhD, an Associate Professor of Philosophy at Ateneo de Davao University, opposes the modernist view according to which love is realistically made manifest by recognising the uniqueness of each and strongly argues that people should insist that if you love a person, then the same should be welcomed as an adversary who deserves respect, not an enemy who needs to be annihilated.⁷ Thus any kind of orientation that is not directed towards the creator hinders the seasoning and healing work of love and contributes to the continuance of evil in the world.

3. PURPOSE, SIGNIFICANCE AND LIMITATION OF THE STUDY

The objective of this research work is to explain human nature and original sin and the solution of love as Burgess intelligently presents them in the novels. In *Man of Nazareth*, I am to diagnose what is causing the pains and heartaches and fear of men and how the person of Jesus has helped solve the problem. In *The Wanting Seed*, my investigation brings me to the light of how Tristram Foxe has responded when he faced adversity and monstrosity, in saving his marriage and preserving thus the basic element of society.

This work is significant because it reveals that the learning of the art of real love from God gives humans the possibility to live peacefully and joyfully in a fallen world. Readers get in touch with Anthony Burgess' solutions for a better world through the mystery of real love.

⁶<https://www.britannica.com/topic/postmodernism-philosophy>. Consulted August 6, 4 :57 p.m

⁷ <https://opinion.inquirer.net/111367/postmodern-love>. Consulted August 10, 11 :45 a.m

This is not a pretense of ignoring the clarifications or studies that had previously addressed the subject. This study does not present an overall analysis on the concept of love. But I hopefully wish to suggest that a clear and sane understanding of the concept of love and its daily application can heal the wounds of humanity and make the world a better place.

4-LITERATURE REVIEW

The concept of love as it is written about in mainstream literature implies that it ultimately boils down to sheer romance.

While perusing dystopian literature, one might well come to the realization that love stands out to be both the foundation and the weakness of totalitarian regimes springing from a perverse perception of the concept. There also, the kind of love exposed is the erotic, the sensual, the sexual love or maybe Friendship as the purest form love as Edmund Spenser suggests in *The Fairie Queene*.⁸

In his classic work *Love in the western world* often described as the History of *the Rise, Decline and the Fallof love Affair*, the Swiss philosopher Denis de Rougemont discusses the issue as he explores in the work the psychology of love from the legend of Tristan and Isolde to Hollywood. According to de Rougemont, early poets spoke the words of an Eros-centered Theology, and it was through this heresy that a European vocabulary of mysticism flourished and that western literature took on a new direction. He argues that *love ceases to be a demon only when he ceases to be a god that is love begins to be a demon the moment he begins to be a god*.⁹

Girard writes in his imitation of de Rougemont's Concept of love in *Love in the Western World* reveals that:

⁸A thorough reading of *The Fairie Queene* unveils Edmund Spenser's conception of Friendship as the purest form of love.

⁹https://www.goodreads.com/author/quotes/664173.Denis_de_Rougemont. Consulted August 25, 11 :41

To love in the sense of passion-love is the contrary of to live. It is an impoverishment of one's being, an askesis without sequel, an inability to enjoy the present without imagining it as absent, a never-ending flight from possession.¹⁰

Let me probe this kind of development by referring to the miserable innate and physical health condition in which Miss Havisham saw herself in *Great Expectations* by Charles Dickens. She held to the fact that she had been heartlessly duped on her wedding day by the con artist Compeyson. She saw in Pip men in general. So she trains Estella to confuse and charm him. In her painful agony, she had developed a limited understanding of love. Addressing Pip, she said in a hurried passionate whisper that real love is:

blind devotion, unquestioning self-humiliation, utter submission, total belief against yourself and against the whole world giving your whole heart and soul to the smiter-as I did¹¹.

Charles Dickens wrote that she had secluded herself from a thousand natural and healing influences, that, her mind, brooding solitary, had grown diseased, as all minds do and must and will that reverse the appointed order of their Maker...¹²

Naturally, human loves, as godly as they may sound contribute to the destruction of the world of humans because actors involved in the game of love will not season their love with godly love. When a human being becomes voluntarily or involuntarily oblivious to the existence of the *Supreme Power* and chooses by sheer pride to rule his/her life, community or nation by himself /herself, the result always turns out to be catastrophic. We may love our mothers for the affection they provide us, our friends for their companionship, our spouses for companionship and sex. But when

¹⁰[https://www.goodreads.com/author/quotes/664173.Denis de Rougemont](https://www.goodreads.com/author/quotes/664173.Denis_de_Rougemont). Consulted August 25, 11 :41

¹¹ Charles Dickens, *Great Expectations*: Barnes & Noble Books. USA. 2004,p.373

¹² Charles Dickens (2013). "Delphi complete works of Charles Dickens (Illustrated)", p.742, Delphi classics, consulted October 12th, 11 :45 a.m

these loves are not conditioned by the Divine, chaste and pure one, we are in for troubles.

In the study pertaining to the Concept of love in Saint Augustine's *Confessions submitted at McGill University*, that I found highly relevant to the present research, the author identifies two kinds of love regarding man's two possible orientations in the world. He argues that *cupiditas seeks to find satisfaction in the creation and discloses it as an end in itself, whereas "caritas" discloses it as means to attaining God*. Analyses in the study indicate that, *caritas ... is a love, which in loving the world, tries to achieve the right measure of love by referring itself ultimately to God*. On the other hand, *cupiditas is immoderate (lacking measure) for the very reason that it loves the world for its own sake*¹³.

Obviously, the concept of love is held in high regard by writers and is a quite complex term to define. But as I went through *Man of Nazareth* and *The Wanting Seed* by Anthony Burgess, I found a rather different kind of exposition of the concept.

5- KINDS OF LOVE IN THE TWO NOVELS

In *Man of Nazareth*, demons anti-love are manifest. Herod Antipater is portrayed as a lustful man who has experienced a paroxysmal libidinous odyssey. Hate is linked with Pharisees and Sadducees whose disapproval of Jesus' actions were linked to personal reasons antagonistic of His preaching of love and humility. Self-seeking brings into play Herodias who has an uncontrollable thirst for power.

In *The Wanting Seed*, Derek Foxe has engaged in the futile enterprise of unsettling the peaceful life his brother Tristram is to live because he has failed to get over his mental representation of his brother's superiority over his person. Beatrice-Joanna's love of luxuriance has blinded her reason to

¹³The Concept of Love in Saint Augustine's *Confessions*. Joshua Collins Department of Religious Studies, McGill University, Montreal, May 2006, pp.17-18

the fact that she wasn't doing the right thing in choosing pleasure with the feignedly homosexual Derek over the hardworking but then temporarily unlucky Tristram's genuine love with whom she already was as a wife. Captain Loosley's impatience to reckon with the humiliating experience of seeing a junior man promoted over his head ushered him in the act of painstakingly trying to sow seeds of hatred in Tristram's heart against his brother by making believe the truth about his brother and his wife's affair with the hope of dethroning Derek. He went as far as suggesting to delirious Tristram the final disgracing of his brother and the punishment of his wife. But Tristram loved her Beattie and rebuked the malevolent intentions he was trying to flood his mind with.

A thorough examination of all those facts and their outcomes brings to light the conclusion that discipline breeds love, and the expression of love is a constant denial of self-love.

Love of all created beings, friends and enemy alike I have suggested to be friendship. Jesus says the solution to conquer enemies is to learn the craft of love, that love doesn't gush unbidden from the heart to enfold them that are most unlovable¹⁴.

The love of husband for wife calls for companionship. This kind of love, Jesus confesses has taught him most. It entails discipline because one stay committed even when one has fallen out of love.

Love of a parent is Affection without which none of us would have been reared according to C.S.Lewis¹⁵. Love as a choice, as the one weapon against evil is a kind of love that is lived by individuals who have it implanted in their hearts through a deep understanding of God's love for humanity. Charity as it is called conditions any other form of natural love. Addressing the issue, Timothy Keller wrote:

¹⁴Anthony, Burgess. *Man of Nazareth*. London: MAGNUM Books Methuen Paperbacks Ltd. 1979,p.213

¹⁵ C.S. Lewis, *The four Love*. New York: Harcourt, 1960,p.114

Whenever we do good to another self, just because it is a self, made (like us) by God, and desiring its own happiness as we desire ours, we shall have learned to love it a little more, at least, to dislike it less¹⁶ ...

Erotic love characterises the person of Beatrice-Joanna in *The Wanting Seed*. Beatrice-Joanna's inordinate longings for sexual gratification, expressive of self-love is made plain in these words :

Oh, darling, sometimes I wake up in the night or afternoon or morning or whenever it is we go to bed, according to the shift he is working and want to cry out with desire for you.¹⁷

As C.S. Lewis recognises, *sexuality may operate without Eros or as part of Eros¹⁸ ... ; Conversely, this act, done under the influence of a soaring and iridescent Eros which reduces the role of the senses to a minor consideration, may yet be plain adultery, may involve breaking a wife's heart, deceiving a husband, betraying a friend, polluting hospitality, and deserting your children¹⁹*. Beatrice-Joanna is more driven towards the satisfaction of her self, her needs. She would rather offer her body to the government official (Derek) than offering it to her jobless husband (Tristram). She doesn't consider her husband's needs so as to fulfill the purposes of marriage. That is a pure perversion of marvellous Eros.

Brotherly love exists between Tristram and Derek Foxe. Though the State encouraged fraternal enmity and in spite of the countless attacks he had to suffer from his mentally lazy brother, endurance and patience prevailed over sentiments of bitterness and revenge. Mr Nesbit, Charlie Linklater, Shonny and Mavis and Sinclair showed brotherhood love towards weak and starving Tristram on various occasions. An illustration of lack of brotherhood love is Tristram's superiors' decision to massacre him along

¹⁶ M. Scott Peck, MD, *The Road Less Traveled And Beyond: Spiritual Growth in an Age of Anxiety*. New York: Simon & Schuster. 1997, p.182

¹⁷ Anthony, Burgess. *The Wanting Seed*. W.W. NORTON New York. 1962, p.65

¹⁸ C.S. Lewis, *The four Love*. New York: Harcourt, 1960, p.180

¹⁹ C.S. Lewis, *The four Love*. New York: Harcourt, 1960, pp.181-2

with a mass to regulate overpopulation and providing synthetic food for the starving citizens?

Affection is demonstrated by Beatrice-Joanna and her sister Mavis in their respective ways of protecting their twins. Love of country is also said to be one of the purest forms of love in the novel.

6. EMANCIPATION OR SOCIETAL TRANSFORMATION

Princeton University's WordNet Lexicon database defines Emancipation as the act of setting free from the power of another, from slavery, subjection, dependence, or controlling influence; also, the state of being thus set free; liberation; as the emancipation of slaves; the emancipation of a person from prejudices, the emancipation of the mind from superstitions; the emancipation of a nation from tyranny or subjection.

Early in the previous lines of this enterprise, I have exposed the main malady the world is suffering from. Down the lines, I am going to suggest how society could do well in terms of real and genuine love between individuals living in it. Burgess has done the same with a great literary wit in both *Man of Nazareth* and *The Wanting Seed*. In the former, Jesus of Nazareth conquered evil with love. He taught his disciples and everybody who welcome his teachings to do the same; in the latter, Tristram Foxe didn't give in to lack of love. Though he was provoked to become like his brother, he courageously confronted pain and got healed, thus completing his process of growth.

Many people have their own definition of the concept of love. Love is a complex term to define. M Scott Peck suggested in *The Road Less Traveled: Spiritual Growth in an Age of Anxiety* refers to his definition of love in *The Road Less traveled* as *the will to extend oneself for the purpose of nurturing one's own or another's spiritual growth*²⁰. He added

²⁰ M.Scott Peck M.D, *The Road Less Traveled and Beyond : Spiritual Growth in an Age of Anxiety*. New York : Simon & Schuster, 1997,p.307

that the said definition is an acknowledgement that love is far broader than romance, marriage, or parenting. As C.S. Lewis will have it, ***there is no neutral ground in the universe: every square inch, every split second is claimed by God and counterclaimed by Satan***²¹

As a human being Jesus of Nazareth had been tempted to let in fear, pride, narcissism and spiritual inertia. He could have nourished the fear of the crowd stoning him, pride in the fact that he was much superior in spiritual understanding than his enemies were, narcissism in the admiration of his person. He could have chosen to cut lines of discussion with his heavenly Father and enjoy life as the common mass was doing. But all that has he fought against, each time deciding what was best in the name of Love. This is meekness in action.

In *The Wanting Seed*, Derek Foxe has developed a harsh resistance against his brother. He hasn't been able to tolerate the idea that Tristram was their father's beloved. Instead of choosing to chase feelings of unworthiness from his heart, he has preferred to take advantage of his position in the government in trying to impede his brother's success in life. Beatrice - Joanna gave herself the permission of entering into delusion about the empty promises of power, sex and money could offer. She was far interested in those things than she were in devoting time to backing the efforts of her husband to get a promotion at work. But hardly had she recovered from her blindness to the mischief her sinful self was causing her than she decided to get serious about repenting. Tristram could have gone ballistic, which could have left him with a sense of despondence with life. But he had chosen to stand for progress. M. Scott Peck best describes Tristram and Beatrice-Joanna's choice in these words:

Given free will, it is our individual choice whether to give in to our original sin, resist change, stagnate and even deteriorate, or to work on

²¹M.Scott Peck M.D, *The Road Less Traveled and Beyond : Spiritual Growth in an Age of Anxiety*. New york : Simon & Schuster, 1997,p.316

*our individual as well as societal transformation.*²²

After a thorough reading of the two novels, one can clearly notice female characters' too quick giving in to opulence. Burgess seems not to have gotten over the fact that sin entered into the world through Eve eating the forbidden tree and passing it over to Adam. In both of the novels, Burgess subtly questions the notion of State as protective and guaranteeing of the well-being of citizens. Whatever the case, we must not be hypocritical about the reality that evil is prevalent in the world. Despite any effort of us to preach love, the world I fear is in an interminable cycle of Pelphase-Interphase-gusphase. How sure are we that the Roman Empire will one day cease their oppressive ruling over the Nazarenes, which would allow them to play the game of love with the Empire? Is Beatrice-Joanna genuine in her letter to Tristram after the Ministry of Infertility has lost its negative prefix?

7-CRITICAL APPRECIATION AND PERSPECTIVES ON ANTHONY BURGESS' CONCEPT OF LOVE IN *MAN OF NAZARETH AND THE WANTING SEED*

7-1 Critical appreciation

Burgess has employed different approaches while conveying the same message in both of the novels. Azor son of sadoc is placed in a position of scapegoat in the narration. Before his taking leave of readers, he pleads the captious not to be too hard on the literary shortcoming of one who has pretended to little but the zest of telling a plain story. The inimical he asks to love him, as he tries to love them. This is an ironical way of escaping the revelatory diving in of critics who might bear fair judgments on Burgess' eccentric literary extravagance that is characteristic of most of his novels. At the onset Burgess propounds his complex notion of structuralism which is:

²²M.Scott Peck M.D, *The Road Less Traveled and Beyond : Spiritual Growth in an Age of Anxiety*. New york : Simon & Schuster, 1997,pp.462-3

The scientific confirmation of a certain theological conviction that life is binary, that this is a duoverse and so on. What I mean by that is the notion of essential opposition- not God/Devil but just X/Y... is the fundamental one, and this is a kind of purely structuralist view.²³

The conflicting of opposites constitutes a must to the stability of living things, and even of man. Burgess' assertion that his is not the purpose to observe on good and evil is quite hazy in consideration of his binarism. The dualism he expresses in both of the novels opposes individuals to the State. Burgess' representation of the State is coterminous with Thomas Hobbes' existentialism. The State itself cannot resolve problems caused by the selfishness of humans since it is a creation of man. We read:

Man is a social animal who gladly builds loose human societies which bad men love to rigidify with laws and superstitious sanctions and dignify with the name of a State²⁴

As in most of Burgess' novels, the State's authoritarianism is Augustinian in essence. If the State is effectively to play its role as protective and guaranteeing of the well being of its citizens, then it needs to ensure they are morally free to make choices. Doubtful is how Burgess almost makes it a joke writing about homosexuality. There's no indication that Homosexuality is prejudicial to humans and that it is a sexual perversion. As Jeremy Brett from Cushing Memorial Library and Archives, Fiction editor in the Science Fiction Review Association recognises, Homosexuality occurs persistently in Burgess's works, and in all occasions it is depicted sympathetically and without prejudice.²⁵

A confirmation of Azor's words in *The Wanting Seed* reads:

It's the old story. Liberalism prevails, and liberalism means laxness. We

²³ Interview with Anthony Burgess, John Cullinan, the Paris Review Interviews, 4th series ed.

²⁴Anthony, Burgess. *Man of Nazareth*. London: MAGNUM Books Methuen Paperbacks Ltd. 1979,p.355

²⁵Science Fiction Review Association Review 313 Summer 2015,p.31

*leave it to education and propaganda and free contraceptives, abortion clinics and condolences. We encourage non-productive forms of sexual activity. We like to kid ourselves that people are good enough to be aware of their responsibilities.*²⁶

Jim Clarke, Senior Lecturer in English and Journalism at Coventry University, who studied Anthony Burgess in his Doctorate thesis *The Aesthetics of Anthony Burgess: Fire of words* reveals that Burgess' religious framework of reference was Roman Catholicism, a faith he was born into and educated within. He maintains that his formative cultural framework inevitably influenced his fiction writing. Burgess thus puts in fiction his religious experiences. But his theological trajectory as he himself describes it tells more on influences that could lead to the use of a rather nebulous style in fiction writing. He says:

*I was brought up a catholic, became an Agnostic, flirted with Islam and now hold a position which may be termed Manichee- I believe the wrong God is temporally ruling the world and that the true God has gone under*²⁷.

Thus, Burgess espouses Heraclitus and Anaximander's theories of dualism. The crucifixion a man suffers is in itself evil. But this evil seems in itself a kind of good, a means of protecting and preserving the commonalty and keeping it good and also happy. Burgess subtly expresses his Manichean views through Tristram's sayings:

*Nowadays, he said, we have no political parties. The old dichotomy, we recognize, subsists in ourselves and requires no naïve projection into sects or factions. We are both God and the Devil, though not at the same time. Only Mr Livedog can be that, and Mr Livedog can be that, and Mr Livedog, of course, is a mere fictional symbol'...*²⁸

²⁶Anthony, Burgess. *The Wanting Seed*. W:W. NORTON New York. 1962, p.43

²⁷*The Aesthetics of Anthony Burgess: Fire of words*, p.15

²⁸Anthony, Burgess. *The Wanting Seed*. W:W. NORTON New York. 1962, p.12

Man of Nazareth and *The Wanting Seed* have in common Pelagianism and Augustinianism. Jim Clarke points out that Burgess wrote in 1985 that:

*We are all both Pelagian and Augustinian, either in cyclical phases, or through a kind of doublethink, at one and the same time. It sometimes seems that the political life of a free community moves in the following cycle: a Pelagian belief in progress produces a kind of liberal regime that wavers when men are seen not to be perfectible and fail to live up to the liberal image; the regime collapses and is succeeded by an authoritarianism in which men are made to be good; men are seen not to be so bad as the Augustinian philosophy teaches, the way is open for liberalism to return.*²⁹

The notion of the Devil and God is reminiscent of Burgess's Roman Catholic background. However Christ does not so much differ in character from Tristram. What is said about Jesus of Nazareth as an angry and compassionate is also descriptive of Tristram's behaviours. Jesus Christ was an example to humanity of how to live perfectly despite all the currents of hatred, intolerance, bitterness, envy... that was directed against him. And this seems an argument in favour of the free will Pelagius advocated. He was God's incarnation on earth and that might be understandable. Tristram Foxe was a mere human, frail, sinful and he succeeded in vanquishing the roadblocks to his personal and familial happiness unlike his brother Derek who had fallen short of the *grace* to get over his misrepresentations of his brother's superiority over his person. After all, if goodness cannot morally be inflicted upon an individual, it is because, argued Burgess, that man must remain free to choose evil instead, in the hope that he will one day see the error of his ways³⁰.

But the kind of good and evil referred to here might move from mere personal choices of individuals to engage in them to reach the heights of

²⁹Anthony, Burgess. *The Wanting Seed*. W:W. NORTON New York. 1962, pp.56-57

³⁰Science Fiction Review Association Review 313 Summer 2015, p.30

institutions or any form of social hierarchy that will attribute to themselves the duty to act as justiciaries. In both *MON* and *WS*, characters suffering the endurance of evil deeds and their evil doers are all victims of that creation of man himself, the State. The real evil, for Burgess, is any system or regime or technique that attempts to take the power of making choices away from the individual. Behaviorist social control, closed-shop unionism, religious exclusivism and military discipline all share this same potential for arrogating to themselves the individual's right and responsibility of moral choice.³¹ Humans' attempts to hamstring evil expansion and to promote good revolve around a cyclical turn. Man needs all in all to be free. But as Burgess and Daniel Berrigan, a peace activist and Roman Catholic priest tell us, freedom is found in action. Moral choices made with compassion, other-centredness and a sense of responsibility, like the courageous rebellion of Shonny and Mavis, or the forgiveness and reconciliation of Tristram and Beatrice-Joanna, enable people to survive and endure their cacotopian surroundings.³² Love in reality begins with forgiveness. Forgiveness suggests the exercise of compassion towards people who have done us wrong in any possible way. As in most of Burgess' novels, compassion produces acts of love. Through compassion, Jesus rescued Tirzah from the wickedness pharisees were ready to plunge her into. But it is also important to recognise that he didn't give in to the bitter suggestions zealots were addressing him as the Messiah by sheer compassion. The same Tristram achieved, acting compassionately towards her resentful blood brother in not trying to seek revenge and also towards her unfaithful wife who, for a season couldn't make use of that same compassion to give dedicated support to her momentarily unlucky husband. This is reflected in Darryl's words :

³¹Anthony Burgess and God; Faith and Evil ; Language and the Ludic in the Novels of Manichean Wordboy by Darryl Anthony Torchia. Department of Religion. University of Manitoba, Winnipeg, Manitoba (C) May, 1997,p.176

³²Anthony Burgess and God; Faith and Evil ; Language and the Ludic in the Novels of Manichean Wordboy by Darryl Anthony Torchia. Department of Religion. University of Manitoba, Winnipeg, Manitoba (C) May, 1997,p.70

***Compassion is a powerful force, capable of mobilizing individuals and whole communities to prodigies of heroism, sacrifice and effort...And the moral choice to act compassionately, to surrender our precious autonomy and survival instinct to something greater than ourselves, is our autonomy's highest victory -- the victory of love.*³³**

Thus, Burgess is implicitly suggesting that if humans so choose to align their willpowers to the painful but love-breeding action of compassion, they are on the path to progressively making the world a better place, as they will be experiencing inner peaceful and joyous lives.

7-2 Perspectives

The fact that there is evil and good in the world brings about a valuable truth: there are two general kinds of people in the world: evil people and good people. Both of those kinds of people have the human nature, an inclination to sinful deeds. But evil people are those who through a proclivity to narcissism, fear and pride do not arrive at bridging the gap between their messed up condition and the purifying pain of healthiness. Anybody can bear his/her own opinion about the matter. But truth to tell is the fact that everybody doesn't achieve the same degree of psycho-spiritual development. As we open our eyes to the realities of the world as mere infants, we discover challenges and problems and issues to deal with. Through grace that is love and truth, we might get help and see them as building blocks of our own attainment of perfection. But the choice is ours whether to risk a step into maturity by taking responsibility and exercising discipline or not. In *Man of Nazareth*, Herod the Great tells L. Metellus Pediculus he wants a quiet life. But readers can well grasp his delusion that he is to eternally sit on the throne. He thinks he has to fight his mob of son and daughters trying to dethrone him. He is tormented about there being a

³³Anthony Burgess and God; Faith and Evil ; Language and the Ludic in the Novels of Manichean Wordboy by Darryl Anthony Torchia. Department of Religion. University of Manitoba, Winnipeg, Manitoba (C) May, 1997,p.183

Messiah who is going to tear down the old Kingdom with his army of followers and the crowd. Unfortunately, he was already heavy as a result of indulging in greediness. Struck by diverticulitis, he plunged a knife in his own belly to his own surprise. He seems not prepared to face death as he made his last attempt to secure his position as a king which left him without the breath of life.

The tale of the landlord refusing room to Joseph with his little leather money bag but offering it to *your august benignity*.³⁴ Herod Archilaus denying the existence of God and thus setting for himself a kingdom of his own filled with all kinds of atrocities, the zealots' hunger for violent independence... are all instances of the manifestations of evil that might be found in the world. In *The Wanting Seed*, the State tries to regulate overpopulation all by itself in promoting homosexuality and strict birth control. Cannibalism erupts; unhealthy minds adjust themselves to the restrictions of the State to run into a sense of worth. Envy and competition appear on the scene, bearing fruits of resentment, jealousy and murderous desires.

These representations of evil incarnation, however diverse they may be are rooted and grounded in Man's self-assertion toward the Supreme Being. Man is a mere creature who is constantly trapped with transient concerns. This generates passions that tend to obliterate God from his heart. St Augustine of Hippo confesses this truth in the following words:

Crimes against other men are committed when the emotions, which spur us to action, are corrupt and rise in revolt without control. Sins of self-indulgence are committed when the soul fails to govern the impulses from which it derives bodily pleasure. In the same way, if the rational mind is corrupt, mistaken ideas and false beliefs will poison life. I did not know that if it was to share in the truth, it must be illumined by another

³⁴Anthony, Burgess. *Man of Nazareth*. London: MAGNUM Books Methuen Paperbacks Ltd. 1979,p.52

light, because the mind itself is not the essence of truth.³⁵

Human nature naturally gives humans a tendency to love the creation rather than develop love for the Creator. As I inferred from my previous deductions, the notion of human nature boils down to humans' sluggishness to express love in any given way. Parents respond to innocent children's flaws and failures in light of the cases. But they shouldn't think they are so loving that they can't discipline them into behaving in a consistently righteous way. Friends and spouses shouldn't tolerate self love or engage in idolatrous love among themselves. Inhabitants of planet earth should know that natural loves can hope for eternity only in so far as they have allowed themselves to be taken into the eternity of Charity³⁶. Our daily prayer as individuals whose hearts are flooded with love should be in these Augustinian terms:

Let my soul praise you for these things, O God, Creator of them all; but the love of them, which we feel, through the senses of the body, must not be like glue to bind my soul to them. For they continue on the course that is set for them and leads to their end, and if the soul loves them and wishes to be with them and find its rest in them, it is torn by desires that can destroy it. In these things there is no place to rest, because they do not last. They pass away beyond the reach of our senses. Indeed, none of us can lay firm hold of them even when they are with us. For the senses of the body are sluggish, because they are the senses of flesh and blood. They are limited by their own nature. They are sufficient for the purposes for which they were made, but they cannot halt the progress of transient things, which pass from their allotted end. All such things are created by your word, which tells them" here is your beginning and here your end.³⁷

³⁵ The Concept of Love in Saint Augustine's Confessions. Joshua Collins Department of Religious Studies, McGill University, Montreal, May 2006, *Book IV, chapter XV, p.1964*

³⁶C.S. Lewis, *The Four Loves*. New York: Harcourt, 1960,p.271

³⁷R.S. Pine-Coffin, *Saint Augustine, Confessions*. London : Penguin Books Ltd.1961,*Book IV, chapter XV pp.181-2*

These lines are filled with insight insofar as they address love in its entirety. The love of the senses of the body shouldn't be glued to our souls. They are limited because they pertain to flesh and blood. They do not last. If man is much more oriented towards them than he is towards God, he is disappointed at the end of the day along with all the pains they carry with them. If man chooses cupiditas over caritas, he fails to accomplish the purposes of God on earth as far as his life is concerned.

8- CONCLUSION

In the preceding study, I have attempted a counter-cross analysis on the concept of love in Anthony Burgess' *Man of Nazareth* and *The Wanting Seed*. My undertaking of this work is geared towards reinvestigating the consequences of sin on humans and their world. The problematic has been that a new psychology of the concept of love can help counter any form of evil in the world. I have tried to indicate the postmodernist view on the concept starting from the basic element of society to the different endeavors individuals can get themselves into. The result has been that any relationship or enterprise that is not directed towards accomplishing the purposes of love largely contributes to the flourishing of evil in the world.

Through the study I have not claimed expertness in the mastery of the concept of love. But I have suggested that humans could of a common accord let go of the stereotypes that they had maintained about the concept and engage themselves in the painful process of discovering what the real essence of love is. I suspect the process to be an everlasting one, but one that greatly enhances human growth and spiritual development.

The history of the presence of evil in our society can be found in the Bible. A good angel, cast out of heaven for disobedience and pride, presented himself as the adversary of man. As M. Scott Peck would put it, ***any adversarial position which is persistently contrary and opposed to human growth and directly opposite to that which is godly- contains the harsh***

*ingredients for the perpetuation of evil*³⁸. If we want the world to be a better place, we must first as individuals develop the *humility of repentance*, be willing to recognize our weaknesses and present them to God to work on them. Next, we should seek to bring others into the light of the Truth through loving tenderness or rebuke (according to the case), along with patience and forbearance, tolerance and wisdom. We shouldn't cherish dreams of the world becoming a paradise on earth if we won't work for such a change. Every human being should know that:

To love at all is to be vulnerable. Love anything, and your heart will certainly be wrung and possibly broken. If you want to make sure of keeping it intact, you must give your heart to no one, not even to an animal. Wrap it carefully round with hobbies and little luxuries; avoid all entanglements; lock it up safe in the casket or coffin of your selfishness. But in that casket- safe, dark, motionless, airless- it will change. It will not be broken; it will become unbreakable, impenetrable, irredeemable. The alternative to tragedy, or at least to the risk of tragedy, damnation, the only place where you can be safe from all the dangers and perturbations of love is Hell.³⁹

Those who will follow into this painful yet glorious mission will find themselves fighting the good battle of faith. The other party is also invited to join the cause. Since we love them, we are willing to extend ourselves for the purpose of nurturing our own and their spiritual growth.

³⁸M. Scott Peck, MD, *The Road Less Traveled And Beyond: Spiritual Growth in an Age of Anxiety*. New York: Simon & Schuster.1997,p.438

³⁹C.S. Lewis, *The Four Loves*. New York: Harcourt, 1960,pp.240-1

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