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I. Trends and prospects in regional studies and development cooperation

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Quelles stratégies pouvant mettre en place pour réduire les risques liés au changement climatique dans les pays en développement dans le cadre du développement durable ?

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RÉSUMÉ

Le bouleversement de la planète traine après lui des conséquences néfastes pour l'humanité. La dynamisation du processus industriel et le progrès technique sont sans doute les facteurs incontestables de la dégradation accélérée de l'environnement jusqu'à modifier le système climatique naturel. Ces éléments perturbateurs sont liés aux modes de production et de consommation pour répondre aux besoins de la population mondiale qui augmente sans cesse. A cet effet, les responsables doivent agir vite, mais avec précision sur les causes du changement climatique à l'échelle mondiale en vue d'une réponse appropriée.

Introduction

Le développement économique du Nord et la recherche de subsistance du Sud sont deux éléments fondamentaux provoquant le changement climatique à l'échelle du globe. La planète avec ses composantes est en perpétuelle changement. La révolution industrielle du 18e siècle a été le point de départ de la destruction de la couche d'ozone. La nécessité de répondre aux besoins de la population mondiale a mis les autorités de la planète dans une situation d'améliorer les conditions de production en vue d'atteindre les niveaux de satisfaction de chaque personne. Ainsi, pour obvier à ces différents problèmes, le 20e siècle a été considéré comme le siècle de la technologie où les industries utilisent des matériels et des équipements de grande capacité de production à l'échelle des pays du Nord. En Revanche, toutes les recherches réalisées aujourd'hui montrent que la détérioration de l'environnement dépend de la gestion irrationnelle des ressources naturelles, comme indicateur de détérioration des conditions de vie de la population des pays en developpement. Y a-t-il encore une possibilité de réduire les risques liés au changement climatique? Dans ce cas, les enjeux et les défis y relatifs de taille.

Développement et le contrôle de la pression démographique

L'explosion démographique depuis le dernier siècle représente une menace pour le développement durable et accentue le phénomène du réchauffement climatique. Suite aux analyses réalisées par les statistiques mondiales, les projections démographiques affichent le niveau de la population mondiale en 2025 à 8,2 milliards habitants. Tenant compte du taux de croissance des pays en développement, ce chiffre afficherait un taux supérieur à 90% de cet accroissement. Le développement durable et l'évolution de la population mondiale ont des influences mutuelles. La croissance démographique et les problèmes socioéconomiques sont intimement liés. Le changement climatique trouve son origine dans la chaine de production industrielle et de consommation des peuples. Vu la préoccupation du changement climatique face au développement durable, les dirigeants politiques mondiaux doivent mettre l'accent sur une politique démographique qui s'articule autour d'un programme de développement économique et social responsable dans le strict respect de l'environnement.

En effet, pour pallier aux différents problèmes socioéconomiques responsables le réchauffement climatique, l'appropriation d'une planification cohérente pour réduire le taux de natalité dans les pays pauvres parait indispensable. A cet égard, une croissance économique soutenue au regard du changement climatique permettra de faire face à la pression démographique prévue et permettra aussi de faire face au déséquilibre qui existe entre le taux de croissance économique et écologique. La préoccupation environnementale d'aujourd'hui sera plus délicate dans les prochaines années en tenant compte de la croissance rapide de la population mondiale. L'approche de la dynamique de population et de développement économique apparait comme un goulot d'étranglement de la planète. Donc, en vue de faire face à la dégradation des conditions de vie de la population mondiale et l'accroissement de l'insécurité humaine, il convient aux dirigeants mondiaux de trouver une méthode de créer les moyens permettant à la population de se sentir intégrer au sein de la société comme être humain. L'inquiétude sur le réchauffement climatique est désormais sans équivoque. Les chercheurs du groupe d'experts intergouvernemental sur le l'évolution du climat (GIEC) précisent d'ici la fin du siècle un réchauffement variant entre 1,1 et 2,9. .Ces informations devraient servir d'indices à la mise en place d'une nouvelle approche et méthode de gestion et d'exploitation des ressources naturelles.

Le continent africain en dépit de sa faible responsabilité en matière d'émissions mondiales de gaz à effet de serre, soit 4% ; reste le continent le plus vulnérable aux impacts du changement climatique. Cette situation aura des conséquences très marquées sur la santé humaine, les ressources en eau, la biodiversité, l'économie des pays en développement. D'où une entrave pour le développement durable. Pour les régions où la situation économique est déjà très difficile, le changement climatique peut intensifier l'instabilité économique, politique et peut aussi créer des conflits intérieurs de ces pays. En fait, ces facteurs rendent ces pays très vulnérables et sont prêts à exploser sur le plan socioéconomique. Pour Henri Léridon et Ghislain de Marsily, aujourd'hui un milliard d'êtres humains sont sous alimentés de façon chronique, et ce chiffre a cru de 150 millions en deux

ans. A partir de toutes ces informations, on peut s'attendre à des crises bien plus dramatiques, pouvant conduire à des situations catastrophiques, si des mesures proportionnelles ne sont pas prises par les acteurs mondiaux. Dans l'un ou dans l'autre cas ; pays du Nord ou pays du Sud, la situation actuelle résulte de plusieurs facteurs :insuffisance de production à l'échelle des pays en développement, conditions de production défavorables dans certaines régions du monde, conflits ethniques, mauvaise répartition des ressources entre les individus et les nations, etc. En fait, la croissance rapide de la population est en partie responsable de toutes les peines des pays en développement : pauvreté, dégradation écologique, violence, délinquance, etc….

Le changement climatique et le changement économique

Les études réalisées durant les 10 dernières années ont montré clairement que l'augmentation de température depuis quelques décennies est liée pour une grande part aux activités humaines. L'aggravation du réchauffement de la planète à l'heure actuelle est une entrave au développement économique et ce dernier est à l'origine du changement climatique. Le mode d'exploitation des ressources naturelles ne permet pas aux pays en développement d'atteindre un niveau de développement économique pouvant contribuer à l'amélioration des conditions de vie de leurs peuples. La mauvaise gestion des ressources naturelles est un indice permettant d'intensifier le processus du changement du climat. Dans ce contexte, le choix d'un modèle de développement économique adapté est indispensable pour répondre aux défis du changement climatique.

La dimension actuelle et la progression des problèmes socioéconomiques à l'échelle du globe nous permettent de questionner le degré de conscience de chaque dirigeant sur les menaces imminentes du changement climatique sur la population mondiale. La promotion d'une stratégie axée sur la gouvernance locale peut dans une certaine mesure faciliter la tâche des dirigeants des pays en développement. Ainsi, la bonne gouvernance dans la lutte contre le changement climatique constitue une sorte d'interface entre l'exploitation des ressources naturelles et les politiques stratégiques de mise en œuvre y relatives. Le vide économique des pays en développement augmente les risques climatiques. Pour y faire face, il a fallu un compromis entre les différents acteurs sur leurs responsabilités aux effets liés au changement climatique. C'est pourquoi, le Brésil dans son plan national en 2008 sur le changement climatique a fixé des objectifs très ambitieux en vue de réduire sa dépendance des combustibles fossiles, et encourager l'utilisation d'énergies renouvelables, et surtout de ralentir la déforestation en Amazonie. Donc, face aux exigences économiques des pays en développement, peut-on vraiment par des mesures drastiques réduire les risques du changement climatique ? Les intérêts économiques montrent que les débats ne finiront pas tant les objectifs d'un vrai développement durable ne sont pas à l'ordre. Actuellement, le développement économique des pays émergents et des pays pauvres sont très fragiles. En Afrique, la forte dépendance de la majorité de la population, des activités agricoles et tributaires de la pluviométrie donc du climat, justifie toute l'attention que les pouvoirs nationaux et internationaux portent sur l'urgence à

mettre en place des stratégies pouvant réduire les vulnérabilités y relatives.

Le changement climatique est l'un des grands défis du développement durable de tous les pays en développement, mais la vulnérabilité en fera d'eux les plus fragiles. C'est un phénomène très sérieux qu'il faut prendre avec beaucoup de précaution. La prise de conscience internationale sur les effets à court, moyen et long terme du changement climatique a mis en relief des questions complexes sur la sécurité internationale. Le rapprochement entre le changement climatique et le développement économique à l'échelle mondiale tendent à mettre l'accent sur la capacité des acteurs à protéger les institutions sociales, politiques et économiques, ainsi que la stabilité internationale face à cette grande menace. Entre le Nord et le Sud, l'enjeu est à nouveau relancé sur ce phénomène qui laisse perplexe sur les mesures à adopter pour une solution durable, susceptible de privilégier l'intérêt commun. Alors les impératifs du développement durable nés du changement climatique vont faire naitre une géopolitique d'une intensité différente à celle connue jusqu'à ce jour, et le réchauffement de la planète pourraient bien être à l'origine de futurs conflits de souverainetés (Mocilnikar, A.T. et Pennequin, G., 2011).

Dans ce contexte, il s'agit de venir en aide aux pays les plus pauvres et les plus vulnérables, et les aider à s'adapter aux conséquences qui sont déjà très difficiles à gérer par des mesures adaptées et cohérentes. Face à la situation actuelle du problème, les informations scientifiques se révèlent indispensables dans la prise de décision des responsables sur l'avenir de la planète. Donc, eu égard à la dimension des problèmes environnementaux actuels, tout état responsable a pour devoir de convertir les lois internationales liées à l'environnement en lois nationales, avec la recherche d'une mesure d'adaptation nationale. Aujourd'hui, la bonne gouvernance internationale apparait comme un réseau des différents acteurs qui visent les mêmes objectifs autour d'une même autorité centrale, capable d'orienter les démarches vers les directives permettant d'atténuer les effets sur le long terme.

La démarche d'une éducation relative au changement climatique

Dans le cas de la recherche d'une synergie entre la protection de l'environnement et les objectifs de développement durable en matière de sensibilisation liée au changement climatique, l'éducation relative au changement climatique est un moyen permettant faciliter la mobilisation à un plus grand nombre sur la nécessité de parer certains chocs. Dans le but de promouvoir la résilience au changement climatique, le gouvernement devra mettre l'emphase sur le contrôle de la montée des eaux, l'énergie, le reboisement et l'agriculture (Bhawan Singh, Marc J. Cohen). La population a besoin une formation adéquate et appropriée pour aider les autres à s'adapter aux problèmes du changement climatique. Ils doivent se sentir utile à leur communauté à partir d'une connaissance y relative. Ces actions peuvent contribuer au relèvement des communautés locales et nationales en atténuant les conséquences des catastrophes. Donc, les politiques destinées à atténuer le changement climatique seront plus efficaces si le public comprend

la nécessité de s'impliquer aux différentes démarches dans le cadre de la réso-
lution des problèmes qui s'imposent. En ce sens, l'élaboration d'un programme
de formation et de sensibilisation à l'intention du public pourrait contribuer à
réduire les conséquences. Actuellement, beaucoup de pays se sont tenus à prendre
en charge la participation de plus en plus large du public à la planification des
réponses appropriées au changement climatique. L'engagement des autorités ne
signifie pas seulement les dépenses, mais à encourager, sensibiliser le public sur
les informations scientifiques et à se responsabiliser sur sa participation à un ni-
veau quelconque de la lutte.

   L'une des raisons de la nécessité d'intégration de l'éducation relative au change-
ment climatique est de développer chez les citoyens de nouveaux modes de com-
portement responsables vis-à-vis de l'environnement. Cette stratégie est un outil
essentiel dans le cadre de la modification de la température et des perturbations des
écosystèmes, sociales et économiques qui pourraient engendrer par le change-
ment climatique. A ce niveau, les responsables d'éducation et de formation à tous
les niveaux ont la responsabilité depuis la classe ou le bureau de tenter de modi-
fier le comportement des jeunes, des adultes sur un mode de gestion responsable
en vue de les rendre utiles à leurs propres communautés. Donc, le processus de
formation, d'expérimentation, de sensibilisation et d'échange sont des outils ca-
pables de faciliter les interventions pédagogiques pertinentes en matière d'édu-
cation au changement climatique. La stratégie pédagogique devra être utilisée de
manière à susciter un intérêt pour le milieu naturel, et faire ensuite comprendre les
dégâts liés au changement climatique et prédire les impacts sur leurs conditions
de vie dans l'avenir. L'éducation au futur ou prédiction des impacts locaux des
changements climatiques permet aux apprenants de réaliser que les changements
climatiques auront réellement des effets dans le milieu et dans la vie personnelle
(Guide d'adaptation Québécoise). Le processus du réchauffement climatique est
par ailleurs accentué par une insuffisance de condition et de synergie des actions
initiées par les acteurs internationaux en matière d'éducation, de sensibilisation
à l'environnement. Les actions d'information, de sensibilisation et d'éducation
souffrent du déficit d'une vision nationale et internationale cohérente et harmo-
nisée. Il est clair de comprendre que les impacts du phénomène ne peuvent se faire
sans consentir des coûts économiques et avoir des répercussions sur la qualité de
vie des populations qui exploitent de façon effrénée les ressources naturelles.

Le financement pour la réduction des impacts

La prise en charge du coût de l'adaptation au changement climatique dans les
pays en développement est un défi de taille pour les dirigeants de la planète. Les
études révèlent que les besoins de ces pays en matière d'adaptation pourraient
représenter entre 100 et 450 milliards de dollars par an (Henrich Boll Stifung,
2012). La coopération entre les différents pays de la planète dans le cadre de la
lutte contre le changement climatique doit être renforcée. Ce renforcement ne
devrait pas initier seulement sur la base de la politique du développement durable
et de son financement, mais sur la mise en place d'un dialogue horizontal dans
toutes les décisions à prendre sur le changement climatique et le développement

économique. Tenant compte des préoccupations socioéconomiques actuelles, les chocs du changement climatique se répercuteront principalement et plus directement sur les pays les plus pauvres où des millions de personnes vivent dans des conditions infrahumaines. Si aujourd'hui, les pays industrialisés sont responsables de la plus grande quantité d'émissions de gaz à effet de serre, en revanche, leur participation dans le financement des mesures visant à réduire les risques est aussi incontestable. L'adaptation efficace dans le cadre d'une stratégie large, adaptée et cohérente vers le développement durable requiert des rapports entre les conditions humaines et écologiques. Dans ce contexte, elle devrait être considérée comme un processus continu dans la lutte à grande échelle contre la dégradation de l'environnement. Dans ce cas particulier, les institutions financières internationales devraient consentir une part plus importante de leurs benefices pour le financement des programmes de cette envergure. Dans une certaine mesure, il faut éviter que le malheur de la planète ne constitue pas un espace pouvant enrichir davantage des acteurs au niveau international. Donc, suivant la nécessité de doter la planète d'un plan d'action adapté, la lutte contre le changement climatique doit faire partie intégrante d'un plan développement durable. Il est possible d'intégrer d'adaptation et l'atténuation dans des stratégies et des politiques plus générales de développement en vue de les faciliter et les contribuer au développement économique global respectueux de l'environnement. En ce sens, il s'ensuit que les investissements prévus dans le cadre du changement climatique ciblent principalement les interventions favorables à un développement responsable qui prend en compte la problématique de l'environnement, surtout dans les pays pauvres. En fait, les mesures d'adaptation et d'atténuation visant à réduire les risques du dégât y afférent constituent donc une priorité de taille pour les pays en développement particulièrement, les pays plus pauvres de la planète. En dépit des alertes anticipées par les chercheurs et en dépit de multiples conférences réalisées par les Nations Unies en vue de diminuer les causes liées à ce phénomène, jusqu'à présent, la résolution est loin d'être acceptée et exécutée avec responsabilité par les dirigeants mondiaux. Il faut admettre que, vu la dimension des effets provoqués, la lutte devrait passer par une prise de conscience globale des acteurs sur l'ensemble des problèmes environnementaux à l'échelle internationale. Malgré les difficultés en matière financière, les financements bilatéraux sont majoritaires avec presque 24 milliards de dollars d'investissement par an (Epargne sans Frontière, 2012).

L'ampleur du défi du financement a été fortement rappelé : les évaluations de l'agence internationale de l'énergie et de la Banque Mondiale sur les montants d'investissements nécessaires pour tenir un objectif de deux degrés maximum de réchauffement climatique, sont plus élevées que les 100 milliards par an qui correspondent à des engagements internationaux à travers le fonds vert pour le climat et tout cela doit être rapporté à un volume global d'aide publique au développement de 150 milliards de dollars à l'échelle mondiale. La planification et la mise en œuvre d'un plan concerté et coopératif, équitable, efficace, cohérent et adapté dans la lutte menée à l'échelle internationale, mérite de faire l'objet de grands débats. Aujourd'hui, l'aide publique liée au développement est nécessaire dans la mesure où ces aides sont bien orientées dans des projets visant à améliorer les conditions de vie de la population pauvre.

La mise en œuvre d'un plan cohérent et adapté au changement climatique

Tout plan d'action visant la lutte contre le changement climatique doit décrire la vision collective en mettant l'accent sur la préoccupation y relative de façon globale. Il est important de faire échec aux effets du changement climatique ayant des impacts sur l'économie, la société et l'environnement. Ce plan est aussi un moyen de prendre les mesures nécessaires pouvant assurer la communication dans le domaine des changements climatiques. Il s'agit aussi d'une meilleure prise en compte dans la planification d'un développement cohérent lié à la problématique du changement climatique dans l'intérêt du développement durable. A cet effet, il faut au premier plan, entreprendre des activités de développement qui pourrait contribuer à réduire la vulnérabilité vis à vis de nombreux effets du changement climatique. L'inquiétude de ce phénomène terrible actuel est une possibilité pour les différents acteurs des différents continents de doter la planète d'un plan, capable de répondre aux attentes de la population mondiale en matière de réponses aux risques climatiques. La planification en tenant compte du changement climatique favorise l'ajustement progressif des communautés aux répercussions attendues tout en limitant les perturbations de milieux de vie et des activités socioéconomiques (Fonds vert du Québec, 2010)

Eu régard aux problèmes réels provoqués par ce phénomène, les mesures à mettre en œuvre doivent avoir la capacité de minimiser les risques et d'augmenter la capacité d'adaptation de la société. Il s'agit pour la plupart des mesures qui constituent à examiner les conditions cadres nécessaires pour les diverses approches d'adaptation. Le plan doit prendre en compte l'ensemble des secteurs susceptibles d'être affectées. Donc, pour la mise en œuvre de ce plan, il a fallu de moyens financiers et humains, capables de répondre valablement aux besoins à tous les niveaux. Il ne suffit pas d'avoir une enveloppe très importante et de ressources humaines qualifiées, la prise en compte par la société civile à toutes les étapes est déjà un acquis. A rappeler que l'échec de beaucoup de programmes dans les pays pauvres résulte surtout à la non intégration de cette société civile. C'est pourquoi le respect de la hiérarchie et l'intégration de tous les acteurs sont indispensables à la réussite d'un plan global dans le cadre de la lutte contre le changement climatique.

Donc, vu les effets éventuels de ce phénomène, les dirigeants politiques de la planète, les ONG et la population locale ont la lourde responsabilité chacune à remplir leur rôle dans la mise en œuvre de la stratégie internationale pour contrecarrer ce fléau. A ce niveau, le problème du changement climatique fait appel à la sagesse des dirigeants des pays en développement pour la mise en place des centres de recherche pouvant aider les autorités dans la prise de décision y afférentes. Dans ce contexte d'inquiétude générale sur l'avenir de la planète, la démarche de recherche comme « stratégie » est un moyen de renforcer les mesures à adopter suivant l'évolution du phénomène. La mise en œuvre de nouvelles stratégies efficaces d'adaptation et d'atténuation aux changements climatiques au niveau national et international fait appel aussi à un réveil de conscience et un esprit d'appartenance sur les mesures à prendre pour faire face à cette situation dramatique. La stratégie d'adaptation au changement climatique est devenue un défi qui

appelle aussi la conscience de tous les acteurs des pays en développement suite à leur engagement au développement durable. De façon transversale, l'adaptation au changement climatique doit s'intégrer dans l'ensemble des politiques publiques de tous les pays afin de garantir la cohérence des mesures à mettre en œuvre. La recherche sur l'adaptation au changement climatique, que ce soit en matière de la santé ou en matière de la biodiversité profitera de cet effort considérable qui permettra de renforcer notablement l'ensemble des sites d'excellence (ministère de l'écologie, du développement durable des transports et du logement).

Le changement climatique représente une menace au développement durable. Tenant compte de ses impacts à travers le monde, il mérite une réponse proportionnelle à la dimension des problèmes provoqués. Pour le moment, ils ne sont plus à démontrer, cependant les retards doivent être comblés par les pays en développement en matière de mesures visant la réduction des impacts. Pour certains, cette question est déjà ciblée, seulement il reste à agir en adéquation avec les problèmes identifiés comme la fonte accélérée des glaciers, l'acidification des océans, l'élévation du niveau de la mer, la sécheresse, les inondations répétées et autres catastrophes naturelles à caractère dévastateur. En fait, l'atteinte des objectifs du changement climatique nécessite la mobilisation et l'engagement de tous les acteurs et les responsables à l'échelle de la planète. Cette vision intégrée devrait englober tous les secteurs d'activité, et des actions énergétiques de manière structurante et cohérente en vue d'assurer la concrétisation d'un plan d'action réel.

Conclusion

En somme, l'intégration de la lutte contre le changement climatique dans la politique environnementale ne devrait pas être une question théorique, car c'est un phénomène qui touche non seulement les conditions de vie de la population mondiale, mais aussi qui peut réduire la capacité de l'écosystème naturel et, de plus l'économie mondiale. La promotion vers la recherche d'un mode de comportement de production et de consommation responsable visant la réduction des émissions des gaz à effet de serre est un instrument capable de redonner de l'espoir à toute une population qui ne sait quoi faire pour s'en sortir à partir du réchauffement climatique. Donc, la coopération internationale sur la mise en place d'un plan d'action commun pour faire face à ce phénomène devra être démontrée à partir d'un mécanisme de financement international suivant la dimension des problèmes qui en découlent.

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OSVATH PAL, DBA
The Taliban's-associating extreme Islam with the fight for freedom

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SUMMARY

In 1992 after the fall of the pro-Soviet Communist regime Afghanistan entered a civil war between the local leaders craving for power, the mujahidin's. The Taliban's appeared as a force capable to establish the order in the country. The rise of the Taliban's helped the economy as the protection taxes the local leaders asked of the business man were eliminated, it also brought political benefits as the fights between the political fractions were reduced, although the Taliban's fought aggressively against their adversaries, their hegemony reduced the number of rival political fractions, and it also brought relative stability by imposing a set of rules in a chaotic society.

The legend of the Taliban's has it that in the spring of 1994 it was rumored that in Sang Hesar village, near Kandahar, at a crossing point controlled by the mujahidin's two girls were kidnaped and raped by mujahidin soldiers. A local *mullah* (a mullah is a Muslim man educated in Islamic theology and it is also the common name given to a head of a mosque) Maulvi Mohammed Omar, a veteran of an Islamic fraction of the mujahidin's, together with three other men saved the girls and hanged the commander of the crossing point responsible for the incident. After this the Taliban's legend spread to every village the actions of these religious warriors being appreciated by the population who was terrified by the mujahidin's.

   For a long period of time Afghanistan was known for its tolerance. A country traversed by so many diverse influences could not exist without tolerance. Still, after the anti-Soviet war, when Islam practically came face to face with the fight for freedom, this land became the shelter of Osama Bin Laden's fanatic troops. Radical Islam is contrary to afghan tradition the Taliban's fanaticism finding its roots in the anti-Soviet war. During the conflict hundreds of thousands of youths entered the Quran schools, the *Madras*, that were often located near the refugees camps close to the cities of Peshawar and Quetta in Pakistan. Between 1993 and 1994 Islamic clergy and students of Pashtun origin, most of them coming from the rural regions and being former mujahidin's, disappointed by the internal fights for power, and moved to Pakistan to study in the madras where they formed the Taliban movement. In these schools, financed by Saudi Arabia, a radical from of Islam was taught, a form that was later applied by the Taliban's in Afghanistan. The *Madras* was mostly frequented by poor and very poor Pashtun boys coming from the rural areas. The students were taught as monk soldiers being isolated

from their families and women. In this way, month by month, year by year, a radical Islamic current appeared the Taliban movement. The Taliban's considered the Rabbani government as corrupt, anti-Pashtun and responsible for the civil war. During the Soviet occupation, Islamic schools survived due to the generous contributions from USA, Pakistan and Saudi Arabia. These schools functioned mostly in the vicinity of refugees camps. Even the school books were printed abroad. But the contributions were not limited to books and food, they also consisted in guns, money and counseling. All these were coming in trough the Pakistan branch. Even if most of the young people were too young to take part in anti-Soviet war from the '80s, the Taliban's were brought up in the sordid atmosphere of the soldiers camps; many lost their families in the war and were also confronted with the great deprivations of the Najibulah era. From the beginning the movement had a profound regressive character. Educated by simple mullah in the camps conditions the Taliban's searched for role models in an idealized past when the teachings of Mohamed were strictly applied. Steeped in a virulent anti-communism the Taliban's are actually the victims of Kabul's brutal pro-Soviet regimes that officially practice socialism. Just like Cambodia's Khmer Rouge the Taliban's mostly reflect the hostility and suspicions of the rural world towards town life, reading, cultural values and technology. The Taliban's leaders are semi-educated mullahs from the rural areas by far experts in Islamism or used practitioners of religious commentaries. The regressive social code promoted by the Taliban's has a lot in common with Pashtun tribal laws.

USA has never officially recognized the substantial support offered between 1994 and 1997 to the Taliban movement. In his book, "Taliban: Islam, Oil and the New Great Game in Central Asia", Ahmed Rashid writes: "It is obvious that the Clinton administration was supportive of the Taliban's from Afghanistan because the Taliban's practiced in the region a clear anti-Iranian policy, a policy common to the one practiced by Washington. On the odder hand, the Taliban's played a major role in constructing the oil pipe lines from Central Asia to Pakistan avoiding Iranian territory. The US Congress approved that 20 billion dollars from the CIA budget to be used for destabilizing Iran and Teheran accused Washington that a part of this money was given to the Taliban's. A fact formally denied by Washington."

After obtaining the control of Kandahar and the surrounding areas due to a combination of diplomatic and military victories on the 5th of September 1995 the Taliban's attacked and conquered the city of Heart in the west of the country. In the same winter the Taliban's planned and started the siege of Kabul, the capital city, by launching missiles on the city and barricading all the access roads. In March 1996 Burhanuddin Rabbani, the Afghan president and Gulbuddin Hekmatyar, the mujahidin leader, stopped fighting against each other and formed a new alliance against the Taliban's. But on the 26 of September 1996 the two fled Kabul and withdraw north allowing the Taliban's to proclaim the Islamic Emirate of Afghanistan.

On 20th of August 1998 Bill Clinton, the USA president, ordered the USA naval forces to launch missiles on four locations in Afghanistan, all of them close to the city of Khost were USA claimed terrorist training camps were located. The loca-

tions included a base run by Osama Bin Laden, Al Qaeda's leader, which supposedly had ordered and coordinated the bombing of the US Embassy in South Africa. The missiles killed a number of Al Qaeda soldiers but the real target, Osama Bin Laden, left the location less than an hour before the attack. Saudi Arabia and Pakistan offered humanitarian and logistic support for the Taliban's but Pakistan was by far the main supporter and manipulator of the Taliban's movement, in particular the Interservices Intelligence (ISI) the powerful Pakistanis secret service that trough its agents was involved in many operations in Afghanistan. It is estimated that nearly 2 billion dollars entered Afghanistan each year as humanitarian aid from Saudi Arabia, money that was used for establishing two universities and six health clinics that helped over 4000 orphans.

Life under Taliban rules

The Taliban regime was led by the mullah Mohammed Omar who was known as the head of state and "*Leader of the faithful*" who was injured several times and had lost an eye while he was fighting under the Islamic Party flag during the anti-Soviet war. But Omar rarely appeared in public spending most of his time in his Kandahar residence.

Once in power the Taliban's established Sharia, the Islamic law. Sharia is not actually a law in itself but more of a system of rules based on the Qumran and its interpretations, the sayings and deeds of Mohamed and his prophets, on consensus and analogies. The reform of the government was directly pointed to the learning and the compliance of the Islamic law. Among the laws put in order we can mention punishing the criminals by a religious police force by amputating one or both arms for theft and stoning the person that committed adultery. Al forms of television, publicity, music, dance or sport were prohibited by the Taliban's. Wearing white shoes, as white is the color of the Taliban's flag, was forbidden and men were forced to wear beards of a certain length. As a response to these limitations Afghanistan was suspended from the 2000 Olympic Games by the International Olympic Committee. The Taliban's gradually lost international support as well as internal support because of imposing the strict compliance of the Islamic customs in the areas they controlled, breaking the rules being harshly punished including the execution of the offender. By establishing the Ministry for promoting virtue and suppressing the vice the Taliban's regime green lighted the use of physical punishes for imposing the strict Islamic practices. The harsh measures were also directed towards the people of different religions the Kabul government intending to impose that this people should wear tags in order to be recognized as infidels. One of the most exaggerated actions of the Taliban's was blowing up in March 2001 two Buhda statues sculpted in the cliffs above the city of Bamian, sculptures that were considered as symbols of idolatry.

On the 22nd of October 1998 UN Security Council expressed its regret towards the involvement of thousands of people of different nationality and mostly under 14 in the fighting by the Taliban's. Consternation was also expressed towards the consistent deterioration of the human rights situation, the forcing of civilians to leave their homes, the executions, abuses and civilian detention, the violence

against women and girls. The Iranian General Consulate capture from Mazar-e-Sharif was described as a gross violation of international law due to the death of Iranian diplomats and a journalist. The significant growth of drug trafficking, especially in the areas controlled by the Taliban's was also condemned.

The Taliban's were strongly criticized by the West for the oppression against the afghan women. Women access to jobs in the public sector was strictly limited, education being forbidden. The regime in Kabul organized several public executions of women accused of cheating on their husbands. Women were allowed to start their own business but only in their homes. Also, they were allowed in work in the medical field but just treat other women patients. Women were not allowed to work if they had children, in this case they had to be stay at home moms.

At this point I must make an important observation: In Afghanistan there is no birth control and a woman could give birth in her lifetime to 5 to 12 children so she can spend her entire life at home. The girls take care of their younger brothers and the boys from the age of 10 help their fathers at work. Many times I have seen an Afghan woman pregnant carrying a baby of a couple of months in her arms and holding the hand of another girl, 5-6 years old, that also carried a 2 year old in her arms. This is the fate of most afghan women that not even today when they represent almost 30% of the Kabul parliament don't enjoy more liberties except the right to vote and education. Still there are parts of the country were the religious influence is very powerful and girls are not allowed to go to school.

Women were also forced to wear the *burka* whenever they appear in public. The huge vale that covers the entire body, usually a blue one, became a symbol of oppressing women under the Taliban's regime. In Afghanistan it is called *chadri* but the general name in the Muslim world is Burka, although the Qumran never speaks of it. The legend says that it was invented by an ancient afghan leader that wanted to protect his wife's from indiscreet looks. Burka is not only a convention, traditional clothing, but the acceptance of a complete set of rules: the woman who wears the Burka is actually stating that she follows the Sharia, the Taliban radical interpretation of Islamic law raised to constitutional value. Men and women were force to dress modestly. Imposing these rules became a tradition and even today we can see on the streets women wearing *burka* and men with beard.

The relations with terrorist organizations

In the past years terrorist activity gained an unprecedented acute form envisioning multiple effects on international security. The terrorists acts performed by various groups represent the week fighting against the powerful, an asymmetric war that for Afghanistan became a reality in continuous progress. Due to the fact that the Taliban regime promoted a strict way of regarding Islam, consolidating its power and influence trough means often associated with terrorism it allowed various terrorist and extremist groups and organizations to activate on afghan territory.

During the anti-Soviet war and then during the Taliban regime on the territory of Afghanistan many such organizations were born, trained and recruited new members under the pretext of Jihad, the holy war against the infidels as the west-

erns were regarded. In the same time many members of national and international terrorist or Islamic fundamentalist organizations seek refuge in Afghanistan after being expunged from their home countries because here they were allowed to stay and train in the many training camps. The most important terrorist organizations that are to be found activating in Afghanistan are: *Al-Qaeda*, the leader was Osama Bin Laden; the most wanted terrorist leader considered responsible for planning and executing the attacks on September 11 in the USA; *the Taliban Movement* an organization supported by the fundamentalist parties and by a part of the population that rebuild its ranks after the beginning of the anti-terrorist campaign, led by the mullah Omar, also wanted by the USA; *Hezb-e-Islami Gulbuddin* founded by Gulbuddin Hekmatyar in 1975 the organization is responsible for launching the campaign against the government under the pretext of chasing the communists from the country; *Harakat-ul-Mujahedin* a radical Islamic group formed in 2000 by Fazlur Rehman Khalil mainly activates in the north east of the country and in Kashmir region; *the Uzbek Islamic Mouvement* was founded in 1999 by Tahir Yuldos and Juma Namangani and is highly evolved in drug weapons traffic; *Jaish-e-Mohammed, Mohammed's Army*, an Islamic fundamentalist group founded in 2000 by Masood Azhar a political ally of the former Taliban party.

The terrorist attacks from September 11, 2001, marked the beginning of an undeclared war with a violent invisible enemy that uses the tactic of hit and run. This represents the beginning of a new step in the evolution of international relations, a step known as the "*the war against terrorism.*" In Afghanistan as in the other countries were the majority of the population is Muslim the religious terrorism is practiced. The religious terrorism practiced today is Afghanistan represents a trade mark of the asymmetric conflict as it is fought exclusively from inferior military, political and economic positions. It is a highly effective tactic as it is a form of generating religious violence by promoting the superiority of one religion over the others. Islamic fundamentalist terrorism practiced in Afghanistan brings together the Arab countries were Islam, Qumran laws belonging to Sunni Islamic movements prevail. In the current conditions the terrorist activity in Afghanistan is characterized by a constant growth, the absence of explicit national borders, the existence of connections and interactions with various international terrorist centers and organizations, rigid organization form by leading structures and operative cells, informant subdivisions and, not in the least, by ensuring technical and material support. Other characteristics are represented by the mobile and covering fighting groups, a detailed recruitment of new agents and operatives, undercover agents in the state and law institutions, advanced technical equipment superior to the one of the government troops. Terrorism continues to be a real threat for the fragile Afghan state and even for international security as it is a destructive factor that prevents the normal development of diplomatic, economic and political relations and, in the same time it puts an extraordinary psychological pressure on the masses.

In 1996 the Saudi dissident Osama Bin Laden moves to Afghanistan at the invitation of the leader of the North Alliance to fight against communism. When the Taliban's took the power bin Laden formed an alliance between them and his organization, Al-Qaeda. It is a known fact that highly trained Al-Qaeda warriors

known as the 055 brigade were integrated in the Taliban's army between 1997 and 2001. The Taliban's and bin Laden also developed a close family connection when one of Osama's sons was formally married to Mullah's Omar daughter. After the coalition forces intervention in Afghanistan the Taliban's and the Al-Qaeda members continue to hide and fight together in the mountain regions at the border with Pakistan and Mullah Omar and Osama bin Laden are not to be found even to this day. It is not sure whether they are alive or death despite the messages broadcasted on Islamic internet sites or Arab televisions attributed to them.

The September 11 attacks represented the beginning of the war on terrorism therefore the beginning of a new type of international arm conflict. This new type of war is currently uses afghan territory as a sophisticated laboratory for trials and experiment. The diversionary activities held on Afghanistan territory by anti-coalition organizations have their base in Islamic terrorism but trough their actions the terrorist break the main principles of Islam so they cannot be called Muslims.

There are daily attacks on ISAF forces, state institutions and civilian population by terrorist groups belonging or in connection with Al-Qaeda. But the highest form of authority in Islam, the Qumran, condemns terrorism underlining that "if someone kills an innocent person it is like he kills the entire humanity and he who saves a life is like saving the entire humanity (Qumran 5:32)". Not even in war time the Qumran does not allow harming the civilians or the destruction of their property. In this way it is easy to conclude that the terrorism practiced today in Afghanistan and in the entire world cannot be assimilated with Islam. But we have to underline that the ones who support and practice the Al Qaeda type terrorism use the Islamic religion by interpreting the Qumran in their favor and manipulating for personal gain a part of the Islamic population indoctrinating them for the purpose of committing crimes against humanity that actually are in contradiction with the Qumran law.

The most effective weapon bin Laden uses against the coalition forces is the Muslim religion by interpreting Qumran using its important role for the Muslims: "Rise and defend your religion, your brothers in Afghanistan, sons of Islam from Mohamed until today", bin Laden said in a speech recorded on tape and broadcasted by Al-Jazeera. Bin Laden added "Islam calls you!" This war is above all a religious war by this message bin Laden is trying to convince the Muslims that it is their duty to join the fight against what he called Christianity's crusade against Islam. He often refers to the Qumran, to verses and quotes from Mohamed in a clear effort to define the conflict in Afghanistan in religious terms to touch the sensible cord of religion and faith that could not leave indifferent any Muslim.

At this point I would like to underline the fact that Islam is today a religion with over 600 billion followers spread in each corner of the world. Islam is one of two non-Christian religions with followers all over the world. From a cultural point of view Islamic religion dominates the life of most people in Afghanistan from birth to death.

Despite the fact that the Taliban regime in Afghanistan prohibited radio and television as western modern innovation, Al Qaeda leaders fully use the globalization technologies. Since 1996 bin Laden used mobile phones, video cameras as well as the computer as means of dispersing its messages and propaganda. An

Al Qaeda virtual library was even discovered with instructions for organizing various types of terrorist's attacks from assassinations to kidnaping, from making a grenade to attacking a village destroying a bridge or launching missiles. Most of the operations described in the training manuals preserved on one of Al Qaeda's internet pages, Global Islamic Media Front, were used in Afghanistan. Until now a terrorist organization was never capable of combining with such great success field war with electronic jihad transforming Al Qaeda's techniques in what experts call "*the future of insurgence war*", a war in which no actions remains unrecorded and the atrocities seem to be committed just that they can be broadcasted instantly on-line. Just a few years ago Al Qaeda was hardly known on an international level. Today the terrorist organization and its leader, bin Laden, have a huge symbolic capital due to the efficiency in their use of the internet in order to popularize their actions.

UN Security Council has repeatedly issued resolutions regarding Afghanistan's Taliban regime due to the constant violation of human rights. The hardest reaction came from the USA which had further critics for the Taliban government for hosting on afghan territory Osama bin Laden an Al Qaeda training camps. The Clinton and Bush administrations repeatedly asked the extraditions of the persons responsible for the 1998 attacks on the US Embassies in Kenya and Tanzania and after the Taliban refusal to comply initiated a series of gradual pressures starting with economic sanctions, soliciting and obtaining UN sanctions and culminating with the cruise missile strike on the Al Qaeda training camps in east Afghanistan that took place on the 20th of August 1998. The Kabul regime was internationally recognized by only three states: Pakistan, Saudi Arabia and the United Arab Emirates.

The military operation "Enduring Freedom"

ENDURING FREEDOM (OEF) represents "the military response for the attacks on the USA on September 11, 2001". On the 22nd of September 2001 after USA suspected Osama bin Laden and his hosts of planning and organizing the attacks of 9.11.2001 the United Arab Emirates and later Saudi Arabia retracted their support and recognition of the Taliban's as a legal government in Afghanistan, Pakistan remaining the only state to have diplomatic relations with them. When USA threatened military actions against Al Qaeda camps on afghan territory the Taliban's offered to bring Osama bin Laden to trial in an Islamic court and to surrender him after to a neutral country in order to stand trial for the crimes committed by his organization. This request was rejected by the USA that send an ultimatum in return asking, among other things, that all Al Qaeda leaders be surrendered and that all the terrorist training camps be closed and inspected.

The terror attacks of September 11 forced the USA to firmly react as their deeply humiliated prestige was the center of attention. The chosen target was Afghanistan a country were the Taliban's and bin Laden's Al Qaeda represented the core of terrorism. At that time the USA managed to convince the UN to be part of the action as well as all the NATO countries. Even the countries that were only NATO partners' shared the ambition to strengthen the cooperation in the

area in the fight against the terrorism. The day following the attack on the USA 50 countries condemned unconditionally the attacks on New York and Washington and pledged to take all the necessaries steps to fight against the plague of terrorism. The American military intervention in Afghanistan was universal considered legit.

On the 7th of October 2001 only three weeks after the suicide attacks US president George W Bush announced the beginning of "Enduring Freedom" operation as a first step of the international war against terrorism. He mentioned that the US has formed an international coalition against the Al Qaeda network lead by Osama bin Laden and the Afghanistan Taliban's. To this day it is not completely clear what US requested from its partners at that time. Soon after the US with Great Britain's support and a coalition formed by several NATO countries initiated a military action against the Taliban's. US began the operation "Enduring Freedom" invoking article 5 of the NATO treaty. The declared short term intention of this military campaign was to overthrown the Taliban's from power for helping the terrorist, capturing Osama bin Laden and other Al Qaeda leaders and preventing new terrorists attacks. On the long term the intention was to eliminate sponsor states of terrorist organizations and Afghanistan's reintegration in the international community. Still this intervention did not have a UN mandate. At the beginning of October 2001 the Special Forces began executing a specific mission in Afghanistan. The ground offensive was mainly held by warriors of the North Alliance, anti-Taliban elements put on the run a couple of years back by the Taliban's that regrouped in the north of the country. The North Alliance allowed the US to use its entire infrastructure including the base and the airport in Bag ram, 50km north of Kabul.

By the end of the month the military coalition forces destroyed the entire Taliban anti-airy defense, performed field missions against the resistance in Kandahar, the residence of mullah Omar, the Taliban's regime leader and lead concentrated attacks together with the anti-Taliban forces against logistic and defense locations throughout the country.

The city of Mazar-e Sharif felt into the hands of the US and North Alliance forces on November 9 2001 and that a number of provinces were conquered with a minimal resistance many local forces changing their loyalty from the Taliban to the North Alliance. This type of shift in allegiance is common in Afghanistan. On the night of November 12 the Taliban's retreated from Kabul to the south of the country. In January 2002 UN Security Council unanimously accepted a restrained embargo and the freeze of all the bank accounts and fortunes regarding the Taliban and Osama bin Laden.

Later the Taliban retreated from Kandahar regrouping at the border between Afghanistan and Pakistan in a tribal area free from Pakistani influence and continued to recruit new members, to plan and execute attacks throughout the territory of Afghanistan.

78 days after the beginning of the campaign a new regime was installed and the Taliban forces and Al Qaeda cells acted only isolated especially in the hardly accessible mountain areas. In 2002 and 2003 the American and Afghan forces launched big military operations to kill and capture Taliban and Al Qaeda fight-

ers; operation Anaconda in the Paktia province against over 800 anti-coalition warriors; the operation to arrest the Taliban leaders from the villages surrounding Kandahar. On May 1ˢᵗ 2003 the US defense secretary, Donald Rumsfeld, announced "the end of major military actions".

President Bush promised the afghan people in 2003 that their country will benefit from a social and economic revitalization compared to the wan in Western Europe after the ear. Six years after the defeat of the Taliban Bush's promises remain without consequence. The financial support promised for the country's reconstruction, insufficient as it was, was only partly accessible and mainly wasted. A complication of the anti-terrorists coalition forces mission is given by the difficulty in localizing the so called "*high value targets*" mainly the leaders of Al Qaeda supposedly still on Pakistan territory. Such leader have the capacity to coordinate the actions of Al Qaeda cells supporting the Taliban, the most famous of them being Osama bin Laden and his ally Aiman al-Zawahiri, the two terrorist managing to escape during the attacks of the Tora Bora Al Qaeda base in east Afghanistan. An American mission on Pakistan's territory in January 2006 missed, only by a couple of hours, al-Zawahiri in the village of Damadola which suggests that the US and Pakistan has some Intel on the movements of Al Qaeda leaders.

In the last five years the war in Afghanistan was in a difficult situation due to the changes in the strategies, war tactics and the small number of troops. Admiral Michael Mullen the chief of staff of the US was right when he clearly stated in front of the US Congress in 1997 that "in Iraq we do what is right" and regarding America's other war he said "in Afghanistan we do what we can". It is time that for a more creative and aggressive strategy. The Central Command of the US army responsible for coordinating the operations in Afghanistan and Pakistan is currently lead by general David Petraeus, the architect of American' s army strategy counterinsurgency generically credited as the one that lifted Iraq from the abyss. Many believe that under the coordination of Petraeus Afghanistan could be saved in a similar way. The common opinion regarding what must be done in Afghanistan in the next period is formed around two courses of action: increasing the troops and negotiating with at list some of the groups that currently oppose the presence of the coalition. American soldiers must come among the people, to build and share with the afghan security forces common military outposts. This is the only way to disconnect the enemy from civilians. Being among the people is also an imperative for American civilians. Right now the American Embassy's staff has a firm interdiction to go around Kabul. But the mission is stabilizing Afghanistan not securing the US Embassy. USA and its allies cannot stay forever in Afghanistan.

The most responsible and fast strategy for leaving Afghanistan is constructing a capable afghan security force and a credible government. In the end the coalition's performance is not as important as the way the afghan authorities manage to handle things. As Pakistan offers support to the afghan insurgence by allowing them to take refuge on its territory the counterinsurgency operations in Pakistan are important components of the strategy for Afghanistan.

Many of the post-invasion Taliban fighters are new recruits coming from the areas where the Islamic radical Madrasa's are located. Between 2002 and 2008

hundreds of Taliban were captured or killed in battle. Some of the surrendered to the authorities fed up with being hunted and killed in the mountains. But in the same time thousands civilians were collateral victims of the fighting, most of them only children.

The hunt for Taliban and Al Qaeda fighters continues to this day. For the young uneducated and poor Afghans becoming a Taliban is an alternative. Life in Afghanistan has a different value than in the developed countries. I was surprised to see in a school in Kadahar area that the children were learning how to put up infantry equipment, explosives and mines. I wondered if it is necessary for children to pick up arms in the future against the security forces or in order to keep them safe and not let them discharge such weapons involuntary.

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RÉSUMÉ

Au cours des dernières années les specialistes du maintien de la paix et des gens qui ne sont pas du métier peuvent obtenir des informations sur les operations policières et militaires de maintien de paix de la Republique de Hongrie en afrique. Pourtant, il y a quand même des évenements dont on ne s'occupe pratiquement pas ou peu. Dans l'article suivant nous traiterons la Namibie, du rôle des opérations policières hongroises dans ce pays.

Histoire et politique de la Namibie

Le pays est situé sur la côte sud-ouest du continent africain. Dans les nouvelles on en parle rarement, car la Namibie représente une démocratie stable et solide sur le continent africain, où il n'y pas de combats armés et de persécutions politiques. C'est un Pays paisible et en voie de développement.

Les portugais étaient les premiers voyageurs européens qui ont exploré le pays à la fin du XV ième siècle. Cependant puisqu'un désert interminable s'étalait du littoral vers l'intérieur de la terre ferme, ils ont cru que cette région n'a aucune valeur. Ainsi, ils ne s'y sont pas installés et ils sont repartis en bateau.[1] L'allemagne conquis tardivement la Namibie à la fin du XIX.ième siècle. A la conférence du Congo à Berlin en 1884-85,[2] ils ont confisqué le territoire rebaptisé Deutsch-Südwestafrika (Sud-Ouest africain allemand). La Grande-Bretagne se félicitait encore du voisinage avec les allemands[3]. Mais, pendant la première guerre mondiale l'Union Sud-Africaine avait occupé le territoire. Puis, à partir de la fondation de la République de l'Afrique du Sud en 1961, la Namibie faisait partie de l'Afrique du Sud jusqu'à la reconnaîssance de son autonomie. Elle a connu l'asservissement terrible du système d'Apartheid, et le chemin a été long et pénible jusqu'à la liberté.

La SWAPO[4], un mouvement de libération, remporte la victoire aux premières élections libres. Elle dirige le pays jusqu'à présent.[5] Depuis 1994, il y a 72 députés au Parlement. Depuis cette époque on organise des élections parlementaires tous les 5 ans, qui selon les observateurs internationaux sont parfaitement démocratiques et conformes aux normes internationales et de l'ONU. Aux dernières élections présidentielles et législatives de novembre 2009, 12 parties y ont présenté chacun un candidat officiellement. Des politiciens de leurs choix ont participé à la compétition électorale.

La République de la Namibie est un Etat relativement nouveau dans l'immense mer des pays. La coopération étroite avec l'Organisation mondiale détermine le sort du pays par la suite. Parmi les pays africains, elle est incroyablement active dans la vie de la communauté internationale, et membre permanent de plusieurs organisations. Elle sert d'exemple à beaucoup de pays africains, de modèle de transition paisible et de développement durable. Sa composition ethnique est très diverse. Depuis les temps les plus reculés vivent dans ce pays les Bochimans, les Namas, les Damaras, puis il y a environ 600 ans, les Ovambos, les Hereros et encore une douzaine d'autres ethnies sont apparues, et en dernier les européens. La configuration ethnique est la suivante: africains 87.5%, blancs 6% et autres 6.5%.[6] Cela fait plus de vingt ans que ce pays est désormais stable sur le plan politique et économique. Il se développe en permanence. Il est devenu l'un des pays modèles de l'Afrique, et il sert d'exemple grace à son développement, à son unité et à sa tolérance.

Géographie et climat

La République de Namibie est située dans la partie sud-ouest de l'Afrique. Ses frontières sont bordées au Nord par l'Angola, au Nord-est par la Zambie, à l'Est par le Botswana, au Sud par l'Afrique du Sud et à l'Ouest par l'Océan Atlantique sur près de 1400 kilomètres de long. La Namibie couvre près de 830 000 km². Sa capitale, Windhoek se trouve presque au centre du pays. Sa population est de 2,15 millions d'habitants,[7] la densité est seulement 2 personnes/km². Sur son vaste territoire et relief varié plusieurs zones climatiques cohabitent. On y trouve le désert du Namib, le parc national d'Etosha et ce n'est qu'un avant-goût des merveilles du pays.[8]

Langues parlées et enseignées

Les différentes ethnies parlent des langues différentes, non homogènes en Namibie. Sur le chemin vers l'indépendance, le choix de la langue officielle convenable nécessitait une longue réflexion et ce choix consistait une décision politique importante. Au cours des siècles écoulés, outre les langues des peuples autochtones, trois langues européennes ont fait leur apparition dans ce pays de l'Afrique du Sud-ouest. L'apparition des langues européennes se divise en deux étapes. La première est l'allemande apparue pendant la colonisation allemande à la fin du 19e siècle. Elle s'est répandue avec les colons Allemands et est devenue langue officielle de la colonie allemande. Dans la deuxième étape, on peut mentionner deux langues européennes qui se sont infiltrées à partir de la région sud-africaine en Namibie. L'une était l'afrikaans, d'origine hollandaise, répandue par les colonisateurs boers sur le territoire namibien à partir du 17e jusqu'au début du 20e siècle. Les boers, d'origine hollandaise, bien qu'ils soient eux- mêmes des colonisateurs, ont vécu des moments difficiles avec l'arrivée des anglais. Les épurations ou nettoyages ethniques et les premiers camps de concentration ont vu le jour et la colonisation britannique anglaise est apparue.

Après l'indépendance en 1990, l'anglais devient la langue officielle bien qu'à cette époque 95% de la population ne la parlait pas. Elle avait beaucoup plus une valeur politique.[9] Les trois langues des colonisateurs n'étaient pas meilleures l'une par rapport à l'autre. Néanmoins, puisque la liberté de la Namibie résultait du concours efficace de l'ONU alors que la Charte de l'ONU proclamait l'anglais comme sa langue officielle, à cause de l'importance considerable de cette dernière dans la vie économique internationale. Le refus de l'allemand et de l'afrikaans ont déterminé la politique et les faits historiques, car la majorité de la polpulation utilise quotidiennement l'afrikaans dans la communication. Mais cette langue était pratiquement négligeable sur le plan international, tandis que l'allemand n'était répandu que parmi les blancs. Donc, la langue officielle est l'anglais, utilisée jusqu'à présent par relativement peu de gens, mais ce nombre augmente progressivement avec l'augmentation des générations plus jeunes. Parmi les langues non-officielles, on a: l'afrikaans, l'allemand, l'oshivambo, l'herero et le nama (différentes langues ethniques) qui sont les plus répandues.[10] Dans le pays, il y a 1600 écoles dans lesquelles, 19 000 professeurs et 4000 autres employés assurent l'enseignement de 550 000 jeunes. Quoique le gouvernement tente d'intégrer tout le monde dans l'enseignement, l'ensemble des tribus nomades, c'est-à-dire, tribus san et himbas n'en profitent pas toujours.[11]

Economie de la Namibie

Pendant des décennies, la Namibie était placée sous le protectorat de l'Afrique du Sud. Cette situation a des effets fondamentaux jusqu'à présent sur l'économie du pays. En dehors de l'importation, une partie majeure du capital et des ressources humaines aussi proviennent de l'Afrique du Sud. Les aptitudes défavorables de la Namibie au point de vue agricole sont compensées par les stocks de minéraux riches et différenciés. L'industrie minière et les branches de transformation ne représentent que 8% du PNB et 50% des produits d'exportation. L'extraction de l'uranium est particulièrement rentable et la Namibie figure parmi les cinq premiers pays du monde. La Namíbie est célèbre grâce à son extraction de diamant, de sa pêche et de sa production de guano sur la côte. La richesse en minéreaux du pays est incroyable et ce dernier fait partie des leaders dans le domaine de l'extraction de l'uranium, du wolfram, du cadmium, du cuivre. Certes, le pays est riche en trésors naturels, cependant son industrie de transformation est sous-développée.[12] Ainsi, avec l'épuisement des ressources énergétiques non renouvelables le pays pourrait perdre tôt ou tard une grande partie de sa source de recettes. Pour un avenir sûr, il va falloir trouver une voie alternative, grâce à l'établissement de la société du savoir. Malgré les possibilités des autres pays de la région, près de la moitié de la population vit de l'agriculture. Donc, le développement général des secteurs secondaire et tertiaire se fait donc encore attendre. Le fait que dans quelques régions désertiques de la campagne les systèmes de distribution les plus élémentaires n'ont pas été établis, cela génère de graves problèmes. La répartition régionale de revenu du pays est absolument déséquilibrée.[13] Les usufruitiers de la privatisation de l'industrie minière et de la transformation restent avant tout les investisseurs du voisin du Sud.[14]

Antécédents

En Europe, la Première Guerre mondiale battait son plein. Le 16 août 1915, l'Afrique du Sud-ouest a été déjà entièrement envahie par les troupes de l'Afrique du Sud. En effet, le Cap se trouvant déjà sous la gouvernance britannique avait fondé en 1910 l'Union Sud-africaine avec la formation du Dominion britannique au Transvaal à Oranje et au Natal. Les soldats allemands et une partie de la population germanophone ont été transportés dans des camps de concentration. Ainsi, l'Afrique du Sud-ouest Allemande n'était plus colonie allemande *de facto*. Les sud-africains ont soumis le territoire au commandement militaire jusqu'en 1918 et lorsque le système de protectorat a été adopté le 30 janvier 1919, les puissances victorieuses ont étendu leur pouvoir sur le territoire le 28 juin 1919. L'Allemagne de Weimar s'est désistée de tous ses droits relatifs à ses anciennes colonies, en vertu du Traité de Paix de Versailles, en faveur des puissances de l'Entente. En même temps l'Afrique du Sud a obtenu un droit de contrôle sur l'Afrique du Sud-ouest qui est devenu territoire placé sous la protection de la Société des Nations. Ainsi, l'Afrique du Sud-ouest Allemande a cessé d'exister *de jure* aussi.[15] Wilson, président des Etats Unis, avait déjà relaté dans sa déclaration que le contrôle du territoire placé sous la protection ne devrait pas être constant, mais à long terme ce contrôle devrait permettre aux habitants d'un tel territoire d'obtenir l'autonomie.[16]

A partir de 1926, l'Union Sud-africaine est membre du Commonwealth, qui jusqu'à la fin de la deuxième guerre mondiale avait essayé d'entreprendre toutes les démarches juridiques possibles afin d'annexer officiellement aussi l'Afrique du Sud-ouest.[17] Le 24 octobre 1945, l'ONU a été créée comme successeur de la Société des Nations, puis le 17 janvier 1946. Bevin, chef de la délégation britannique de l'ONU, avait déclaré que la Grande-Bretagne accepte la mise sous tutelle de l'ONU de tous ses territoires passés sous protectorat. En revanche, le 7 mai 1946, l'Afrique du Sud avait déposé une demande pour que l'on puisse intégrer le territoire occupé dans son territoire. Le 14 décembre 1946, l'Assemblée de l'ONU, principalement avec la proposition de Maharaj Singh avait rejeté la demande. Les juristes internationaux jugeant cette décisision exemplaire, ont conclu que par cette décision de l'ONU, successeur légitime de la société des nations, peut désormais agir au regard des territoires placés sous protectorat.[18] Cependant au début de l'année 1947, l'Afrique du Sud informe l'ONU qu'elle va considérer l'Afrique du Sud-ouest toujours comme territoire placé sous protectorat et non pas comme territoire tutélaire.[19] Le 11 juillet 1950, selon l'avis du conseiller du Tribunal International, l'Afrique du Sud n'était pas appelée à conclure l'accord de tutelle avec l'Organisation Mondiale. Alors, l'Assemblée Générale de l'ONU avait établi un comité *ad hoc* par la Résolution N°449/A, pour que l'Afrique du Sud-ouest puisse être mise sous tutelle par l'ONU.[20] En 1951, le comité a fait plusieurs rencontres avec l'Afrique du Sud-ouest afin de règler le statut du territoire. L'Afrique du Sud a rejeté la tentative de l'ONU. Pour elle, l'Organisation Mondiale n'est pas compétente dans cette affaire. Pour cette raison, elle souhaitait négocier plutôt avec les Etats Unis, la Grande-Bretagne et la France. En 1951, l'ONU avait invité les dirigeants namibiens afin qu'ils

puissent représenter leur pays devant l'Assemblée Générale de l'ONU. Mais, les autorités sud-africaines ont refusé de délivrer des passeports aux politiciens na-mibiens. Ainsi, dans l'affaire namibienne les personnes concernées ne pouvaient toujours pas faire entendre leur voix.

En 1953, l'Assamblée Générale de l'ONU a décidé de réviser le mandat de l'Afrique du Sud-ouest (Namibie), sans l'assistance de l'Afrique du Sud, mais cela n'a donné aucun résultat concret.[21] En 1956, le Tribunal International s'occu-pait encore de l'affaire de l'Afrique du Sud-ouest, en qualité de conseiller. Dans son avis pris à cette époque, il figurait que l'ONU a le droit de prendre position concernant l'affaire de l'Afrique du Sud-ouest, d'attribuer la parole à ceux qui déposent une pétition.[22] Cela avait donné un nouvel élan à la situation politique dans le pays et aux dirigeants noirs.

Créée le 19 avril 1960, la SWAPO (South West Africa People's Organization), l'Organisation du peuple du Sud-ouest africain était le premier groupe politique de résistance des partis d'indépendance qui n'était pas construit sous le principe du groupe ethnique.[23] Sam Nujoma a été élu président de la SWAPO (les au-tres membres: Mburumba Kerina, Andimba Toivo Ya Toivo, Jacob Kuhangua, Solomon Mifima, Paul Helmuth, Andreas Shipanga, Erasmus Erastus Mbumba, Emil Appolus, Maxton Joseph Mutongulume et Carlos Hamatui). A partir de ce moment, la communauté internationale avait considéré la SWAPO comme représentante légale de l'opposition namibienne, quoique la gouvernance sud-af-ricaine ait toujours traité l'organisation de mouvement communiste.[24]

Politique d'apartheid

Le mouvement d'indépendance namibien avait pour objet non seulement de libé-rer le pays, mais aussi d'établir l'égalité et l'intégration raciales. De ce point de vue, le chemin menant vers l'indépendance namibienne est tout à fait différent des autres mouvements d'indépendances africaines. Le point de départ du sys-tème d'apartheid pouvait être en conséquence des changements démographiques, l'augmentation permanente de la population noire mettant en danger l'autocra-tie politique et économique des blancs. Avec l'évolution de l'industrialisation remplaçant l'importation entre les deux guerres mondiales, la migration de la population africaine dans les villes avait commencé et la notion du "désastre noir" fort répandue précédemment, s'est extrèmement renforcée parmi la popu-lation blanche. La raison particulière de cette crainte a fait naître l'idéologie et la politique de l'apartheid. Le seul but de la mise en place de l'apartheid consiste à maintinir des inégalités entre les habitants blancs et noirs du pays. Ce qui concerne la mise en oeuvre de la politique de segrégation raciale, c'est princi-palement la victoire électorale de 1948 du parti représentant les intérêts de la population d'origine hollandaise, ayant une proportion de près de deux tiers dans la population blanche**.** Avec la victoire en 1948, des changements fondamentaux ont débuté dans l'histoire de l'Afrique du Sud. Dans le nouveau gouvernement sud-africain, il n'y avait pratiquement que des ministres qui se sont opposés à l'époque à l'entrée en guèrre de l'Union de l'Afrique du Sud aux côtés de la Grande-Bretagne contre l'Allemagne hitlérienne. Outre les anglais et les juifs

ceux-ci sont les blancs qui ont servi de cible en premier lieu. Non seulement ils ont clamé l'inégalité entre les races, l'infériorité des teints plus foncés, mais ils ont elaboré une législation qui soutiendra cette situation. En 1950, une loi a rendu obligatoire l'enregistrement de l'appartenance raciale.[25] La loi de 1953 exigeait que dans les moyens de transport en commun les noirs et les blancs voyageaient dans des compartiments séparés. A partir de 1957, ils étaient séparés dans tous les lieux publics. De plus, à partir de 1960, ils devaient utiliser une autre porte que celle des autres pour enter dans leurs lieux de travail.

Après le rejet de la politique de compromis adoptée en 1948, l'insurrection de la majorité opprimée de la société n'était qu'une question de temps.[26]

Début de la résistance

En 1961, après la secesstion de l'Union de l'Afrique du Sud, la République de l'Afrique du Sud est née. L'indépendance du pays a été proclamée et a quittée la communauté britannique / British Commonwealth of Nations. L'Afrique du Sud devait désormais affronter seul le monde. Toutefois la victoire de l'indépendance namibienne a demandé beaucoup de temps. Bien que l'Assemblée Générale de l'ONU ait supprimé le mandat sud-africain par son décret N° 2145 en 1966, il ne pouvait pas obtenir à ce que Pretoria applique le contenu de ce décret. Alors l'Assemblée était contrainte d'avoir recours au Conseil de Sécurité.[27] La SWAPO avait alors lancé la lutte armée pour la libération de l'Afrique de Sud-ouest.[28] Entre temps, le 12 juin 1968, l'ONU avait reconnu le territoire sous le nom de Namibie. La lutte contre l'occupation illégale est qualifiée désormais *"de facto"* de guerre d'indépendance. L'Assemblée de l'ONU a déploré le fait que l'Afrique du Sud n'avait pas laissé entrer sur le territoire les observateurs de l'ONU.[29] Le Conseil de Sécurité avait traité l'affaire namibienne dans plusieurs résolutions, puis en 1970, dans sa résolution N° 276, elle déclare de façon univoque que la présence de l'Afrique du Sud sur le territoire est illégitime et les Etats ont été sommés d'agir en conséquence. Cette résolution restait également sans effet. C'est pour cette raison que dans sa résolution N° 284 en date du 29 juillet 1970, le Conseil de Sécurité avait demandé le conseil d'expert du Tribunal International quelles seront les conséquences juridiques pour les Etats de la présence illégale de l'Afrique du Sud en Namibie, contrairement à la résolution N° 276 du Conseil de Sécurité.[30]

Dans son avis, le Tribunal avait souligné que si l'un des organes compétents de l'ONU constate la nature attentatoire au droit d'une situation, cette constatation ne peut pas rester sans sanction et les Etats membres de l'ONU sont tenus de tout faire pour arrêter la situation attentatoire. L'Afrique du Sud qui est responsable de la situation qualifiée par le Tribunal attentatoire au droit est tenue de mettre fin à cette situation et à retirer sa propre administration du territoire de la Namibie. Le fait que l'Afrique du Sud n'a plus de titre pour administrer le territoire de l'Afrique du Sud-Ouest, cela n'exonère pas le gouvernement sud-africain de ces obligations et de sa responsabilité relatifs au territoire namibien. Dans sa décision, le Tribunal a unanimement affirmé que vu les motifs susrelatés, les Etats membres de l'ONU sont appelés à considérer illégitime et nulle la présence de

l'Afrique du Sud en Namibie. Ils sont tenus en outre de s'abstenir d'aider l'Afrique du Sud dans l'envahissement de la Namibie sous quel que forme que ce soit.[31] Dans l'avis consultatif de 1971 qui était déjà la cinquième décision du Tribunal International relative à l'Afrique du Sud-ouest, le Tribunal avait rompu avec les principes formulés dans sa résolution de 1966 et dans son avis, il a confirmé les positions prises par l'ONU concernant la Namibie. En outre, il a condamné la République de l'Afrique du Sud. Le Tribunal a déclaré que la présence ultérieure de l'Afrique du Sud en Namibie est illégitime. Le gouvernement sud-africain est appelé à mettre fin à l'administration de la Namibie et à l'occupation du territoire. L'avis consultatif avait fixé de manière unanime et claire pour les Etats membres et pour les Etats non membres de l'ONU quelles sont les catégories de relation à s'abstenir avec la République de l'Afrique du Sud. La situation namibienne ne s'est pas règlée après cette résolution du Tribunal International non plus. Certes, de nombreuses résolutions ultérieures de l'ONU s'occupaient du territoire et plusieurs projets de régularisation consécutifs ont été élaborés.[32]

En même temps, l'Angola avoisinant s'est complètement déstabilisé. En 1973, cinquante mille soldats portugais étaient en guerre avec les combattants de trois organisations de libération : MPLA, FNLA et UNITA. Ainsi, les forces de défense sud-africaines (SADF) étaient également en état de demi-alerte. La même année, l'Assemblée de l'ONU avait établi le poste du commissaire namibien de l'ONU (United Nations Commissioner for Namibia). A partir de cette année, c'est la République Fédérale Allemande qui avait changé la politique de la Namibie et désormais selon son avis officiel, l'Afrique du Sud occupe illégalement la Namibie.[33] L'Angola obtient son indépendance le 11 novembre 1975. Cependant immédiatement après, une guerre civile éclate entre le MPLA, l'UNITA et le FNLA. Celle-ci était aggravée par l'intervention de plusieurs Etats étrangers. Le gouvernement angolais de nature socialiste a été aidé par l'Union Soviétique et l'organisation de l'UNITA, par l'Afrique du Sud et la Zambie.[34] L'Union Soviétique qui avait soutenu les mouvements de libération en raison de ses propres intérêts de grande puissance et sur le plan idéologique elle se sentait proche du MPLA et de SWAPO. Aussi, elle avait donné des aides militaires de plus en plus considérables au MPLA, il s'agit des véhicules blindés, des avions et des conseillers spécialisés. Puis des avions russes qui ont assuré le transport des troupes cubaines de grand effectif en Angola. Ainsi, les lignes de force se sont décentrées au profit du MPLA. Jusqu'en 1976, le MPLA et les forces cubaines ont le contrôle entier de Luanda, la majorité de l'infrastructure du pays. Ils ont refoulé les forces de l'UNITA en mouvement de guérilla. En 1976, les troupes cubaines ont battu le FNLA aidé les Etats Unis et l'Afrique du Sud. Le MPLA et l'UNITA ont continué le combat. De cette façon la SWAPO a été prise entre deux feux, car elle était obligée de lutter contre les unités des Forces de défense sud-africaines et contre les combattants de l'UNITA.[35]

Le 30 janvier 1976, le Conseil de Sécurité de l'ONU avait adopté la résolution N° 385, selon laquelle il faut organiser des élections libres avec la supervision et le contrôle de l'ONU en Namibie. Cependant, l'Afrique du Sud n'a pas pris acte de cette résolution.[36] Le 29 septembre 1978, après une longue négociation de préparation et une médiation étendue, le Conseil de Sécurité avait pris sa

résolution N° 435, dans laquelle il a indiqué le mode de règlement de la question namibienne. En effet, les négociations entre les Etats concernés ont eu lieu sur la base de cette résolution avec la contribution des Etats Unis. Les organismes internationaux ont fixé la date du 31 décembre 1978, comme ultimatum pour déclarer l'indépendance de la Namibie. Par rapport à cette situation au début de mars 1979, les forces sud-africaines ont attaqué par voies terrestre et aérienne les positions sud-angolaises de la SWAPO. Puis en avril, près de quarante dirigeants de la SWAPO ont été arrêtés. D'autr part, l'ONU a invité les Etats membres de soutenir la SWAPO.[37] Avec l'entrée sur scène de Reagan comme médiateur en 1981, les Etats Unis remplira un nouveau rôle dans le règlement du conflit. Les américains ont permis aux sud-africains de définir eux-même le prix auquel ils acceptent la résolution N° 435 et que les élections libres surveillées par l'ONU puissent être tenues en Namibie.[38] Les sud-africains ont exigé le retrait des troupes cubaines de l'Angola, car le conflit militaire se transforma sur le territoire sud-angolais d'une guerre de guérilla en une guerre traditionnelle entre 1985 et 1988. Les parties belligérantes ont déjà déployé un arsenal de guerre important l'une contre l'autre. Il s'est avéré que ces luttes n'ont plus rien à voir avec l'avenir de la Namibie. Mais, il s'agissait d'un conflit militaire étendu entre deux pouvoirs régionaux : l'Angola et l'Afrique du Sud qu'il fallait résoudre le plus rapidement possible. En effet, les combats ont sérieusement affaibli la Rébublique de l'Afrique du Sud jusqu'à la fin des années 80 et cela a fortement contribué à l'obtention de la coopération sud-africaine, selon les experts.[39]

Le processus de paix et l'action de maintien de la paix

En 1988, la conclusion d'un accord de paix a été largement soutenue, entre autres par les Etats Unis, l'Union Soviétique et Cuba. Les combats se sont apaisées jusqu'en 1988 et les négociations ont commencé en juin de cette même année. Le cessez-le-feu entra en vigueur le 10 août 1988. En décembre de cette même année l'accord de paix tripartite entre l'Angola, Cuba et l'Afrique du Sud a été signé à New York.[40] Le traité avait un supplément qui a assuré l'entrée en vigueur de la résolution N° 435 et le retrait des troupes sud-africaines du territoire de la Namibie. Bien que ce supplément ait été accepté par les sud-africains, ils ont refusé de conclure un cessez-le-feu avec la SWAPO. Ensuite le Secrétaire Général de l'ONU a donné un ultimatum aux parties antagonistes, qui ont ainsi conclu le cessez-le-feu et le conflit militaire a pris fin.[41] Simultanément à l'entrée en vigueur du cessez-le-feu, la résolution N°435 du Conseil de Sécurité de l'ONU sur l'établissement de l'indépendance de la Namibie a pris effet aussi. Néanmoins, il y a eu encore quelques petits accrochages entre les groupes radicaux blancs et des milices libres noires uniquement, mais après la signature de l'accord de New York les deux parties étaient en mesure de contrôler leurs troupes régulières et de cette manière, on pouvait éviter les accrochages ultérieurs sérieux. Avec l'arrivée des observateurs de l'UNTAG, les refugiés et les combattants pour la liberté désarmés ont pu rentrer chez eux. En quelques mois la Namibie est devenue un pays paisible. Selon les estimations sud-africaines, les combats ont duré 22 ans et ont fait quelques 12 mille victimes du coté de la SWAPO et 700 soldats tués du coté sud-africain.[42]

L'action de maintien de paix UNTAG

Conformément à la résolution N° 632 de l'ONU, le 16 février 1989, l'UNTAG, Le Groupe d'assistance des Nations Unies pour la période de transition a été mis en place pour aider le représentant spécial du Secrétaire général à assurer rapidement l'accession de la Namibie à l'indépendance grâce à l'organisation d'élections libres et régulières sous la surveillance et le contrôle des Nations Unies. La présence de la mission UNTAG avait assuré la répression des actes hostiles et le retrait des troupes d'occupation. En outre, l'abrogation de toutes lois discriminatoires, la libération des détenus politiques ainsi que la possibilité de repatriement des refugiés dans des conditions sûres et pasibles, conformément aux cadres juridiques internationaux.[43]

A la fin du mois de février 1989, Dewan Prem Chand, général de division, chef du contingent militaire de l'UNTAG et son état-major sont arrivés à la capitale, Windhoek puis, peu après les premières formations du maintien de la paix.[44] La période transitoire avait commencé le 30 mars 1989. Le Canada avait déclaré ce même jour qu'il ouvre une représentation diplomatique dans le pays afin de pouvoir suivre la mise en oeuvre de l'indépendance du territoire. Le message a été communiqué par Joe Clark, Ministre des Affaires Etrangères du Canada, suite à sa rencontre à Ottawa avec Andimba Toivoja Toivo, Secrétaire Général de la SWAPO pour l'indépendance de la Namibie.[45]

La mission de 8000 personnes de l'ONU avait pour objectif d'assurer le détachement de la Namibie de l'Afrique du Sud qui avait obtenu enfin son indépendance si longtemps attendue.[46] L'exécution du plan de règlement de l'ONU a commencé par le cessez-le-feu, puis elle a pris fin en avril 1990 avec la constitution d'un gouvernement indépendant et l'entrée en vigueur de l'indépendance formelle. Le programme comprenait entre autres l'annulation des lois de discrimination raciale avant la mi-mai 1989 et le rapatriment de quelques 41 000 refugiés angolais et zambiens. Les élections parlementaires ont eu lieu le 1er novembre 1989.

L'opération UNTAG avait commencé officiellement le 1er avril 1989. Le mandat de l'UNTAG a été fixé par la résolution N° 435, dont l'éxécution a été bloquée pendant des années par le gouvernement sud-africain. Le chef de mission était Martti Ahtisaari, de nationalité finlandaise, qui a été nommé à ce poste depuis 1978, mais n'est arrivé en Namibie que onze ans plus tard.[47] La résolution N° 435 n'a pas défini la date exacte du début d'action. Cependant, elle avait fixé la date d'achèvement pour un an à compter du début. L'UNTAG était une opération très étendue, qui avait exécuté sa tâche conformément aux principes définis dans le chapître VI, des statuts de l'ONU.[48] L'UNTAG (Administration Transitoire des Nations Unies en Namibie) avait un mandat clairement défini sur la base de la résolution N° 435, renforcée par la résolution d'application N° 632 pour la surveillance des élections justes et libres et pour l'organisation de l'assemblée parlementaire.[49] Les agents de maintien de paix ont joué un rôle important dans le déroulement des élections justes et légales, dans le désarmement des parties antagonistes, dans la surveillance du retrait des troupes sud-africaines et dans l'assistance offerte au rapatriement des refugiés.

La mission UNTAG était une opération nouvelle de l'ONU, car aucun Etat membre n'avait objection contre elle. Aux derniers jours de la guerre froide, un véritable ralliement international est né. Il y a eu quand même quelques disputes parce qu'ils ne pouvaient pas tomber d'accord concernant le budget. Alors il a fallu le réduire. Par rapport aux 700 millions de dollars qui étaient initialement prévus dans le budget, il avait approuvé finalement 416 millions de dollars pour l'opération.[50] Au cours des négociations, plusieurs pays africains et la SWAPO même ont craigné qu'avec un contingent faible de maintien de la paix et d'observateurs, l'Afrique du Sud manipulerait le processus du règlement. Cela n'est pas arrivé car tout le monde avait respecté le résultat des élections.

Dans la mission, des soldats et des policiers étaient en service mixte commandé. La tâche des soldats était le désarmement des forces armées sud-africaines et des unités de la SWAPO, le contrôle du retrait des troupes sud-africaines du territoire de la Namibie en outre la démobilisation des unités namibiennes régulières et régionales qui se sont battues contre la SWAPO. Jusqu'au mois d'avril 1989, les agents de maintien de paix ont désarmé près de 30.000 troupes ne faisant pas partie de la SWAPO, dont la moitié était seulement l'effectif des troupes pouvant être renvoyée en Afrique du Sud. Entre temps le désarmement des forces armées sud-africaines se poursuivait selon le plan préliminaire. En conséquence, au mois de novembre 1989, tous les soldats appartenant à la force de défense nationale sud-africaine (SANDF) ont quitté la Namibie.[51] Le retrait des armements lourds se déroulait en trois mois. Ces armes ont été transportées en Afrique du Sud en présence des observateurs de l'UNTAG. La collecte des armes légères avait posé plus de problèmes, et un stock important resta chez la population, mais une quantité considérable etait hors d'usage quand même.[52]

Le pouvoir de la mission s'étendait sur les tâches civiles et policières également. En réalité les policiers au service de l'ONU n'ont pas reçu de mandat pour l'accomplissement des tâches policières directes, mais ils ont fait plutôt la surveillance des forces policières locales. La police était chargée de surveiller la police locale et les forces de sécurité afin qu'elles ne viennent pas perturber le déroulement du scrutin en intimidant la population ou en commettant des violations des droits humains à son encontre. Elle était également tenue de participer au maintien de l'ordre dans le pays. L'observateur a joué un rôle déterminant pour que les gens se sentent libres et en même temps il rend la présence de l'ONU évidente en Namibie. Quoiqu'au début, les acteurs namibiens, surtout la SWAPO avaient fortement critiqué l'activité de l'UNTAG, la mission était accomplie avec succès.[53] Après quelques mois difficiles, ils ont obtenu l'aide convenable des acteurs locaux. A la fin, l'UNTAG avait réalisé son objectif, à savoir de rendre la souveraineté au peuple namibien, car à la fin de la mission, les cadres d'une vie indépendante et libre ont été établis pour les namibiens. Puisque la résolution N°435 a précisé la date finale de la mission et après un an le mandat de l'UNTAG avait expiré. Suite à l'expiration de la date de la mission, plusieurs centaines d'agents de l'UNTAG sont restés dans le pays comme conseillers, par exemple en tant qu'instructeurs au sein de l'effectif de la police namibienne, mais le rôle précédent de l'ONU a cessé au moment de la naissance de l'indépendance de la Namibie. La Namibie a eu enfin officiellement aussi son indépendance le 21 mars 1990 et le 23 avril de cette même année elle a été admise à l'ONU.[54]

L'activité du contingent policier hongrois[55]

A la fin de 1988, le gouvernement hongrois a reçu la demande de Perez de Cuellar, ex Secrétaire Général de l'ONU, afin d'envoyer des soldats et des policiers hongrois dans la mission UNTAG namibienne. Pour certaines raisons le gouvernement n'avait autorisé que l'envoi des policiers. Le Ministère de l'Intérieur n'avait trouvé cepandant que 3 officiers de police maitrisant l'anglais. Alors il a fallu utiliser les services de 22 personnes du service de sécurité de l'état et du service des affaires étrangères. Le commandant du contingent était Tamás Gáspár (lieutenant colonel), ambassadeur, directeur du département africain du Ministère des Affaires Etrangères et son adjoint, Győző Somogyi, lieutenant-colonel de police. Les policiers avaient pour tâche la préparation technique des officiers des affaires étrangères et de la sûreté de l'état, car ils n'étaient pas formés pour l'accomplissement des activités classiques policières (vérification d'identité, fixation de piste, etc.). Néanmoins leur connaissance des langues des collègues des affaires étrangères et leurs expériences diplomatiques précédentes ont représenté un avantage par la suite. La formation de base a été organisée pour eux à l'Ecole Supérieure des Officiers de Police. Mais leur enseignement par les policiers se poursuivait systématiquement tout au long de la mission. L'entraînement était très soigneux et les envoyés ont été vaccinés contre toutes les maladies tropicales connues. Contrairement aux missions ultérieures, les agents partant pour la Namibie ont reçu un équipement approprié, presque parfait par rapport à ceux des policiers de notre pays. Leurs équipements étaient mixtes, c'est- à- dire des équipements militaires et équipements policiers. En effet, ils ne portaient pas l'uniforme de service gris des policiers, mais une variante en couleur verte, qui à l'exeption de la période hivernale allait très bien. Etant donné que la gouvernance politique de l'époque souhaitait sortir de l'isolement international, ils ont pris au sérieux la participation à la mission en leur donnant les meilleurs équipements possibles. Le groupe est parti le 23 avril 1989, d'abord à Viennes, puis avec les gendarmes autrichiens, ils ont continué leur voyage au Caire, où d'autres policiers de différentes nationalités se sont joints à eux pour continuer ensemble jusqu'à Windhoek en passant par Nairobi. Ils étaient accueillis par les dirigeants de la mission de l'ONU. Ensuite, une préparation d'une semaine organisée par l'Organisme Mondial avait commencé, durant laquelle ils ont passé avec succès un examen.

La direction de la mission était répartite en trois groupes: le contingent de policier hongrois dont 13 personnes sont allées au Nord à Opuwoba sous le commandement de Zsolt Varsányi, l'autre groupe est resté dans la Région Centrale à Windhoek, le troisième était en service à Keetmanshoop. En raison de leur formation technique, les groupes ont été dirigés par les policiers, bien que le groupe installé à la capitale se soit vite désintégré, car leur chef, László Temesi a été affecté au commandement de la mission, alors ses subordonnés ont été intégrés dans différents camps. Tamás Pál est devenu directeur technique du groupe du Sud, quoique officiellement il soit dirigé par Tamás Gáspár qui est devenu peu après commandant de la région du Sud entière. C'est lui qui avait déménagé le haut commadement de police de la mission à Windhoek, dans l'immeuble de Troskie Building, puis après l'expiration de son mandat de commandant de secteur, il a été

élu président de la commission d'enquête de l'UNTAG. Un autre hongrois était en service avec lui au poste logistique sur le haut commandement. Les autres étaient en service dans différents commissariats de police et postes d'observation.

La tâche des policiers hongrois consistait à contrôler l'activité de Koevoe créé par la SWAPO. La Police de l'Afrique du Sud utilisée pour combattre les guérillas et qui était une sorte de gendarmerie, mais plutôt avec un organisme militaire. Alors ils sont allés ensemble en patrouille, en service, le plus souvent avec des véhicules tout terrain, mais parfois avec des hélicoptères. Durant les patrouilles, ils ont surveillé systématiquement que la population ne puisse pas être intimidée, ils ont assuré les différentes réunions politiques et la liberté d'expression des gens. Les hongrois étaint célèbres dans la mission de leur connaissance des langues. Par exemple, les 13 policiers hongrois en service à Opuwoont parlent 13 langues différentes, le russe, le turc, le persan, le français, l'allemand, l'espagnol, le finlandais etc. Mais, tout le monde parlait l'anglais. Il est arrivé une fois que le commandant du groupe était aux écoutes de la conversation de deux policiers allemands qui ont dit avec étonnement: mon vieux, ce ne sont sûrement pas des policiers, parce qu'ils ne maitrisent pas autant de langues. Un tel niveau de connaissance des langues pourtant ne caractérise pas les policiers des Etats occidentaux non plus mais il faut savoir que la majeure partie du contingent hongrois est venue du service des affaires étrangères.

En comparaison avec ceux des autres nations, les policiers hongrois étaient surqualifiés, car notre niveau d'enseignement par rapport au système occidental peut être qualifié presque d'académique. En effet, chez nous on ne forme pas des policiers judiciairs, des policiers de la protection de l'ordre public, mais des policiers au savoir-faire général qui sont appelés à apprendre toutes les matières et branches du métier. Ce n'est pas une pratique répandue partout, car ailleurs un policier ordinaire n'apprend pas l'enquête judiciaire. Alors dans la mission, cet arrière-plan s'est vite dévoilé, car les policiers ont fait des états des lieux, des enquêtes, des investigations, que les autres policiers n'ont fait que séparément. Ce n'était pas toujours un avantage, mais le travail du contingent hongrois a été reconnu par la direction de la mission aussi bien que par les collègues étrangers. Etant donné qu'ils sont rentrés de la mission après le changement de régime ayant eu lieu entretemps en Hongrie, nombre d'entre eux ont été licenciés ou mises à la retraite. Malheureusement la mission et le travail accompli n'ont pas été appréciés à leur juste valeur. Pourtant, c'était la première mission africaine de la République de Hongrie, accomplie avec succès.

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[1] E. Ike Udogu: Liberating Namibia: The Long Diplomatic Struggle Between the United Nations and South Africa, p. 17-18

[2] Les pays suivants ont assisté à la conférence: Allemagne, France, Grande-Bretagne, Monarchie Austro-Hongroise, Italie, Russie, Belgique, Hollande, Portugal, Espagne, Danmark, Suède, Turquie et les Etats Unis.

[3] Szabó, Loránd: La division de l'Afrique? La conférence du Congo à Berlin en 1884-1885. In: Szabó, Loránd – Ölbei, Tamás – Wilhelm, Zoltán (rédacteur): Pays métropolitains et leurs (anciennes) colonies 1, PTE Equipe de travail Afrique-Amérique-Asie Univerisitas, Pécs, 2002, pp. 85-92

[4] South West Africa People's Organization

[5] Report of the African Commission's Working Group on Indigenous Populations/Communities: Mission to the Republic of Namibia, July-August 2005, p. 32

[6] Report of the African Commission's Working Group on Indigenous Populations/Communities: Mission to the Republic of Namibia, July-August 2005, p. 15

[7] https://www.cia.gov/library/publications/the-world-factbook/geos/wa.html (date du téléchargement: 07.01. 2012.)

[8] Vous trouverez des informations plus amples sur le pays en hongrois dans le livre: Dóra Kovács M.: Az én Namíbiám. /Ma Namibie/- M-Invest 2000, Budapest, 2005..

[9] http://www.sociolingo.com/2009/11/namibia-multilingualism-and-the-language-policy-for-schools/ (date du téléchargement : 07. 0. 2011.)

[10] http://www.ethnologue.com/show_country.asp?name=NA (date du téléchargement: 07.01. 2011.)

[11] Report of the African Commission's Working Group on Indigenous Populations/Communities: Mission to the Republic of Namibia, July-August 2005, p. 53-56

[12] https://www.cia.gov/library/publications/the-world-factbook/geos/wa.html (date du téléchargement: 07.01. 2012.), et http://www.everyculture.com/Ma-Ni/Namibia.html (date du téléchargement: 07.01.2012.)

[13] Report of the African Commission's Working Group on Indigenous Populations/Communities: Mission to the Republic of Namibia, July-August 2005, p. 83-87

[14] http://www.hsf.org.na/download/EconomicRevJan10.pdf (date du téléchargement: 08.01.2011.)

[15] Report of the African Commission's Working Group on Indigenous Populations/Communities: Mission to the Republic of Namibia, July-August 2005, p. 31

[16] Dierks, Klaus: Chronology of Namibian History. From Pre-historical Times to Independent Namibia (Décembre 2000). 2005. - http://www.klausdierks.com/Chronology/75.htm (date du téléchargement: 22.12.2011.)

[17] Roger Hearn: UN peacekeeping in action: the Namibian experience, p. 37

[18] http://www.klausdierks.com/Chronology/94.htm (date du téléchargement: 22.12. 2011.)

[19] E. Ike Udogu: Liberating Namibia: The Long Diplomatic Struggle Between the United Nations and South Africa, p. 44

[20] http://www.klausdierks.com/Chronology/96.htm (date du téléchargement: 22.12. 2011.)

[21] http://www.klausdierks.com/Chronology/97.htm (date du téléchargement: 22.12. 2011.)

[22] Ces personnes étaient : Michael Scott, Mburumba Kerina, Jariretundu Kozonguizi, Hans Beukes, Markus Kooper, Sam Nujoma, Ismael Fortune, Jacob Kuhangua et Hosea Kutako.

[23] L'un des prédécesseurs du SWAPO était l'OPO (Ovambo People's Organisation), qui ne représentait cependant que l'ethnie ovambo. - Lauren Dobell: Swapo's struggle for Namibia, 1960-1991: war by other means, p. 27-32, en outre Roger Hearn: UN peacekeeping in action: the Namibian experience, p. 38-39

[24] http://www.klausdierks.com/Chronology/102.htm (date du téléchargement: 22.12. 2011.)

[25] Roger Hearn: UN peacekeeping in action: the Namibian experience, p. 38

[26] Búr, Gábor: L'apartheid en Afrique du Sud. In: Rubion Online 2008/9. http://www.rubicon.hu/magyar/oldalak/az_apartheid_del_afrikaban/ (date du téléchargement: 22.12.2011.)

[27] Report of the African Commission's Working Group on Indigenous Populations/Communities: Mission to the Republic of Namibia, July-August 2005, p. 32

[28] Lauren Dobell: Swapo's struggle for Namibia, 1960-1991: war by other means, p. 35-37

[29] http://www.klausdierks.com/Chronology/110.htm (date du téléchargement: 22.12.2011.

[30] http://www.un.org/en/peacekeeping/missions/past/untagFT.htm (date du téléchargement: 22.12.2011.)

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[32] Lauren Dobell: Swapo's struggle for Namibia, 1960-1991: war by other means, p. 40-41

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[36] Roger Hearn: UN peacekeeping in action: the Namibian experience, p. 41-42

[37] http://www.klausdierks.com/Chronology/121.htm (date du téléchargement: 22.12. 2011.)

[38] Roger Hearn: UN peacekeeping in action: the Namibian experience, p. 49-52

[39] http://www.tfd.org.tw/docs/dj0501/027-050-Christof%20Hartmann.pdf (date du téléchargement: 22.12. 2011.)

[40] Roger Hearn: UN peacekeeping in action: the Namibian experience, p. 44-45

[41] E. Ike Udogu: Liberating Namibia: The Long Diplomatic Struggle Between the United Nations and South Africa, p. 172-174

[42] http://rendszervaltas.mti.hu/Pages/News.aspx?date=19890330&ni=134247&ty=1 (date du téléchargement: 22.12. 2011.)

[43] Roger Hearn: UN peacekeeping in action: the Namibian experience, p. 62

[44] http://www.klausdierks.com/Chronology/131.htm (date du téléchargement: 22.12. 2011.)

[45] http://rendszervaltas.mti.hu/Pages/News.aspx?date=19890330&ni=134247&ty=1 (date du téléchargement: 22.12. 2011.)

[46] Dans la mission 4500 soldats, 1750 policiers et un effectif civil de 1800 personnes ont fait un service actif.

[47] http://www.un.org/en/peacekeeping/missions/past/untagFT.htm (date du téléchargement: 22.12. 2011.)
[48] UN SC Resolution 435
http://daccess-dds-ny.un.org/doc/RESOLUTION/GEN/NR0/368/80/IMG/NR036880.pdf?OpenElement (date du téléchargement: 22.12. 2011.)
[49] UN SC Resolution 632
http://daccess-dds-ny.un.org/doc/RESOLUTION/GEN/NR0/557/69/IMG/NR055769.pdf?OpenElement (date du téléchargement: 22.12. 2011.)
[50] http://www.tfd.org.tw/docs/dj0501/027-050-Christof%20Hartmann.pdf (date du téléchargement: 22.12. 2011.
[51] Roger Hearn: UN peacekeeping in action: the Namibian experience, p. 117
[52] http://www.tfd.org.tw/docs/dj0501/027-050-Christof%20Hartmann.pdf (date du téléchargement: 22.12. 2011.
[53] Roger Hearn: UN peacekeeping in action: the Namibian experience, p, 32
[54] Roger Hearn: UN peacekeeping in action: the Namibian experience, p. 201
[55] Ce chapitre est basé sur l'interview réalisé le 17. décembre 2011. avec le colonel Zsolt Varsányi.

THOURN, SINAN
Tourism and Culture in South-East Asian context

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SUMMARY

Culture is set of beliefs, values, attitudes, habits and form of behavior that are shared by a society and are transmitted from generation to generation. A knowledge of a country's culture is important in order to understand how individuals in that country will behave. An understanding of the host culture is also necessary to avoid culture shock for the tourist. Cultural patterns are changed by both internal and external forces. Cultural tourism covers all aspects of travel in which people learn about each other's way of life. Hence, tourism is a significant means of promoting cultural relations and international cooperation. Within a country, there are cultural factors with tourist appeal. These are art, music and dance, handicraft, industry and business, agriculture, education, literature and language, science, government, religion, food and drink, and history.

Tourism is "Cultural and Natural tourism"Tourism has been decided as «Green Gold» One of top ten priority sectors for socio-economic development.

Tourism is one of major generators of revenue contributing more than 12% of Cambodia GDP, job creations. Sustainable tourism contributes to poverty alleviation and Climate change mitigation, Tourism promotes peace and cooperation.

The effects of culture on tourism

Culture can be defined as a "set of beliefs, values, attitudes, habits and forms of behavior that are shared by a society and are transmitted from generation to generation.: a knowledge of the culture of a country is important in order to understand how individuals within that country will behave. Lack of understanding and inability to communicate with the host culture might result in a culture shock for the tourist. A Filipino traveler who visits the United States for the first time may experience culture shock in the open display of love and emotions, the frankness in conversation, the permissive way children interact with their parents and the practice of allowing aged parents to stay in the Home for the Aged. Likewise, an American tourist in the Kingdom of Cambodia might be repelled by the Pontea Kon (cooked duck egg with embryo) and the Ambal krouchmar (preserved salted , paper with lemon) or may feel exasperated by the Khmer lack of punctuality or time concept, the use of euphemism and circumlocution in contrast to American frankness. Culture patterns are changed by internal forces. Within a group, there are people who are more willing than others to try new

things. Since these innovators are better educated, have high income, and are more achievement-oriented than other, they tend to be opinion leaders and, as such, highly sought after by marketing people. The "mass follow class" suggests that a destination first attracts a small number of high-status individuals whose actions are eventually copied by a large number of persons with lower social status. Culture patterns are also changed by external forces. Contact with other environments may change previous attitudes and behavior. A visit to a foreign country may result in a change in attitude towards the people of that country. Travel may also stimulate the sales of products in the destination visited. It can readily be seen that in order to understand a traveler, it is necessary to understand why visitors acts the way they do and be in a better position to anticipate and satisfy their needs and wants.

The Importance of Cultural Tourism

Cultural tourism includes all aspects of travel in which people learn about each other's way of life. Thus, tourism is an important means of promoting cultural relations and international cooperation. Louis D'Amore, the past president of the Canadian Travel Research Association, once said "These millions of daily person-to-person encounters are potentially a powerful force for improved relations among the people and nations of the world, relations which emphasize a sharing and appreciation of cultures rather than the lack of trust bred by isolation."

Cultural factors with tourist appeal:
Art and handicraft

In tourism there are cultural factors that appeal greatly to tourists. These are art, music dance, handicraft, industry, and business, agriculture, education, literature and language, science, government, religion, food and drink, and history.

The history of visual arts in Cambodia stretches back centuries to ancient crafts. Traditional Cambodian arts and crafts include textiles, non-textile weaving, silversmithing, stone carving, lacquerware, ceramics, wat murals, and kite-making. Beginning in the mid-20th century, a tradition of modern art began in Cambodia, though in the later 20th century both traditional and modern arts declined for several reasons, including the killing of artists by the Khmer Rouge. The country has experienced a recent artistic revival due to increased support from governments, NGOs, and foreign tourists.

The history of Cambodian art stretches back centuries to ancient pottery, silk weaving, and stone carving. The height of Khmer art occurred during the Angkor period; much of the era's stone carving and architecture survives to the present. In pre-colonial Cambodia, art and crafts were generally produced either by rural non-specialists for practical use or by skilled artists producing works for the Royal Palace. In modern Cambodia, many artistic traditions entered a period of decline or even ceased to be practiced, but the country has experienced a recent artistic revival as the tourist market has increased and governments and NGOs have contributed to the preservation of Cambodian culture.

Textiles

Silk weaving in Cambodia has a long history. The practice dates to as early as the first century, and textiles were used in trade during Angkorian times. Even modern textile production evidences these historic antecedents: motifs found on silk today often echo clothing details on ancient stone sculptures.

There are two main types of Cambodian weaving. The ikat technique (Khmer: chong kiet), which produces patterned fabric, is quite complex. To create patterns, weavers tie and dye portions of weft yarn before weaving begins. Patterns are diverse and vary by region; common motifs include lattice, stars, and spots. The second weaving technique, unique to Cambodia, is called "uneven twill". It yields single or two-color fabrics, which are produced by weaving three threads so that the "color of one thread dominates on one side of the fabric, while the two others determine the colour on the reverse side." Traditionally, Cambodian textiles have employed natural dyes. Red dye comes from lac insect nests, blue dye from indigo, yellow and green dye from prohut bark, and black dye from ebony bark.

Cambodia's modern silk-weaving centers are Takeo, Battambang, Beanteay Meanchey, Siem Reap and Kampot provinces. Silk-weaving has seen a major revival recently, with production doubling over the past ten years. This has provided employment for many rural women. Cambodian silk is generally sold domestically, where it is used insampot (wrap skirts), furnishings, and pidan (pictoral tapestries), but interest in international trade is increasing.

Cotton textiles have also played a significant role in Cambodian culture. Though today Cambodia imports most of its cotton, traditionally woven cotton remains popular. Rural women often weave homemade cotton fabric, which is used in garments and for household purposes. Krama, the traditional check scarves worn almost universally by Cambodians, are made of cotton

Non-textile weaving

Many Cambodian farmers weave baskets (Khmer: tbanh kantrak) for household use or as a supplemental source of income. Most baskets are many of thinly cut bamboo. Regions known for basketry include Siem Reap and Kampong Cham. Mat weaving (tbanh kantuel) is a common seasonal occupation. They are most commonly made from reeds, either left a natural tan color or dyed in deep jewel tones. The region of Cambodia best-known for mat weaving is the Mekong floodplain, especially around Lvea Em district. Mats are commonly laid out for guests and are important building materials for homes. Wicker and rattan crafts (tbanh kanchoeu) made from dryandra trees are also significant. Common wicker and rattan products include walls, mats, furniture, and other household items.

Stone carving and lacquerware

Cambodia's best-known stone carving adorns the temples of Angkor, which are "renowned for the scale, richness and detail of their sculpture". In modern times, however, the art of stone carving became rare, largely because older sculptures

survived undamaged for centuries (eliminating the need for replacements) and because of the use of cement molds for modern temple architecture. By the 1970s and 1980s, the craft of stone carving was nearly lost.

During the late 20th century, however, efforts to restore Angkor resulted in a new demand for skilled stone carvers to replace missing or damaged pieces, and a new tradition of stone carving is arising to meet this need. Most modern carving is traditional-style, but some carvers are experimenting with contemporary designs. Interest is also renewing for using stone carving in modern wats. Modern carvings are typically made from Banteay Meanchey sandstone, though stone from Pursat and Kompong Thom is also used.

The height of Cambodian traditional lacquerwarewas between the 12th and 16th centuries; some examples of work from this era, including gilded Buddha images and betel boxes, have survived to the present day. Lacquerware was traditionally colored black using burnt wood, representing the underworld; red using mercury, representing the earth; and yellow using arsenic, representing the heavens. Lacquer on Angkorian stone dates to the 15th or 16 century.

In modern Cambodia, the art of lacquerwork nearly faded into oblivion: few lacquer trees survived, and lacquer was unavailable in local markets. Today's revival is still in its infancy, but 100 lacquer artists have been trained by a French expert under the guidance of Artisans d'Angkor, a company that produces traditional crafts in village workshops. Some artists are "beginning to experiment with different techniques and styles...to produce modern and striking effects."

Silver smiting, ceramics, wat murals

Silversmithing in Cambodia dates back centuries. The Royal Palace traditionally patronized silversmiths' workshops, and silversmiths remain concentrated at Kompong Luong, near the former royal capital Oudong. Silver was made into a variety of items, including weaponry, coins, ceremonial objects used in funerary and religious rituals, and betel boxes. During Cambodia's colonial period, artisans at the School of Fine Art produced celebrated silverwork, and by the late 1930s there were more than 600 silversmiths. Today, silverwork is popular for boxes, jewellery, and souvenir items; these are often adorned with fruit, fire, and Angkor-inspired motifs. Men produce most of the forms for such work, but women often complete the intricate filigree.

Cambodian pottery traditions date to 5000 BCE. Ceramics were mostly used for domestic purposes such as holding food and water. There is no evidence that Khmer ceramics were ever exported, though ceramics were imported from elsewhere in Asia beginning in the 10th century. Ceramics in the shape of birds, elephants, rabbits, and other animals were popular between the 11th and 13th centuries.

Potting traditionally was done either on a pottery wheel or using shaping tools such as paddles and anvils. Firing was done in clay kilns, which could reach temperatures of 1,000–1,200 °C, or in the open air, at temperatures of around 700 °C. Primarily green and brown glazes were used. In rural Cambodia, traditional

pottery methods remained. Many pieces are hand-turned and fired on an open fire without glaze. The country's major center for pottery is Kompong Chhnang Province.

In modern Cambodia, the art of glazed ceramics faded into oblivion: the technique of stoneware stop to be used around 14th century, at the end of Angkor era. Today this technique begin a slow revival through a Belgian ceramist who founded the Khmer Ceramics Revival Center, in Siem Reap, the organization lead vocational training and researches about this lost skill.

Because of destruction during recent war, few historic wat murals remain in Cambodia. In the 1960s, art historians Guy and Jacqueline Nafilyan photographed 19th-century murals, providing a record of this lost cultural heritage. The best known surviving murals are at the Silver Pagoda in Phnom Penh, Wat Rajabo in Siem Reap province, and Wat Kompong Tralach Leu in Kompong Chhnang Province. In the last decade, wat murals have seen a resurgence, but Cambodia's surviving older murals are generally more refined and detailed.

Also, a Stegosaurus is depicted in a little picture on the Angkor Wat. There has been speculation about Stegosaurus being known in Cambodian mythology. According to one story, Vishnu actually fought a creature that is said to have a spiked tail, plates on its back, an elephant shaped body, and a little head when it was attacking a little village. Stegosaurus seems to fit this description, but dinosaurs went extinct millions of years ago, suggesting that Vishnu actually fought a surviving Stegosaurus from the Jurassic period. Most people discount this information as a fake, as some people believe that Vishnu may have actually fought a weird-looking serpent.

Music and Dance

Traditional Khmer music is a beautiful art form. The subtle interaction between instruments is both enticing and lovely. Many songs are also accompanied by a singer and sometimes dancers. Khmer music was almost lost during the Khmer Rouge period when all cultural activities were scorned and instruments and recordings were destroyed. Fortunately, enough talented musicians survived and have been able to pass their talents onto younger people.

Aspsara Dance is beyond living art

Dance in Cambodia (Khmer: របាំ robam) consists of three main categories: classical dance of the royal court used for invocation, entertainment and to pay homage, folk dance which portrays cultural traditions, and social dances performed in social gatherings. Cambodia's premiere performing art form is the, Khmer classical dance, or Robam Preah Reach Trop, is a highly stylized dance form originating from the royal courts. Performances of classical dance consist of elaborately costumed dancers and music played by a pinpeat ensemble. It is performed for invocation of deities and spirits as well as to pay homage to royalty and guests. In the mid-20th century, it was introduced to the general public and became widely celebrated as iconic of Cambodian culture, often being performed during public

events, holidays, and for tourists visiting Cambodia. Two of the most performed classical dance are the Robam Chuon Por ("Wishing dance") and the Robam Tep Apsara ("Apsara dance").

Created in the 20th century are folk dances that emphasize that various cultural traditions and ethnic groups of Cambodia. Cambodian folk dances are usually more fast-paced than classical dances. The movements and gestures are not as stylized as classical dance. Folk dancers wear clothes of the people they are portraying such as Chams, hill tribes, farmers, and peasants. Some folk dances are about love or folktales. Most of the music of folk dances is played by a mahori orchestra.

Dancing, in its native or ethnic form, is one of the most appealing aspects of a country's culture and can be presented as tourist attraction. The color, costumes, music, setting and skill of form and execution. Almost all countries have native dancing.

There are more than 33 Ethnic born in Cambodia or the Kingdom of Wonder and most of them have their own unique of culture, art, dance and living style.

The different ethnic dancing has been integrated into tourism industry business and it well deserves of tourism beneficially. The best places for such entertainment are the resort hotels. Local shows, nightclubs and community programs present added opportunities. Examples of the dance as a cultural expression are the Rama (Ramayana) of the Royal Dance Group of the Kingdom of Cambodia, the Ballet Folkloric of Mexico, the Russian Bolshoi Ballet, the folk dances of European countries, the African dances and the Kabuki dancers of Japan.

Business tours

Most travelers, particularly international travelers are usually curious about the country's industry, commerce, manufactured products and its economic situation. Industry tours are a very effective way of developing an interest in the culture of a country as well as providing a potential market for the product being made. Tourist organizations should encourage.

Cambodia are not rich at industry at this moment but there are much interesting industry products which attract to tourism and to global such as clothing, shoe , furniture.

A list of these industrial establishments can be prepared by tourist promotional organizations. Chambers of commerce, resort hotels, and restaurants. Group tours can be organized for manufacturers of a specific product who visit another country to see how the manufacture of similar product is accomplished. Such tours are mutually profitable because the representatives of the different countries learn from each other.

Business or industrial groups often conduct tours to become familiar with markets and processors in other countries in order to develop more interest in their products and to increase sales in several market areas. Business establishments, especially retail stores, are important to visitors. The best examples are shopping centers near destination areas where tourists can easily find the product or service

them want. Shopping is one of most important elements in tourism. The success of shopping area depends on its cleanliness, attractiveness, variety of products as well as the courtesy and efficiency of the personnel. Hong Kong and Singapore are the best examples of tourist business.

The agriculture of a country may be interesting to a large segment of tourists. Dairy undertakings, fresh and vegetables, crops, poultry and livestock are type of farming which are important elements of culture.
An important aspect of tourist services in rural areas is the farmers' market in which local products are sold to the travelers. Examples of this are the roadside stands selling fresh fruits, vegetables and products from nearby farms which are enjoyed by travelers.

Local tours should include agricultural developments and services so that tourists can see the agricultural products in the country and perhaps try some of them. An example of this is a tour to Qahu, Hawaii, or the paddy field in Battambang, Kingdom of Cambodia where visitors have a chance to feel the countryside living experience. The agri-tourism are missing nowadays in Cambodia but for sure its will soon happen and start born up in Cambodia as this country are well known as the Warehouse of rice in Asean country, more than rice Cambodia fully un-known agri products to global such as cassava , rubber , peanut, corn and many more which is likely traveller may be fall in love to this sector therefore Agri-tourism should be in the model of poverty reduction development in publicity policy course its can help a lot of people understanding the meaning global culture , products, life style many are related.

Special target groups: education, religion and government

Without property education the peaceful life of tourism as well as sector can't be happened thus inhabitants of one country are usually anxious to know the educational system of another country. The campuses of college and universities of a country are particularly appealing to tourists. Many of them have beautiful landscapes and are ideally situated for an enjoyable and enlightening visit. Famous universities such as Oxford or Cambridge in England, Harvard in the U.S. are tourist attractions.

Several universities conduct adult education programs within the university's continuing education service. These educational opportunities attract students from many countries around the world. Thus, students are motivated to travel. International conferences of business and industrial associations as well as scientific and educational organizations are often held on the campuses of colleges, universities and other educational institutions. The best examples are the adult education centers similar to the East West Center at the University of Hawaii. These centers attract thousands of adult every year from continuing education in nature. The literary achievements of a country from an important part of travel motivation. Books, magazines, newspapers, booklets, pamphlets and other printed literary works are significant expressions of the culture of a country. Libraries are favorite cultural institutions for the tourists. Many have very good reading lounges and comfortable, attractive surroundings where visi-

tors can enjoy reading about the history, culture, arts and folkways of their host country. Frequently, entertainment programs include the reading of poetry or the discussion of various books or other literary works as a cultural enrichment for guests.

A highly educated person is likely to speak or at least have studied more than one language. Interest in the language of another country is an incentive for travel. This is true for students who travel to a particular country to practice the language or to become more familiar with its colloquial use.

Most travelers like to learn the language of the country they visit. They usually start learning the common expressions used in ordering food in a restaurant or in talking hotel or other tourism employees. Language classes should therefore be included in the activities program of a tourist area.

Tourists are interested to know the scientific activities of a country especially those in technical industries, education or scientific research. Tourist promotion organizations would be rendering a great service to the scientific community by providing facilities for the exchange of scientific information, organization of scientific installations, and other activities which provide scientific information to visitors. The most popular scientific attractions are museums of science and industry planetariums, visits to unusual scientific installations such as atomic power plants and space exploration centers. Zoos and aquariums are likewise popular. (Notable examples are the Lyndon B. Johnson Space Center in Houston, Texas, and the John F. Kennedy Space center in Florida. These scientific installations provide knowledge to large numbers of visitors each year.)

Countries differ in their systems of government. Visits to centers of government, such as capitals, are very motivating to individuals interested in political science and government. When a person visits another country, he becomes aware of the type of government in operation and compares it with the government in his own country.

Lawmakers often visit another country to observe the lawmaking process. A visit to Washington D.C. can show visitors the process of making laws in the House of Representatives and in the Senate. Hearings on different proposed regulations or statutes are usually open to visitors.

The religious pilgrimage is another motivation for travel. The most popular among of Cambodian, Thai, Myanmar, Laos, travel to India and Nepal for exploring real life of Buddha where is born and last of his life on earth and the Muslims is the pilgrimage to Mecca. Many people go to the different headquarters of their church organizations and to places that are well-known in their religious literature. These people usually travel in groups. Examples are the religious pilgrimages to the Vatican in Rome, Lourdes in France, Fatima in Portugal, Jerusalem in Israel, Medjugojre in Yugoslavia. Visits to famous churches are also an incentive for travel. The best examples are St. Peter's in Rome, St Paul's Cathedral in London, Wat Phnom in Phnom Penh, the Notre Dame Cathedral in Paris.
Religion, is the factory of tourism products where can general un-count million yearly from difference destination such as Angkor Wat (Home the kingdom of Wonder) is one of the most religion spirit area.

Gastronomie

The food and drink of a country is an important part of the culture of a country. Tourists usually enjoy native foods especially those which are local or ethnic in nature. Restaurants and hotels can make a good impression in the tourists if they serve local dishes and explain the menu – what the dish consists of and how it is prepared. The type of restaurant where the atmosphere is conductive to the types of food being served is particularly appealing to visitors. Very good examples are the seafood restaurants at the Fisherman's Wharf in San Francisco and Los Angeles, California or any authentic khmer restaurant in the Kingdom of Cambodia.

History

The historical resources of country reveal its cultural heritage. The preservation of history and the quality and management of museums are very important for the success of tourism. To be familiar with the history and archeology of an area is a very important travel motivation. One of the weaknesses observed in historical museums is that the explanations of the exhibits are given in only one language. Hence, most tourists do not enjoy the historical exhibits because they could not understand the language used in explanations.

   Tourist should be provided with literature which describes the points of interest, admission fees, hour of operation, special events and other information they need to visit historical attractions. Examples of museums are the British Museum in London, the National Museum of Anthropology in Mexico City, the Smithsonian Museum in Washington, D.C. and National Museum, Kingdom of Cambodia.

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The British Historiography Debate II

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George Orwell, one of the most prominent English writers and literary critics, stated in *1984,* his best-known work, that he "who controls the past controls the future: [he] who controls the present controls the past."[56] This extract from one of the most widely acknowledged anti-utopian novels of all times seems to epitomize what history reveals for posterity. However, the approaches that historians use may vary. There are historians who simply believe in the objective method, the approach that Geoffrey Elton had:

"Elton saw the duty of historians as empirically gathering evidence and objectively analyzing what the evidence has to say. As a traditionalist, he placed great emphasis on the role of individuals in history instead of abstract, impersonal forces"[57]; and there are historians, who simply "reject the empirical view of the historian's work being an accretion of 'facts' that he or she has at their disposal as nonsense. This should be the ultimate position that E. H. Carr represented. Carr claimed: "The belief in a hard core of historical facts existing objectively and independently of the interpretation of the historian is a preposterous fallacy, but one which it is very hard to eradicate."[58] Unquestionably, this view is more similar to the standpoint that Hayden White, the outstanding American historian and theorist of 'meta history' held. White claimed:

"There are no extra-ideological grounds for resolving the issue of the legitimacy or otherwise of narrative histories. Philosophies of history, typified by Marxism, cannot lead to greater objectivity or 'scientificity' as they too are enmeshed in narrative strategies; the historiographical revolutions they seek to institute are born of a desire to change the sanctioned strategies that confer meaning on history, but they merely replace them with different narrative strategies."[59]

Keith Jenkins's highly thought provoking book, "On 'What is History'?" mainly deals with the debate between Carr and Elton concerning the nature of history; furthermore he also reveals the significance of Hayden White's work. "White has long been recognized as one of the most original history theorists currently writing, but his work is little read and little understood in many orthodox historical arenas. Jenkins argues that this neglect of White and a concurrent suspicion of 'theory' among many historians are issues which need to be urgently addressed."[60]

The great historiography debate, which took place at the beginning of the 1960s, refers to the dispute between Edward Hallett Carr and Geoffrey Elton. John Tosh gives a brief account of the disagreement of the two historians: "The controversy between Carr and Elton is the best starting-point for the debate about the standing of historical knowledge."[61] The aim of the present essay is to give an overview

about Carr's and Elton's viewpoints as regards nature of history, highlighting the discrepancies and then finally inspecting Richard Evans's In Defence of History.

E. H. Carr's and Elton's opinions clearly stem from the fact that they both had a different professional background. Carr is probably most famous for his fourteen-volume book covering the Russian revolution from Lenin to Stalin. "Carr was a professional diplomat and editorial writer for The Times as well as a historian."[62] Jonathan Haslam characterizes Carr in the preface of his book "The vices of integrity: E. H. Carr": "To family he was always 'the Prof'. To friends and collaborators he was simply Ted. To most, however, he was an enigma, a distant and forbidding figure, more a demi-god (demon) than a human being. […] The one-time Trotskyist Max Eastman described him as 'mild, quiet-hearted bourgeois with a vicarious taste for revolutionary violence'."[63] Carr seemed to have a very optimistic worldview. He conceived of the historical affairs, should those be violent or peaceful, something positive as regards the future. He believed in progress, therefore, he held practically all historical events as part of a progress that leads the world to the right direction.

In Twenty Years' Crisis "Carr described the opposition of realism and utopianism in international relations as a dialectic progress. Carr described realism as the acceptance that what exists is right, and the belief that there is no reality or forces outside history such as God. Carr argued that in realism there is no moral dimension, and that what is successful is right, and what is unsuccessful is wrong."[64] One of the major themes of Carr's theories was the "relationship between ideational and material forces in society. Carr argued that all major social changes had been caused by revolutions or wars, both of which Carr regarded as necessary, but unpleasant means of accomplishing social change. [He] maintained that every revolution starting with the French Revolution had helped to move humanity in a progressive direction."[65]

His rather radical views were the target of various debates but undoubtedly, the major conflict between him and his fellow historian, Geoffrey Elton, was the concept he clearly stated in his – probably most thought provoking – work, *What is History?*. Carr did not entirely reject the objectivist method, claiming that one can overcome his or her own prejudices as well as can select historical facts without questioning them and through this manner one can identify the historical truth "which is there to be discovered if we can only find it."[66] Yet Carr's main concern was that historians select one fact "in the first place from all other available facts before being elevated to the status of undisputed fact of history. In that sense, Carr acknowledged that historians select one thing over another from the past and advises that 'before you study the history study the historian.'"[67] He wrote: "The facts speak only when the historian calls on them: it is he who decides to which facts to give the floor, and in what order or context."[68] He further argues in a more articulate manner by claiming: "History consists of a corpus of ascertained facts. The facts are available to the historian in documents, inscriptions and so on, like fish on the fish monger's slab. The historian collects them, takes them home, and cooks and serves them in whatever style appeals to him."[69]

Later he raises a rhetorical question: "What is a historical fact?" According to Carr, facts can be segregated in two separate classes: one category is the group

of the "facts of the past". In this sort, historians consider historical information important, whereas the second group, the category of "historical facts" consists of information that the historians have decided to be important. Furthermore, "Carr contended that historians quite arbitrarily determine which of the "facts of the past" to turn into "historical facts" according to their own biases and agendas."[70]

Most probably however, the notion of generalisation seems to be Carr's major argument when selecting historical data. He had the opinion that "when examining causation in history, historians should seek to find 'rational' causes of historical occurrences, that is causes that can be generalized across time to explain other occurrences in other times and places. For Carr, historical "accidents cannot be generalized, and thus not worth the historian's time."[71]
Carr supposes that everything happens for a specific reason and events do have a cause, otherwise the occurrences would have happened differently and therefore, they would have had a different cause.[72]Carr illustrates this statement with an example, claiming that if someone starts to behave in a strange way, then there must be a well-grounded reason for the peculiar behaviour. Moreover, he argues that historians should not act like judges, and should not deny moral judgements just because they live in a different era. He claims that historians should form opinions in terms of the given value's time and place.[73]

Carr's main opponent, Geoffrey Elton wrote his 1967 book, *The Practice of History* largely in response to E. H. Carr's *What is History?*. Elton diverged from Carr not only in his historical belief but also in the field of his historical investigation. He mostly wrote about the Tudor period and relatively early, he started to teach History besides Mathematics and German. Since he was born to a German family, in the German city, Tübingen, his original name was Gottfried Rudolf Ehrenberg. However, in the 1940's he anglicized his name and changed it to Geoffrey Elton.[74] Geoffrey Roberts's words expose the legacy that Elton left behind:

"Elton's name will forever be identified with the Tudors and his numerous textbooks, monographs and papers on early modern England must surely rank as one of the greatest ever achievements of historical labour. But Elton left another, equally important legacy: a vigorous defence of traditional, narrative history – a history as the reconstruction and telling of tales about past human experiences, actions, thoughts and endeavours."[75] Furthermore, Roberts argues: "History for Elton was explicable but the varieties, complexities and vagaries of human reasoning and thinking in diverse situations made it unpredictable."[76] What is clearly the prevailing mark of Elton's idea is that "history was not the result of social structures, objective forces or […] linguistic discourse, but of autonomous human agents and that to explain and comprehend the past historians must provide an account of those agents' actions in their own terms, as they were lived and played out at the time."[77]

He strongly believes that historians can rise above their prejudices if they use the appropriate methods and sources and through that, they are able to present the truth, namely the objective knowledge.[78] Elton tries to illustrate his argument by making a comparison between archaeology and history: "History deals in events, not states; it investigates things that happen and not things that are.

As against this, archaeology, for instance, can only uncover and describe states, conditions and circumstances symptomatic of a particular way of life; it is unable to handle the fact of life, which is movement."[79]He further argues: "History treats fundamentally of the transformation of things (people, institutions, ideas, and so on) from one state into another, and the event is its concern as well as its instrument."[80]

He strongly rejects the idea that history is made of causal relationships. What is more, he demonstrates this statement from a somewhat mathematical perspective: "If a can be said to have caused b the relationship happens to be causal; but it is none the less properly historical if a and b are linked by coincidence, coexistence or mere temporal sequence, all relations very often encountered in history, however less intellectually satisfying they may be."[81]

Richard J. Evans, recent historian, primarily expert of German social and cultural history, also had interest in historiography and the history of the discipline of history. He has newly dealt with Carr's What is History? using Carr's personal papers, as well as with G. R. Elton's The Practice of History, based on Elton's private archive.[82] With the help of these sources, he formulated his ideas in his work, *In Defence of History*, as its name also suggests, in defence of the study of history. Evans's book was an apt response to postmodernist theories that claimed that history is no longer useful, moreover it is outmoded. In the era of postmodernism, a term that can be hardly defined"[the] 'truth' of experience [...] becomes even more varied than it has ever been before."[83] Its general concept is "that the boundary between fact and fiction may disappear under analyses that emphasise the literary and fictive status of all texts."[84]

In addition, "Evans devotes considerable attention to Carr and Elton, whom he too considers a bit dated. However he shows less sympathy to Carr, whose historiography he consider as well as his famous book, concluding firmly that he was 'essentially a Stalinist'. Elton, by contrast, lived long enough to note that among the very few lessons we could draw from the past was 'the magnificent unpredictability of what human beings may think and do'."[85]

Evans emphasized the possibility of objective history which can be achieved by "the laborious obligations of the historian towards primary sources [which] were themselves created in a much more direct interaction with reality."[86]

Evans concluded his work with the reassertion of his belief that "objective historical knowledge is both desirable and attainable" and added that even though many historians think differently, he "will look humbly at the past and say […] it really happened, and we really can, if we are very scrupulous and careful and self-critical, find out how it happened and reach some tenable though always less than final conclusions about what it all meant."[87]

To conclude the above, Evans believes that history can be approached objectively, yet he does not deny the fact that through constructing history, subjectivity is inevitable concejturing.

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II. Applied interdisciplinary sciences
in a multicultural context

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Localizing the Bard: The Korean Shakespeare, Views, Adaptation
A comparative analysis of Hamlet by Korean Director Lee Youn-Taek,
starring Laurence Olivier (1948) and Kenneth Branagh's production (1996)

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Shakespeare's plays have been constantly put on stage since they were first performed in the 1590s in the bard's native country and overseas. Shakespeare's plays were continued to be staged after his death, and only for a brief period of time, following the Interregnum period, was it expelled from theatrical repertoires as decreed by Puritan rulers. One of the main reasons behind what can be best termed as 'the Shakespeare boom' is that the plays have universal messages at their very heart regardless of any social and cultural background. Foreign performances of Shakespeare are not merely a shining example to show the multifarious interpretability of his plays, but they also call attention to the fact that Shakespeare has, over the centuries, in a quaintly posthumous manner, triggered a global reach, and irrespective of his original target audience in sixteenth-century England, his works are able to entertain broader, foreign audiences as well by "creating the effect of being 'just like life'" (Hatchuel 1). His plays have been continuously transformed to stage, film, and television productions, taking advantage of newly developed technology, and increasing audiences worldwide. From 1899 to 1929, Samuel Crowl defines this period as a 'silent era', when Shakespeare films peopled with actors whose physical movements alone could easily satisfy one's visual desires but were not able to comply with the acoustic requirements of the plays. It would seem reasonable to argue that several hundreds of films based on Shakespearean materials emanate from the cinema's 'silent' era and aptly demonstrate that a combination of economic, social, and cultural ambitions have turned Shakespeare into an impressive source material for the film industry in his native England and on a global scale. The aim of my presentation is to argue for a reading of Shakespeare that stretches beyond its local significance and encompasses issues of a universal nature, or rather, the global and the particular are simultaneously present in it.

In terms of a global context, it must be mentioned that Shakespeare's plays have been constantly performed on stage in Korea for more than quarter of a century. Emphasizing Korean audiences is especially important due to the fact that it only happened in the 1990s that Korean theater developed conspicuously both in quality and quantity, and in tandem with the democratization and globalization

of Korean society. Shakespeare's rising popularity in the Far East together with its subsequent boom deserves more attention than in Europe, America, and other English-speaking countries where the Bard has become a natural 'component' of those cultures over time. However, Asian countries, including South Korea, have quickly reacted to the stream of globalization by trying to communicate with both Western and other countries through their own localized Shakespeare.

Shakespeare's play even inspired internationally acclaimed directors to adapt his works and place them among other works of a long tradition of Shakespeare adaptations either on the silver screen or in the equally semi-realistic world of the theater. Kurosawa's 1957 film *Throne of Blood*—an adaptation of Macbeth is a good example to start with. Numerous articles were published and studied carefully by evaluating Kurosawa's three Shakespearean films. One of South Korea's well-known directors, Lee Youn-Taek, was instrumental in continuously reforming the plot by discarding the original text through his distinctive translation and interpretative skills of his production Hamlet from 1996 to 2005 with more than twenty different stage performances with reforming the plot structure from the original text and revising the scripts into his directing style in collaboration with a Shakespearean scholar. In one way or another, this paper partially aims to explore Lee Youn-Taek's Hamlet by my comparing it with cinematic versions of Western directors, including Laurence Olivier's (1948) and Kenneth Branagh (1996)'s *Hamlet*. I will also to explain how the South Korean director adapted Hamlet, transforming the universal Shakespeare into a local, Korean one, while being mindful of not disregarding the authentic Shakespearean text. It is true that cinematic adaptations differ from adaptations on stage. Sarah Hatchuel mentions in Shakespeare, from Stage to Screen that "'Shakespeare film' can… cover adaptations that more or less respect the plot and the original text" (18). Samuel Crowl adds: "Shakespeare films takes one step further away from its origins in stage Shakespeare and one step closer to having the Hollywood film as its model and inspiration" (37).

However, Linda Hutcheon with Siobhan O'Flynn in *A Theory of Adaptation* concludes that an adaptation is both "the process and the product" (7). They elaborate their theory of an adaptation by providing the following descriptions. First, "an adaptation is an announced and extensive transposition of a particular work or works. This transcoding can involve a shift of medium or genre, or change of frame and therefore context: telling the same story from a different point of view, for instance, can create a manifestly different interpretation" (7-8). Second, an adaptation is a "process of creation" which "involves both (re-) interpretation and then (re-) creation; this has been called both appropriation and salvaging" (8). Finally, an adaptation is "an extended intertextual engagement with the adapted work" (8). They conclude that an adaptation is a "work that is second without being secondary" and a "palimpsestic thing" (9). Subjecting to analysis the famous ghost scene of the three directors' scenes regardless of whether they are cinematic versions or stage performances, the aim of this paper, as stated earlier, is to examine how the directors approached each scene on by relying on their own style and made it clear what it was that they intended to deliver to their audience. Director Lee's *Hamlet* production expresses his interpretation to the audience based on a

play written by a Western playwright. For this paper, among the additional twenty productions by Lee, this paper focused on the DVD source that was filmed in 1999 performance in Tokyo, Japan. It is his condensed production of an hour and 20 minutes, but compared to the prior performances, they were two hours and twenty minutes. I shall now focus on the famous ghost scene of the three directors but wish to pay more attention to deliver on the scene produced by Lee, since his directing is starkly different to any other productions of the current film industry.

Ghost Scene

It is the ghost that is seen as a spirit of the late Old Hamlet and is, among many other interpretations, also related to the realm of the supernatural. In Act 1, Scene 5 of Hamlet is when the apparition of a ghost enters and the Ghost confronts Hamlet. This scene is considered to be crucial since it happens when Prince Hamlet, who had undergone such hardship mourning his deceased father, finds out who the murderer is and the possible reason behind his father's death is revealed. After the Ghost confides his story to his son, Hamlet's revenge becomes justified. However, in the two cinematic versions of Olivier and Branagh similarities and dissimilarities with the original plot can be found. It should be considered as an essential detail that both directors directed and even played the role of Hamlet, and when the Ghost unfolds his secret story of his death by using the flashback technique in the scene, Claudius enters to in order to poison sleeping Old Hamlet. Both directors clearly demonstrate in their filmic versions of the play the powerful nature of the Ghost by physically positioning the apparitions on screen. In Oliver's version, the Ghost and Hamlet are together in a single camera angle; in the long shot, the ghost faces the camera and Hamlet on his knee in front of the Ghost and the audience is only able to see the back of Hamlet, thus the face of the Ghost cannot be identified through the mist. On the other hand, in Branagh's Hamlet, the Ghost and Hamlet are never put in the same shot, but appear in two shots since the director may have intended to distinguish between them through the juxtaposition of life and death. However, using the two shots, a high-angle shot for Hamlet, while low angle shot of the Ghost, the position of the angle indicates the superiority of the Ghost over frightened Hamlet.

Director Lee was eager to free himself from the mimetic label when he put on stage the Korean drama performance from a translated foreign drama. He was intent on sharing with the audiences, one plausible version of Shakespeare's play in a Koreanized style, while concentrating on the minutiae of the original text. Stage design was one of the harsh decisions since it is what the audience visually encounters prior to the performance. He wrote on this book entitled Facing Hamlet: "I've staged *Hamlet* in Chunma-chong, which is an ancient Korean tomb with a flying horse painted on the wall. A whole civilization can be represented with a single tomb… love, truth, and all kinds of human feelings are materialized in the process of death, where can we find our life? I found it in the earth. The earth is friendly and peaceful… Chunma-chong is the earth that stands 1000 years of life… my Hamlet to be as resonant as this ancient grave." With this unique stage design, Western directors, Director Lee's Hamlet opens with two

gravediggers digging in the frontal section of the stage. A funeral procession with Korean funeral song enters with a coffin and the funeral begins by burying Old Hamlet. Act 1, Scene 1, then ends with a wedding ceremony. However, the grave is shown on stage throughout the play. In Act 1, Scene 2: "The Order of the Dead" is the Ghost scene when the Ghost and Hamlet encounter. Director Lee produced this scene in a shamanistic manner and was thus named "Jeop-sin" in Korea. In the course of Jeop-sin, "a shaman is possessed by the spirits and de-livers its message to the alive" (203). The Ghost enters on stage from the grave where it was buried in the previous scene; then, stands right behind Hamlet with great intimacy and the two actors perform the same movement as one on stage in silence. Their movement in unison explains that the spirit of the Ghost entered Hamlet's body and confides all the painful secrets of its murder. However, the speech of the Ghost is never heard by the audience since Director Lee believed that he could show a life in a reflected form of a technique on a stage; thus, he thought that performance could strongly influence the audience since images linger on one's memory for a longer period of time in comparison to the long spoken lines. The rooster crows and the Ghost exits the grave it had entered. The audience can clearly notice that Hamlet is aware of the concealment of the truth on his father's death with the lines he speaks on stage after the encounter. In his unyielding attempts to find out the truth, he goes mad.

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The Chords of Fate in "The Return of Chorb"

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ABSTRACT

Vladimir Nabokov (1899 – 1977), a master of words in both English and Russian, can prove somewhat of a challenge to unravel: his highly accentuated style that sometimes even requires recourse to an encyclopedia or a thesaurus, his love for finely wrought details, his presence in the form of the puppeteer behind his characters, his chain of craftily subdued alter egos compounded with his presence behind his characters that fall short of being acknowledged as the writer's own creations can all be viewed as the hallmarks on this author's silver wear.

"The Return of Chorb" quintessentially shows the fugitive Nabokovian hero into an otherworld that safeguards idealized memories and represents happiness. This is an otherworld that stands for the metaphysical reality. The backbone of the story is organized around Chorb, a poverty-stricken (presumably) expatriate man of letters who on his honeymoon loses his wife to a fatal accident. Chorb's story nicely exemplifies the assumption that although idealized beauty and a life worth living in the past resides in the otherworld, the return to this state is only possible through a dream-like state of remembrance and evocation (cf. the notion of dreams and trance in Romanticism), but even then only temporarily. After his wife's death Chorb spends the night at the place of his nuptial night, in a derelict hotel accompanied by a prostitute. The hero, like a modern-day Orpheus, made a passage into the underworld where he is met by his deceased wife. Contrary to the myth Orpheus he is not able to redeem his wife out from the underworld. The Orpheus-motif holds a central place in the story and through it Chorb's thwarted journey. This shows well that despite the literary and artistic web of motifs inspired by Greek mythology, the esthetic beauty residing in the otherworld cannot be brought back. Orpheus makes a series of cameo appearances in a number of Nabokovian works and acts as an aide memoire in calling our attention to the fact that irrespective of how painful the search for the past is, reliving the harmony and perfection residing in the otherworld can only be but a fleeting experience.

Glimpses of Chorb in Vladimir Nabokov's Early Prose

Vladimir Nabokov's fifteen short stories, published in his collection *The Return of Chorb* (1930) under the pseudonym V. Sirin, are imbued with a strong sense of personal emotions and are thus often interpreted as the author's reflections on the biographical impulses to which he was subject in the early 1920s. The analysis of the short story "The Return of Chorb" will examine as to what extent the other-

world – one of the author's thematic dominants in his fiction – becomes accessible for Nabokov's privileged characters through the supremacy of imagination and one's ability to invoke the idylls of the past and bring into play mnemonic skills which help the protagonist to temporarily submerge into the otherworld consisting of a profusion of memories.

Nabokov would imply in the first, embryonic version of his autobiography, *Conclusive Evidence* (later published as *Speak, Memory*), that his works are best seen as points of connection between an impersonal art form and a personal life story (*SM* 37). It is beyond doubt that one of the most powerful thematic currents of his writing is the incessant search for his personal past, the idyllic, paradisia-cal episodes of his youth, followed by the pain of loss, geographical dislocations and a future career that is more insecure than the famous "cradle rock[ing] above the abyss" in the opening passage of *Speak, Memory*. In this high-energy prose, Nabokov makes use of the image of the abyss, which separates one world from another, past from present, freedom from captivity, life from death, the conscious from the unconscious, and a series of other binary oppositions thematized in his fiction. It is this very abyss that renders itself unbridgeable, though Nabokov claimed to have actually "bridged the 'esthetic distance'" in [his] own way by means of such absolutely final indictments of Russian and German totalitarianism as [his] novels *Invitation to a Beheading* and *Bend Sinister*" (*SO* 156). It seems that only the world of art – timeless and ideal – allows the imagination to overarch the abyss and enable one finally to endure the sufferings of one's earthly existence, as demonstrated in the two texts mentioned by Nabokov in the previous quotation.

It is important to note that the early stories in this collection, written between 1924 and 1929, present characters and plots that deal with questions of death, exile and nostalgia as their quintessential themes.[88] In his discussion of "A Guide to Berlin" – a short story consisting of five independent vignettes, introducing, minutia of Berlin's life in the 1920s – D. Barton Johnson argues that the stories in *The Return of Chorb: Stories and Poems* […] were "the young writer's lab-oratory [because] *these stories show a greater stylistic diversity than is to be seen in Nabokov's later work*" ("A Guide to Berlin" 353; emphasis added). The stories from this period clearly indicate the Nabokovian concern that regaining one's past in its entirety must be abandoned, because only through memory and consciousness is it possible to move into the future and make the past part of the presence. I agree with Meyer, who also posits that "[f]or the émigré, a return to Russia can take place only in fantasy or in the otherworld: in Nabokov's art the two spaces overlap and death can be envisioned in terms of a return to Russian-ness" ("Nabokov's Short Fiction" 122). In this section of my dissertation, I would like to argue that Nabokov's short story, "The Return of Chorb" (1925) contrasts the mortal and static life – the "real" world, that is – in the Chekhovian ambiance of human seclusion in Berlin's émigré environment with the irresistible beau-ties of the otherworld, which remains largely inaccessible for those unprivileged characters who lack the artistic vision and the sensibility with which to observe the glimmerings of the hereafter.

While the title story of the collection is an emblematic text that points towards the author's preoccupation with the idealized realm of the hereafter, as Shrayer

claims (1999), one should try to read Chorb's tragic tale both as being indicative of Nabokov's lifelong attempt to recapture the past with the help of memory and as a heart-rending response to the state of being bereft of one's motherland. The affirmation of the inescapability of death and the keenly anticipated reunion between lovers provide a framework for the unity, coherence and themes of the story. Written in 1925, following the publication of his first novel *Mary*, the author not only considers the impossibility of recapturing the object of his affection, but he also draws a parallel between the irretrievability of his Russian past in the author's life and the death of the beloved woman as thematized in his tale. In his exhaustive online analysis of Nabokov's short stories, Johnson discovers that the author tendentiously uses the analogy between the beloved woman and the image of Russia, claiming this to be a leitmotif in the early stories ("Spring in Fialta" being regarded as the culmination of the theme). *Mary*, through its uncomplicated narrative structure, describes how Ganin, the protagonist, recollects his youthful memories in Russia and manages to retain the image of his first love by journeying into the past with the help of memory and surviving letter fragments. I would like to refer briefly to an interesting connection between *Mary* and a lesser known Nabokovian short story. The original idea Nabokov had in mind was to write a novel entitled *Happiness* (*Schast'e*), but only one chapter of it was published and that as an independent short story ("A Letter That Never Reached Russia," 1925). Its protagonist is a young man who is composing a letter to a woman he had met and courted eight years earlier in Saint Petersburg. In his essay on *Mary*, Zimmer posits that the short story "is virtually undistinguishable from the one with the 'Mary' of the novel and the 'Tamara' of *Speak, Memory*" ("Mary," 347). The story is so titled because the narrator's attitude to the lost homeland is depicted with the immense happiness that only those can experience who have successfully detached themselves from their Russian past. He describes at length the most minute details of the city of Berlin that fill him with a "blissful, melancholy sensation" (*Stories* 137-8) instead of his pining away at the thought of the lost homeland. Roy Johnson states that these moments are best likened to the esthetic pleasure which is provoked by ordinary objects and quotidian happenings, akin to the Proustian or Woolfian "moment" or Joyce's "epiphany" (web).

Critics have found numerous similarities between Chorb's story and *Mary*, and among other things, argued that both protagonists are intent on reviving the memories of the women they treasured dearly, while resurrecting them also implies a largely abortive attempt to make their return to the Russia that had existed before the Bolshevik Revolution. Nabokov's famous caveat in his introduction of the English translation of *The Gift* must be mentioned here to the extent of a side note. He writes: "The world of *The Gift* being at present as much of a phantasm as most of my other worlds, I can speak of this book with a certain degree of detachment. … *Its heroine is not Zina, but Russian Literature*" (9; emphasis added). This statement also applies to a number of works by Nabokov, which seek to recapture the image of a beloved woman (Humbert's Lolita, Nabokov's Tamara, Pnin's Mira, Chorb's wife, and so on) in a similar manner as the fragments of the Russian homeland are brought together with the aid of memory and the power of Russian, as well as world literature. Using the subtle analogy between the

Russian land and the beloved woman as a springboard, Leona Toker maintains in her essay that the reunion between Ganin and Mary is symbolically inadequate, because the protagonist's "decision to avoid meeting Mary is parallel to giving up hope of returning to his motherland: he can only go there in his memories – without any passport" ("*Mary*: 'Without Any Passport'"). Just like in *Mary*, where Ganin struggles persistently to cull information from surviving letters, rumors and other sources to recreate the image of the girl, Chorb too must embark upon a quest to resurrect the image of his dead wife by descending into a mythical underworld. It is interesting to note that in both cases the heroines only appear in the focal point of discussions and mental excursions, but never in the textual presence, that is, the story. Supporting this argument, I wish to demonstrate that the recollections of both protagonists reveal that coming into possession of an object, a person or a place is less important than the actual longing to have it. In *Nabokov, Marvell: Childhood and Arcadia*, Long appropriately states that in addition to the realistic portrayal of the émigré milieu in the 1920s of Berlin, *Mary* is a novel that shows "[l]ife in the present for Ganin [as] post-Arcadian, life after the severance, lived in what he calls 'dispersion of the will.' So too is it for the other Russian exiles whose memories are all dominated by the image of a Russia 'before time began'" (23-4).

Narrative Closure:
Transcending Boundaries

Several correspondences have been spotted between *Mary* and "The Return of Chorb," which are developed more extensively in the later stories and novels. These include the flashback technique, discreetly wrought into the texts, the modes of narration they apply and the jumbled chronology of the events. It is therefore appropriate to focus on the short story for the light it may shed on the otherworldly as a theme in Nabokov's oeuvre and on several other aspects of his novels, which are seen as trademarks of his mature style.

Chorb's story begins as the Kellers, a German married couple, are leaving the opera house, where they watched Wagner's *Parsifal*, and return home only to learn from their maid that the eponymous hero, the quaintly named Chorb, their son-in-law has returned from his honeymoon to "that pacific German city" (*Stories* 147) with the news that his wife had been taken ill. The reader gets to know right at the outset that Chorb's wife had suffered a fatal accident during their nuptial journey when "she had touched, laughing, the live wire of a storm-felled pole" (*Stories* 148).[89]

With the news of the fatal occurrence, still unbeknownst to the in-laws, Chorb begins to catalogue restored memories by retracing his and his bride's journey to France and garnering details and piecing them together from the moment of their elopement through their nuptials until the narrative present. Upon his return to town, Chorb chooses to find accommodation at the selfsame "vile hotel" (*Stories* 148), where he and his wife spent their wedding night. He takes this opportunity to frantically attempt to recreate his dead wife's image by hiring a prostitute, with whom he does not engage in sexual intercourse.[90] It turns out that not only

Chorb but also the prostitute had visited the same hotel room: both of them recall the same pink ornament a *baigneuse* for Chorb, a picture for the hired woman – hanging on the wall.

> A pale but jaunty lackey led Chorb down a crooked corridor reeking of damp-ness and boiled cabbage into a room which Chorb recognised – by the picture of a pink *baigneuse* in a gilt frame over the bed – as the very one in which he and his wife had spent their first night together.
> (*Stories* 149)

> She [the prostitute] switched off the light and stretched on the bed beside Chorb. Just before falling asleep she caught herself thinking that once or twice she had already been in that room: she remembered the pink picture on the wall.
> (*Stories* 153)

Chorb merely uses the prostitute to implant the image of his dead wife in his mind forever, but more importantly, the prostitute is presented here as a wife-surrogate and thus becomes an appropriate narrative device for him to be launched on a desperate quest in the otherworld. The moment of absolute proximity that Chorb seeks to establish with his wife occurs during the night when the protagonist is fast asleep. He awakens from his dream, crying out in horror:

> He had woken up sometime after midnight, had turned on his table, and had seen his wife lying beside him. He screamed horribly, with visceral force. The white specter of a woman sprang off the bed. … Then he slowly uncovered his face, slowly recognized the girl. With a frightened mutter she was hastily putting on her chemise.
> (*Stories* 153)

As the prostitute flings open the door, Chorb's irate in-laws arrive only to dis-cover that the woman in the room is not their daughter. The story then ends on an indeterminate note as the harlot makes her exit, the in-laws enter the room, the lackey stands outside, and a sudden, eerie silence descends over the place. It can be rightly maintained that the unanticipated non-ending on the last page and the narrative twist that resourcefully brings together the beginning and the ending of the text are indeed great merits of this short story. It is for this reason that one cannot fully give credit to the claim made by Johnson, who stated that "[a]lthough occasionally tinged with Nabokov's verbal virtuosity, the stories are mostly straightforward in their structural aspect. It is perhaps in this area that they most sharply contrast with the later novels whose brilliance stems from an almost uncanny integration of verbal stylistic detail and intricate plot structure" ("A Guide to Nabokov's" 353). The narrative structure and Chorb's recounting of the minutiae of the tale accommodate repetitions, reminiscences and devices of anticipation. Turkevich Naumann is therefore correct in claiming that the "*siuzhet* is classically balanced and can be patterned as ABA" (21). It is worth observing how the opening scene of the story is connected with the ending of the dramatic

night Chorb spends with the prostitute, interrupted by the long descriptive passages of his mental excursion. The sequence of events is cleverly orchestrated so as to create a high-pitched dramatic closing of the story: the first narrative stratagem that readers recognize is the structural circularity that brings together the scene when the Kellers are leaving the opera house and the moment when the prostitute draws aside the window curtain, behind which "the casement was open and one could make out, in the velvety depths, *a corner of the opera house*, the black shoulder of a stone Orpheus outlined against the blue of the night" (153; emphasis added). The intervening time, which encapsulates the events from the elopement of Chorb and his wife until the present time, spans approximately six months. "Numerous flashbacks are combined with frequent indications of seasons, months, and hours that convey a realistic sense of extended time in a very few pages" (Naumann 23).

Akin to the prototypical Chekhovian zero-ending, Nabokov also leaves the ensuing conflict unresolved at the story's apparent closure, allowing readers to prefigure the continuation, or rather, the augmentation of narrative space. I am convinced that the zero-ending in this case is not merely an instrument for arranging a dramatic confrontation, as Roy Johnson maintains in his brief analysis, but it also provides for the continual presence of the protagonist and his surroundings in a world which is only attainable through artistic sensibility and the reader's imaginative ability. Most crucially, though, the closing scenes of several works by Nabokov precipitate an entry into a higher dimension, a different plane of reality, instead of affirming the finitude that mortal life signifies. It seems appropriate to think about the final lines of *The Gift*, which invite the reader to see the glimmerings of another existence. Fyodor, the novel's hero bids farewell to his book, and concludes in beautifully composed poetic tropes, also reverberated in the title of this chapter:

> Like mortal eyes, imagined ones must close some day. Onegin from his knees will rise – but his creator strolls away. And yet the ear cannot right now part with the music and allow the tale to fade; the chords of fate itself continue to vibrate; and no obstruction for the sage exists where I have put The End: the shadows of my world extend beyond the skyline of the page, blue as tomorrow's morning haze – nor does this terminate the phrase. (333)

In addition to being a characteristic feature of his early short stories, zero ending is not only used by Nabokov as a time-honored narrative device to divert the narrative from its expected denouement, but also to refer to metaphysical immortality, which would be nearly implausible to achieve had the author chosen to bring his work full circle, which would not have allowed the chords of fate itself to continue to vibrate. "The Return of Chorb" is an illustrative text that helps immortalize the image of Chorb's wife even though the protagonist fails in his attempt to recapture her from what is most likely to be reminiscent of a mythical otherworld. I have pointed out earlier in this paper that to come into possession of the coveted person is of secondary importance in comparison with the sensation of desire to have her. Neither Chorb, nor Ganin was able to bring their loved ones

back to the "real" world. The two main characters in *Mary* cross paths and indirectly communicate with each other as more and more letter fragments are shared with the readers. Likewise, Chorb's wife, as mentioned above, never appears in the story, only through her husband's mental meanderings, spanning half a year and inserted between the two ends of the story.

Criticism has remained divided over the interpretation of Nabokov's worldview, and controversial approaches are encountered even today. In *Contingency, Irony, Solidarity*, Richard Rorty states that the author's works jam his esthetic concerns, his constant preoccupation with cruelty (one might, I believe, call this a moral philosophy) and his faith in a type of immortality or timelessness which is conferred on a select number of his characters (often referred to as the Nabokovian favorites). Rorty writes that Nabokov's works point to the existence of metaphysical and literary immortality:

> Over and over again, Nabokov tried to tie this highly unfashionable concern for *metaphysical immortality* together with the more respectable notion of *literary immortality*. He wanted to see some connection between creating tingles, creating aesthetic bliss, being an artist in the sense in which he and Joyce and Dickens were artists and Orwell and Mann were not, and freeing oneself from time, entering another state of being. He is sure that there is a connection between the immortality of the work and of the person who creates the work – between aesthetics and metaphysics, to put it crudely. But, unsurprisingly, *he is never able to say what it is*. (150; emphasis added)

In my opinion, it is a remarkable quality of Nabokov's prose that he often chooses to leave the conclusion of his works open-ended in order to provide for the existence of a transcendent realm, which can be conceived of as the continuation of a journey, signaled as early as in the epigraph of *Invitation to a Beheading*. The idea apparently derives from a philosopher (one of the author's invented characters) and functions as a hallmark of the whole Nabokovian world: "Comme un fou se croit Dieu, nous nous croyons mortels" ("As a madman believes himself to be God, we believe ourselves to be mortal"). However, immortality in the case of Nabokov may imply something different from survival after death, as it does, for example, in *Invitation to a Beheading*. It is for this reason that the open-endedness of "The Return of Chorb" provides further intellectual impetus for the reader to conclude that the story transcends the limitations of the written page and the glimmerings of the otherworld can be still sensed even after the text comes to an end. Such otherworldly glimmerings are also observable in the case of Chorb's wife, who is temporarily transferred back into the present through the workings of her husband's memory. Similarly to the uncertain, ethereal nature of the otherworld expressed by the non-ending of the short story, one must come to the realization that in Nabokov no certainties about immortality or timelessness can be posited. Only intuitions about it exist. In keeping with the inexpressibility of ideas, Nabokov gave an elusive reply to the question whether he believed in God (see *SO* 45), and appeared equally reluctant to solve the inscrutable mystery of the nature of the "real" world and the otherworld.

Dark and Light Tonalities in Chorb's Story

Not only does the colorful imagery (shades and reflections, contrasts of black and white and the use of the chiaroscuro technique) of the story set an otherworldly, eerie mood for the story, but also the subtext of the Orpheus myth and other allusions create a similar atmosphere. Shrayer (*The World*) points out that Nabokov experiments with black and white, each drawing attention to the dissimilarities between Chorb and his wife. Innocence and purity – traditionally represented by the color white – are associated with his wife, whereas the fact that Chorb's past is shrouded in darkness and his intentions are unclear for the in-laws induces readers to think of him in terms of dark shades and blackness. In the passage below black pebbles, a black fir tree, a hut of silvery-gray scales are starkly counterbalanced by the whiteness of the natural environment:

> And just as he had tried, on the southern beach, to find again that unique rounded *black pebble* with the regular little *white belt*, which she had happened to show him on the *eve of the their last ramble*, so now he did his best to look up all the roadside items that retained her exclamation mark: the special profile of a cliff, a hut roofed with a layer of *silvery-gray scales*, a *black fir tree* and a footbridge over a *white torrent*, and something which one might be inclined to regard as a kind of fatidic prefiguration: the radial *span of a spider's web* between two telegraph wires that were beaded with *droplets of mist*.
> (*Stories* 148)

While Shrayer's (1999) analysis of the story comes close to being one of the most exhaustive in terms of the role of colors and shades, he is somewhat oblivious of the importance of phrases in the text which further elucidate the juxtaposition of black/white and dark/light in Chorb's world. In the passage above, the couple appears "on the eve of their last ramble" after the setting of the sun. "The radial span of a spider's web" also underscores the role arthropods have played in mythology, symbolism and popular culture as a venomous species fueling fears and often being harbingers of death; similarly to the thick and impervious cobweb, the "droplets of mist" also create dark atmospheric conditions.

Connolly provides an insightful treatment of the subject of color imagery in Nabokov's works by making the claim that "in certain works [Nabokov] brings the colors of black and white together in contexts associated with death or the cessation of consciousness" (54). Listing the major works where this recurrent pattern crops up (*Bend Sinister*, *Lolita*, *Pale Fire* and *Laughter in the Dark*), Connolly comes to a conclusion – plausible, yet somewhat reductive in such a serious context – that Nabokov's use of the black and white color imagery is attributable to the fact that

> [t]he process of dying, it appears, takes one away from the pulsating, vibrant richness of life's experiences. It entails a withering away of possibilities. … There is ample evidence in Nabokov's work to suggest that the otherworld into which a dead person may step could have unfathomable riches of its own. How-

ever, as long as one remains on *this* shore, on *this* side of the divide, the loss entailed in the waning of life can perhaps be given emblematic representation through color, as if the full spectrum of colors drains away, leaving only the stark contrast of black and white. (62-3)

Interesting as the intensity and changing of dark and light colors in the English text may be, the original Russian version of Chorb's story also creates a correspondence of colors and sounds (Shrayer 92) by using words that include the phoneme *ch* (also the word-initial sound of "chërnyi," meaning "black" in Russian and constituting the first sound of the protagonist's name, that is, Chorb). Shrayer also discovers a telling connection between "Chorb and *chërt*, the Devil/Satan of the Russian popular imagination and pre-Christian mythology. In fact, an alternative spelling of the word, *chort*, prevailed in the pre-1918 Russian orthography, which Nabokov the émigré followed as a matter of principle" (91).

Besides identifying the role of color imagery in the short story, neither Shrayer (1999) nor Connolly (2005) hint at the loose chess analogy that should have at least been marginally mentioned in relation to black and white and the importance the two colors have in the patterning of the short story. While several narratives (most notably *The Defense*) have been analyzed on the basis of chess motifs and the multiple meanings they convey, the black and white analogy in Chorb's story is definitely not woven into the text that seeks to solve a literary chess problem. Nevertheless, it is the opposition of black/white and dark/light that reminds one of the highly elaborate patterning and the extravagant chessboard moves of many other novels. In the short story, black and white might demonstrate two opposite ways of understanding national identity: the battle between good and evil forces, and mankind's imperfect earthly existence as colored black is contrasted with the purity, elegance and non-violent nature of the otherworld that is associated with whiteness and lighter tones. However, the sophisticated narrative twist at the story's closure justifies the claim that chess *games* are a contest between two opposed forces, white and black, but competition in chess *problems* is "between the composer and the hypothetical solver" (*SM* 290), that is, the reader in the case of Chorb's story, who is invited to search for the keys in the text in order to work out a solution or two for the prefabricated problem. A propos *The Defense*, the author's only book where chess is given a leading role in the plot, Brian Boyd claims that Nabokov "was also a composer of chess problems. In *The Defense* he learned not only to pile pattern upon pattern but to pose problems as exact as those he could set in a chess diagram. And like his chess problems, he expected his fictional ones to be solved" (*RY* 332). Worthy of note is the fact that that "[i]n both chess problems and chess games, the sequence of events is controlled by predetermined principles" (Gezari web), which also explains that one specific chess problem calls for one predetermined solution. Nabokov's modern art from the 1920s is characterized by elegant and streamlined design, encouraging readers to agree that meaning is objective and that each puzzle has only one solution to be produced by the careful reader.

Even though the author's earliest literary efforts proffer some sort of solution to the mysteries of life and seldom leave questions entirely open, it would not

be fair to promptly label these works as exemplary works of modernist literary scholarship. Chorb's story – a modernist piece at face value, as has been pointed out in the previous passage – calls for the participation of the reader by actually asking them to make moral judgments about Chorb on the basis of the intense use of dark/light juxtapositions and the subtle references to closely guarded secrets. I should like to marginally (and somewhat hypothetically) remark here that the *playfulness* which is given such an evident and leading role in Nabokov's later postmodernist fiction (for example, in *Lolita*, *Pale Fire* and *Ada*) can be discerned in traces in this early short story. One would heedlessly choose to believe – based on the textual indications of colors, shades and sounds in "The Return of Chorb" – that the protagonist is doubtless a negative and treacherous character; this notwithstanding is a false indication, a false key, cajoling the reader into recognizing the story for its serious tone rather than the amount of playfulness it conveys. It is *not* the objective of this paper to state anything conclusively, let alone classify Nabokov as an artist belonging to any school.

Exploring the Orpheus Motif: the Story of a Quest

In order to relive the past and create the atmosphere of an otherworldly peregrination – where Chorb, as a modern Virgil, takes the role of our guide for the journey – Nabokov incorporates the Orpheus myth into the tale to provide its framework. It will be instructive to take a look at the passage where Nabokov makes a reference to the Greek mythological figure, whose statue appears just before the story takes a dramatic turn:

> Presently she [the prostitute] straightened up, yawned, scratched her thigh, and, just as she was, naked, but in her stockings, drew aside the window curtain. Behind the curtain the casement was open and one could make out, in the velvety depths, a corner of the opera house, the black shoulder of a stone Orpheus outlined against the blue of the night, and a row of light along the dim façade which slanted into the darkness. Down there, far away, diminutive dark silhouettes swarmed as they emerged form bright doorways onto the semi-circular layers of illumined porch steps, to which glided up cars with shimmering headlights and smooth glistening tops.
> (*Stories* 153)

While a series of critics have elaborated on the importance of the ancient Greek myth of Orpheus in this crucial episode of Chorb's tale, Shrayer (*The World*) has offered the most exhaustive analysis of the story in terms of its biblical, mythological, and literary associations.[91] The allusion to Orpheus in the text instantly draws the reader's attention to the classical story, in which the distinguished Thracian poet, who played the lyre – the instrument, provided by Apollo – so beautifully that he could charm all objects animate and inanimate. Orpheus descends into the netherworld to search for Eurydice, his dead wife, who had inadvertently stepped on a viper and died on the spot. After he is admitted to enter Hades and meet his wife anew, Orpheus is allowed to return with her to the world

above on condition that he walks in front of her and never looks back. Not heeding the warning, Orpheus turns back only to see his wife begin to fade away. In like manner, Chorb uses his "creative laboratory" (Shrayer 1999) to travel to the otherworld and regain his wife, but fails to complete his undertaking. In his analysis of the thematic dominance of the supernatural in several short stories, Connolly claims that Nabokov included the statue of Orpheus in order to signal the impracticability of Chorb's quest, "not so much because the dead are irrevocably lost to us, but because one must trust that they are with us all along: one should not pause and attempt to verify their presence through a physical sighting" (*The World* 30).

It is in this regard that one should evince one's interest in taking a side-glimpse at the question of myth in Nabokov works. His constant renunciation of T.S. Eliot and Ezra Pound is based on the fact that both poets advocated anti-liberal political views, but more cogent was the author's reason in rebuffing both of them on account of their reliance on the "mythical method" in modern literature. In his epilogue of *Nabokov's Art of Memory and European Modernism*, Foster, Jr. states that the author "viewed the systematic, all-embracing use of myth as an artistic mistake" and preferred showing "the expressive power of the narrative method, the very approach Eliot had rejected forty years before" (224). Nabokov is known to have loathed myth wherever he encountered it (Mann's *Death in Venice* is a prime example of his abhorrence), and labeled it with the term *poshlost'* for reasons to be established later in this paper. In his lecture on *Ulysses*, Nabokov writes that "there is nothing more tedious than a protracted and sustained allegory based on a well-worn myth" (*LL* 288). As we have seen with Nabokov, myths are similar to stereotypes in many ways, because neither has "parody's power to intervene in some cultural corpus and creatively rework it" (Foster 209),

There is, however, a common denominator in the case of parody and myth, as they both allude to something not contained within the text. Instead of applying Eliot's term, the "mythical method" to the Orpheus analogy in the short story at hand, it would be tempting to read the tale as a "close parody" of the Greek myth (the phrase comes from Nabokov, who so referred to the Homeric analogy in *Ulysses*). Nabokov parodies the myth (also that of *Parsifal*) when pitiable Chorb is sitting on the edge of the bed, "clasping his hairy shin".
(*Stories* 153)

The image of Orpheus recurs elsewhere in Nabokov as an *aide memoire*, portending that irrespective of how painstaking the quest is the protagonist has engaged in, the harmony and perfection of the otherworld can only be had for a transitory moment. While it seems that Chorb falls into a state of near madness as he tries to cope with his wife's death, he oddly enough undergoes a spiritual experience, a journey into the mind and the soul, which does not lead him to a cul-de-sac, as it were, but allows him to imbibe the purity, freshness and uniqueness of the air of the coveted otherworld. When Chorb returns to each locus of his and his deceased wife's honeymoon and attempts to garner their common impressions, he comes to realize the omnipresence of his dead wife in all the natural objects surrounding him. Chorb, as it is indicated in the following passage, sees his dead wife in every

small detail of the landscape that keeps disclosing the world in a way that resembles the vertiginously rapid succession of motion pictures:

> [S]o now he did his best to look up all the roadside items that retained her exclamation mark: the special profile of a cliff, a hut roofed with a layer of silvery-gray scales, a black fir tree and a footbridge over a white torrent, and something which one might be inclined to regard as a kind of fatidic prefiguration: the radial span of a spider's web between two telegraph wires that were beaded with droplets of mist. She accompanied him: her little boots stepped rapidly, and her hands never stopped moving, moving – to pluck a leaf from a bush or stroke a rock wall in passing – light, laughing hands that knew no repose. (*Stories* 148-9)

One staple feature of the story as well as other works by Nabokov is the amplification of minute details in such a way that they begin to convey the significance which would be otherwise overlooked or regarded as inconsequential bits of a descriptive passage. The fact that everyday objects are elevated to a metaphysical level is most pertinently reflected through Nabokov's subtle reference to "a moth [that has] struck the lamp with a ping" (*Stories* 150), perishing in the same morbid fashion as did Chorb's late wife. Independently from this story, some thirty years later, Nabokov invokes a similar scene as Humbert and Quilty converse on the veranda of The Enchanted Hunters hotel and observe "the hundreds of powdered bugs wheeling around the lamps in the soggy black night, full of ripple and stir" (*Lolita* 126). I agree with Nina Allan, who conjectures that being struck by lightning (or electrocuted in any other form) resembles "some sort of call from on high" (59), usually implying an angelic or otherworldly status in the protagonist's eyes.

The spectral world of shadows, the constant shifts in narrative focus and the incomplete closure aim to have a specifically dramatic purpose, namely the attempt to throw the reader off balance as regards their expectations. On the face of it, Chorb's story appears to be a maniacal quest to resurrect his wife, yet the final bedroom scene indicates that *immortalizing one's image in the human mind has little in the way of bringing the deceased back into physical reality*. Wyllie concludes that Chorb's intention was to implant the image of his dead wife into his memory, because "memory enables him to preserve a set of associations that are controllable and inviolable. He does not want to bring her back from the dead, for his sense of her spiritual presence terrifies him" (10). The "return" that is mentioned in the title has been interpreted in a multiplicity of ways, including the obvious transition (or rather, a constant shift) from past to present, from France to Germany, from the mythical, idyllic otherworld back to harsh reality, and from the waning autumn days to regenerative spring. Nabokov has been praised for his achievement of incorporating references to myth and legend from the tale of Orpheus as well as *Parsifal*, both of which seek to reinforce the subliminal implications of the story.

On a side note, it would be important to call attention to a quaint affinity that Priscilla Meyer also writes about. She implies in her essay, analyzing the per-

vasiveness of the German theme, an obvious analogy between Gustave August Bürger's romantic ballad, *Lenore* and Nabokov's short story. William, Lenore's young fiancé, has not returned from the Seven Years' War. Only his ghost returns when the clock strikes midnight, and he elopes with the woman on horseback to their bridal bed. As their nocturnal journey comes to an end, the equestrian knight arrives at the graveyard, and the bridal bed is transformed into the grave that Lenore shares with Death himself (he indeed appears as a skeleton here with scythe and hourglass in hand). Similarly, Chorb's wife awaits the coming of her husband in the otherworld, where the couple meets for the last time, only to confirm the trite inscription that the in-laws had imprinted in the bridal rug: "We are together unto the tomb." The tomb in the inscription might as well correspond to the eternal conjugal bed of the couple, calling into mind Bürger's ballad where the graveyard (in Chorb's story, the otherworld) grotesquely comes to represent the final reunion between the beloved (also note that the "white specter of a woman" [*Stories* 153] jumping off the bed in the dead of the night can be regarded as the coming of Death). Convincing as Meyer's analogy might appear, one important correspondence must be noted at this point: Lenore and the ghost of William are riding the horse at a high speed, just as Chorb and his wife are being transported in a fast-moving, horse-drawn fiacre. I have discovered that the similarity is notable in the following passage: "A fiacre took him through the town. The cabby kept indolently flapping his reins, while steadying the trunk with one hand. Chorb remembered that she whom he never named liked to take rides in cabs (*Stories* 149)." [92]

Wagner's opera (*Parsifal*) appears as an important subtext in the story, implying that Chorb's longing for his deceased wife has something in common with the grail-quest of Parsifal: "The same black poodle with apathetic eyes was in the act of raising a thin hindleg near a Morris pillar, straight at the scarlet lettering of a playbill announcing Parsifal" (*Stories* 149). Plodding along the main avenues of what is described as a "quiet and chaste town" (*Stories* 152), Chorb creates the impression of a farcical, gawky individual, who is the parody rather than the embodiment of an epic hero like Parsifal. Although Chorb is seen to have been immersed into the ritual resurrection of his dead wife, the reader is thrown off balance when the alleged tragedy of a legendary hero turns out to be comic relief at its finest. Nabokov succeeds in mitigating the dramatic tension and the subsequent denouement by metamorphosing his rootless hero into the converse of a triumphant individual. On realizing, in a state of delirium, that the prostitute on his bedside is not his wife, Chorb feels relieved of a great weight: "And Chorb heaved a sigh of relief, for he realized that the ordeal was over. He moved onto the green couch, and sat there, clasping his hairy shins and with a meaningless smile contemplating the harlot".
(*Stories* 153)

The myth of Orpheus in the short story is not only used as a key component to validate the importance of the quest motif, but the rhythmical nature of the Nabokovian text is also intimately linked with the figure of the Greek hero. It is for this reason that I should like to make a comment on the prosodic struc-

tures in the short story. However, it is also necessary at the same time that I reflect on Nabokov's rich appreciation of the Orpheus myth in "The Visit to the Museum." Its narrator, who has been asked by a friend to purchase a portrait of his grandfather, becomes disoriented in the labyrinthine interior of a small provincial museum and suddenly finds himself *not* in the paradisiacal Russia of his dreams, but "in the factual Russia of today" (*Stories* 285), a totalitarian dictatorship characterized by bleakness, oppression, and the sheer theatricality lying in all the details. The protagonist directs the reader's attention to a number of objects surrounding him as he gradually enters the otherworldly realm through a corridor connecting this world with another one. Similarly to Chorb's quest, he also describes the figure of Orpheus: "the walls, all mirror, reflected an enfilade of grand pianos, while in the center there was a pool with a bronze Orpheus atop a green rock" (*Stories* 283). The reappearance of the mythical hero in the short story also suggests the impossibility of the mission of transporting anything back to the appalling Soviet version of his beloved Russia. The netherworld here represents the Russia of his dreams, whereas the shocking reality is embossed by the tyrannical state with its very theatricality, artificiality and drabness. I believe that Nabokov's decision to use the Orpheus myth as a leitmotif for Chorb's story cannot be mere serendipity, but rather a "fatidic prefiguration" (*Stories* 148), a concatenation of events, and the result of the elaborate patterning, all of which are the essential thrust of the author's philosophy. In addition to the otherworldly resonances of the story, the role that the statue of Orpheus plays is, to my mind, *also* a clear indication of the significance that musicality occupies in Nabokov's early prose. Orpheus is known for the captivating power he possesses as a musician, similarly to Nabokov, who also composes his lines with particular precision (despite his openly expressed disavowal of music as a form of entertainment [*SO* 34-35]). Turkevich Naumann claims that "[t]he magic of prosody may improve upon what we call prose by bringing out the full flavor of meaning, but in plain prose there are also certain rhythmic patterns, the music of precise phrasing, the beat of thought rendered by recurrent peculiarities of idiom and intonation" (32). Shrayer has been excessively careful not to overlook the importance of Nabokov's metricized prose (or "fancy prose style" as David Lodge refers to this important feature of the author's works in *The Art of Fiction* [94]) "in which prosodic markedness signals the privileged nature of the protagonist's memories" (108). While Naumann (1978) posits early on in her dissertation that the poetry of Nabokov's prose was characteristic of his early period, she fails to notice the subtle analogy between musicality and the special, revelatory moments that the Nabokovian protagonist often undergoes. In one of his "strong opinions" Nabokov underscores the importance of the union of poetry and prose:

Well, poetry, of course, includes all creative writing; I have never been able to see any generic difference between poetry and artistic prose. As a matter of fact, I would be inclined to define a good poem of any length as a concentrate of good prose, with or without the addition of recurrent rhythm and rhyme. The magic of prosody may improve upon what we call prose by bringing out the full

flavor of meaning, but in plain prose there are also certain rhythmic patterns, the music of precise phrasing, the beat of thought rendered by recurrent peculiarities of idiom and intonation. As in today's scientific classifications, there is a lot of overlapping in our concept of poetry and prose today. The bamboo bridge between them is the metaphor (*SO* 44).

Critics have claimed, and convincingly so, that most of the author's short stories serve as vehicles of epiphany, which is traditionally conceived as the striking realization or illumination of some great truth.[93] Nabokov used these moments of revelation within his short stories to account for something manifest that the protagonist had long cherished, coveted, anticipated or judged as true or imminent to happen. Epiphany as a literary device has become widely known through Joyce's mosaics of Dublin's sparkling social and intellectual life (most notably in *The Dubliners*), and it always appears in Nabokov as a moment of truth, a flash that illumines the holistic understanding of the world, comprising a near-religious, near-poetic manifestation, often indicated by the prosody and musicality of the text or by the euphony of the words. Through the conflation of the Russian and English text, Shrayer concludes that "both [versions] contain units of metricized prose in which prosodic markedness signals the privileged nature of the protagonist's memories" (*The World* 108). Shrayer establishes a clear link between epiphanic glimpses of the otherworld and metric prose in the story and buttresses them with textual evidence taken from the Russian text. He applies prosodic and metrical analysis to Chorb's story, and it seems likely that Nabokov's prose style is saturated with the use of passages which often remind one of elaborately crafted verse at climactic moments or moments of dramatic power.[94] He also mentions that such is the composition of the corresponding English passage that traces of "prosodic organization of prose" (108) are evident and serve an important role in creating euphony in the text.[95]

It is through the process of identifying prosodic markers in the short story that readers are reminded that the protagonist is made privy to the beauties of the otherworld. Such privileged, visionary moments are most suitably described in verse, and prosody is by definition a quality most often connected with poetry. In addition to writing novels and short-stories, Nabokov was indeed a prolific poet of exceptional talent, whose verse concentrates on the loss of time and one's homeland by making use of traditional rhyme schemes (note, for example, the 999-line "Pale Fire," written in heroic couplets and incorporated into the novel of the same title). Appreciative students and scholars of Nabokov are aware that the first poet the Russian master composed at the age of fifteen was entitled "Music" and described the splendor of a fountain in an elegantly melodic fashion as "its wondrous, its silvery voice, / plashes, and quivers" (qtd. in Frascella web). It is this musicality that Nabokov – despite his avowed abhorrence for music and musical occasions – establishes in much of his prose to the extent of some brief and special moments. Nevertheless, he was "perfectly aware of the many parallels between the art forms of music and those of literature, especially in matters of structure" (*SO* 35), and his pronounced aversion for music opened avenues of enquiry among scholars.[96] Morris writes probingly about the lyrical aspects of Nabokov's

prose, claiming, in relation to *The Gift* and other works where lyricism plays a dominant role, that "Nabokov the poet is always present behind Nabokov the novelist. Replete with alliteration and assonance, rhythm and rhyme, metered prose and startling metaphors, Nabokov's prose famously exhausts the aesthetic potential of expository prose" (281). On a concluding note, I should point out that it cannot be accidental that Nabokov chose to include, of all the mythical characters, the legendary figure of Orpheus whose relationship both with music and the otherworld is more than remarkable.

Chorb and the Kellers: the Question of *Poshlost'*

Chorb's story is saturated with numerous religious references, confirming that the protagonist represents higher social standing and embraces an extremely refined intellectual and emotional world that is without equal in the petty bourgeois German milieu of the 1920s, symbolized by his in-laws. Shrayer explores the story's biblical implications, claiming that the protagonist is noticeably alien to his world in comparison with a set of characters that can contentedly find their rightful place among the average members of society. Of all the biblical allusions, the sound resemblance of Chorb's name has been mentioned by critics in conjunction with *cherubim*, the second of the nine orders of angels in mediaeval angelology, who are seen as the embodiment of God's highest potencies, including intelligence, sovereignty and the lust for learning about the secrets of life and death. Nabokov's protagonist attempts to come to grips with his wife's death and, similarly to the cherubim, understand the nature of human existence. Shrayer maintains, by the same token, that Chorb's name evokes the tribulations of the Jews as they make their homecoming from the Babylonian captivity. Cherub thus "refers either to the leader of a group of Jews who returned to Israel but failed to prove their genealogy or to an unknown place in Babylon where these people came from. … Chorb, like the biblical Jewish exiles, is an émigré with a keen sense of uprootedness. In fact, the reader knows nothing about his background" (95). However, a more careful look at the short story reveals that, in fact, the reader is able to obtain some information about the Kellers. Chorb is "a destitute Russian émigré and littérateur," (*Stories* 150), and, incidentally, Frau Keller is also Russian, and so is her husband in all likelihood: "Frau Keller's chubby face, whose everlasting freshness somehow agreed with her Russian merchant-class parentage, quivered [...] Keller punched his gibus open and said in his precise, slightly guttural Russian" (*Stories* 147-8).

On the basis of these two sets of connotations, it seems all the more appropriate to establish that Chorb, the ultimate exile, comes to represent displacement and alienation in a society where the moral and ethical views of everyone else seem substandard. Indeed, Chorb exemplifies "an exile par excellence" (*The World* 95), whose peripheral place in society makes him a virtual antithesis to the other characters, all of whom stand for shallowness and mediocrity, including his in-laws, the prostitute and the lackey at the motel. Intermittently comic as he appears at the denouement of the bedroom scene, the qualities with which Chorb is constantly associated in the story proclaim him both as a higher order biblical

creature (a *cherub*, that is) and a modern, solitary hero, refined, persevering in his quest and ready to overcome the loss he has suffered. Chorb throws down the gauntlet to those who represent the quintessence of philistinism or *poshlost'* – a term that Nabokov expatiated on in his famous essay "Philistines and Philistinism" and applied to whatever he disliked or thought should be discarded by society. Nabokov's enumeration of what he conceives as *poshlost'* seeks to encapsulate the essence of the term, though his definitions go much farther than rendering it as a facet of contemporary writing, as suggested by his interviewer in the *Paris Review*:

> Corny trash, vulgar clichés, Philistinism in all its phases, imitations of imitations, bogus profundities, crude, moronic, and dishonest pseudo-literature – these are obvious examples. Now, if we want to pin down *poshlost* in contemporary writing, we must look for it in Freudian symbolism, moth-eaten mythologies, social comment, humanistic messages, political allegories … and the journalistic generalities we all know. *Poshlost* speaks in such concepts as "America is no better than Russia" or "We all share in Germany's guilt. (*SO* 101)

Several interpretations, deserving book-length studies, have been circulating with respect to Nabokov's implications of *poshlost'*, and critics have demonstrated their aptitude in pointing out those characters who the author deliberately put into this category. However, it must be emphasized that *poshlost'* is not only a means to allude to a lack of taste or morals, but, in a much broader sense, it constitutes the rudiments of most dictatorial regimes, where the qualities of *poshlost'* are allowed to spread like wildfire. With it, Nabokov scoffs at the totalitarianism that the Nazis and the Communists brought into existence in the twentieth century, and while he pokes fun at characters that he views as *poshlyaks*, his concerns about the rise of these oppressive machineries are also voiced:

> It is possible that the term itself has been so nicely devised by Russians because of the cult of simplicity and good taste in old Russia. The Russia of today, a country of moral imbeciles, of smiling slaves and poker-faced bullies, has stopped noticing poshlism because Soviet Russia is full of its special brand, a blend of despotism and pseudo-culture. (*LL* 313)

Nabokov's leniency toward the philistinism of ordinary people shows that such behavior is not only entertaining, but largely pardonable or piteous at times; however, no acts of *poshlost'* are acceptable when perpetrated by members of the intelligentsia, politicians and thinkers, or by extension, authorities which assert the prerogative to make decisions over the fates of people or groups of people. Although "The Return of Chorb" is not structured around the central dynamic of *poshlost'* (as opposed to *Lolita*, *Pnin* or *Invitation to a Beheading*, all of which lay bare the eerie vulgarity of a cohort of characters whose behaviors and worldviews are associated with the notion), the portrayal and the actions of the protagonist's in-laws, the Kellers, calls to mind the triviality and petty-mindedness that Nabokov denounces with full ardor. It can be rightly maintained that the

bourgeois in-laws not only suffer from the insipidity that their social mannerisms and straitlaced demeanor suggest, but they also lack and thus fail to understand the artistic predilection with which Chorb is endowed. He is frowned upon by the in-laws because of his precarious status quo and the nuptial night that the newlyweds spent together at a filthy motel comes close to being regarded as a criminal activity. It has long been attested that in almost every novel Nabokov has artists (or, in many instances, *artists manqué*) for heroes. Of course, this sounds like a sweeping generalization, were we not to establish that the Nabokovian hero is only a refraction of the artist figure, carrying some of its essential traits while thrusting aside the residuum (for example, Humbert in *Lolita* might be taken for an artist based on his vision and creative talent, while his musings on executing Quilty are a far cry from what one would consider artistic virtues).[97] One might assume that the hero-as-artist designation can be legitimized in the case of Chorb, because his actions are guided by the dictates of his heart, his emotional universe, while the headstrong rationalism associated with the Kellers makes them ideologues of what Nabokov jocularly calls *poshlust*. On account of his intellect, emotions, independence and the rebellious traits he displays against the constrictions imposed on him by society create an aura around Chorb, which is impassable to the dim intelligence of the Kellers (note the easily discernible idea behind the name Kellers, whose attitude is indeed deadlier, more 'killing', so to say, than that of Chorb). Nabokov describes the in-laws as representatives of a class whose attention is merely focused on social activities, etiquette and the use of hackneyed expressions.

> [Frau Keller] with tender emotion, whispering under her breath… pointed out the colossal eiderdown, the orange blossoms, the two pairs of brand-new bedroom slippers – large checkered ones, and tiny red ones with pompons – that she had aligned on the bedside rug, across which a Gothic inscription ran: "WE ARE TOGETHER UNTO THE TOMB". Presently, everybody moved toward the hors d'oeuvres – and Chorb and his wife, after the briefest of consultations, fled through the back door, and only on the following morning, half an hour before the express train was to leave, reappeared to collect their luggage. Frau Keller had sobbed all night; her husband, who had always regarded Chorb (destitute Russian émigré and litterateur) with suspicion, now cursed his daughter's choice, the cost of the liquor, the local police that could do nothing. And several times, after the Chorbs had gone, the old man went to look at the hotel in the lane behind the opera house, and henceforward that black, purblind house became an object of disgust and attraction to him like *the recollection of a crime*. (*Stories* 149-150; emphasis added)

It must be stressed that the in-laws consider the hotel with its "crooked corridor reeking of dampness and boiled cabbage" (*Stories* 149) as a locus of crime and drabness, whereas Chorb wants to look at it at as the source of a happy past, thwarted by the invisible hand (or rather, wires) of fate. In her early reading of the story, Naumann draws attention to this sharp contrast, putting it down, with a modicum of naïveté, to the fact that "[t]he older generation is completely blind

to the love felt by the younger" (26). Only a later, a marginal remark of hers justifies the importance of the *poshlost'* that stands in the moral and philosophical nucleus of Nabokov's finely crafted works. She is correct in positing that "[i]n the Keller home the scatter rug with the words "Together unto the tomb" was not just an indication of the Keller's [*sic*] *poshlost'*; it was also a grim sign of what lay ahead of the couple" (28). The disparity between the protagonist and his in-laws permeates the entire short story and reaches its pinnacle at the conclusion when the prostitute's departure conjures up the mistaken and preconceived idea of the Kellers, or rather, the growing, yet irrational fear with which they were gripped is proved true.

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[88] Priscilla Meyer makes it clear that the stories from this period "may also be read as transpositions of Nabokov's thought about his father" ("The German Theme" 5), who was accidentally killed in 1922 when a far-right Russian activist opened fire on liberal politician, Pavel Miliukov, whom Nabokov senior tried to defend with his own body. Justifiable as Meyer's observation is, one should avoid examining the stories written in the 1920s from a solely biographical perspective. While Nabokov would speak proudly of his "gift of imagining facts" (*Nikolai Gogol*, 119), it would be fatuous to discount the importance of the infusion of personal records concerning his father's assassination. Yet, it seems to me that Meyer – whose works about Nabokov should be appreciated for the clarity of their thought – overstates the importance of the autobiographical theme in these stories, emphasizing that the themes of murder, insanity, exile and the otherworld appear in the texts as direct consequence of his father's murder. See also Nina Allan's study *Madness, Death and Disease in the Fiction of Vladimir Nabokov* (University of Birmingham, 1994).

[89] Not everyone who stands in the limelight in Nabokov's works is bound to die of electrocution, nor does lightning always precipitate so miserable an end. In *Ada*, Nabokov writes about the nocturnal phenomenon of "the bothersome link of remote sheet lightning" (92), which later turns out to have been mistaken for a photographer's flash. See more on "sheet lightning" in Brian Boyd's online notes on *Ada*, 117.12-15. Peripheral to the main action as it is, I would like to digress briefly to the discussion of electrocution as one peculiar form of incidental death that also reappears in *Lolita* in a somewhat modified form. It is revealed early on in the novel that Humbert's "very photogenic mother died in a freak accident (picnic, lightning)" (*AL* 10) when the protagonist was still a child. Several other references to lightning are scattered throughout *Lolita*. Humbert, for example, complains of having hallucinations "at periods of electrical disturbance and crepitating lightnings" (*AL* 217), while Lolita cries out in fear: "I am not a lady and do not like lightning" (*AL* 220). This subtle suggestion directs the careful reader's attention back to the encyclopaedia entry of *Who's Who in the Limelight*, inserted in Chapter 8 of Book One, in which Clare Quilty's play (in collaboration with Vivian Darkbloom), *The Lady Who Loved Lightning*, bizarrely reiterates the importance of the natural phenomenon. It cannot be mere serendipity, of course, that the keyword of volume's title immediately indicates this peculiarity.

[90] This scene bears striking resemblance to a scene in *Lolita*, in which Humbert Humbert seeks the company of Monique, a childlike prostitute in Paris, to spiritually and physically return to his adolescence, marked by his love for Annabel Leigh, Lolita's famous precursor.

[91] Julian W. Connolly's reading in *Nabokov's Early Fiction: Patterns of Self and Other* (Cambridge: CUP, 1992, 11-16) is a notable example. Linda Saputelli Zimmermann devotes a lengthy analysis of "The Return of Chorb" in her PhD dissertation, "The Russian Short Stories of Vladimir Nabokov: A Theatrical and Structural Analysis" (Harvard University, 1978).

[92] Meyer's choice to consider the intricacies of Bürger's ballad was not accidental, as Nabokov points out the importance of *Lenore* in his commentaries to Pushkin's *Eugene Onegin* (253, 330, 500), where Vasily Zhukovsky's *Svetlana* (1813) is recalled as a famous ballad that parodies "the equestrian and funereal theme of Bürger's *Lenore*" (330). While it is a translation of *Lenore*, Zhukovsky's work is also an idiosyncratic rendering of the original German ballad (*Ludmilla* [1808] precedes the publication of the ballad, and is also a translation and the rewriting of Bürger's work).

⁹³ In relation to Nabokov's short story "A Guide to Berlin," Field calls attention to the fact that in several places the story "comes extremely close to the form of the prose poem" (*Nabokov: His Life in Art* 141).

⁹⁴ Cf. Joyce's use of special sound effects and rhythms. Cheng quotes Samuel Beckett's well-known comment about the musicality of *Finnegans Wake* that "[it] is not written at all. It is not to be read – or rather it is not only to be read. It is to be looked at and listened to. [Joyce's] writing is not *about* something; *it is that something itself*" (Beckett 1972, 14)" (391). (Of course, any true Nabokovian would consider such a statement a cardinal sin, as the author himself compared *Wake* with a "persistent snore in the next room" [*SO* 71]). Joyce is also known for using metrical patterns intentionally for specific purposes, usually at the moment of something exquisite happening in the story. For example, metrical prose and Joycean epiphany are most illustratively tied together in the famous bird-girl scene in *A Portrait of the Artist as a Young Man*.

⁹⁵ Ample evidence is provided in Shrayer, 107-8.

⁹⁶ Nabokov at the Limits: Redrawing Critical Boundaries (Ed. Lisa Zunshine. New York: Garland Publishing, 1999) is an excellent discussion of how musicality permeates the Nabokovian text. Different musical forms and genres are dealt with in the book, including opera, folk songs, popular music, natural melody, ballet, etc. The incorporation of popular music in Lolita was important for Nabokov, who expressed, in this way, not so much his appreciation for music but rather to the role that music occupies in American popular culture. See Barbara Willie's "Popular Music in Nabokov's Lolita, or Frankie and Johnny: a New Key to Lolita?" in *Revue des Études Slaves* 72.3-4 (2000): 443-52.

⁹⁷ Cf. *Art, Crime, & Madness: Gesualdo, Caravaggio, Genet, Van Gogh, Artaud* by S. Giora Shoham. In it, the author explores the relationship between one's creative faculty, morbidity, and madness through historical case studies. At the very core of art lies creative innovation, which requires the ability of the individual to transcend the confines of consciousness. S. Giora Shoham writes that the mentally ill are also equipped with this ability to 'innovate.' This train of thoughts – although antithetical to my parenthetical claim above – also opens new routes of investigation as regards Humbert's attitude to murder vs. art. Equally important is Hermann's observation of murder as a form of art in *Despair*.

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Choix de la santé mentale comme spécialité par les infirmiers

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RÉSUMÉ

La santé mentale reste un domaine de spécialité pas très sollicité au Cameroun malgré l'existence d'une école à vocation sous régionale. Nous nous sommes penchés sur ce problème avec pour objectif d'identifier les facteurs pouvant influencer le choix de la santé mentale comme spécialité par les étudiants de l'école des infirmiers spécialisés de Yaoundé. Nos hypothèses étaient formulées autour de la formation de base, de la motivation pour le travail, des représentations sociales et de l'environnement du travail qui pensons nous influenceraient le choix de cette spécialité. Nous avons utilisé pour vérifier nos hypothèses les méthodes descriptive et explicative comportant des analyses bivariée et multivariée auxquels nous avons associé un modèle de régression logistique. L'ensemble des étudiants en dehors de ceux ayant choisi la santé mentale comme spécialité soit 80 constituaient la taille de notre échantillon.Il ressort de ces analyses que seul l'environnement psychologique émanant de l'environnement de travail impacte très positivement le choix de cette spécialité. Les autres facteurs contrairement à ce que l'on pourrait penser ne sont pas corrélés à ce choix pour la présente étude. Un travail de « coaching » reste alors à faire non seulement à l'endroit des personnels de santé mais aussi des décideurs pour que la santé mentale devienne de plus en plus sollicitée.

ABSTRACT

Mental health remains a specialty area not much in demand in Cameroon despite the existence of a sub-regional vocational school. We addressed this problem with the aim of identifying the factors that influence the choice of mental health as a specialty by the students of the school of specialised nurses Yaoundé. Our hypothesis was formulated around basic training, motivation for work, social representations and the work environment that we thought would influence the choice of this specialty. To test our hypothesis, we used descriptive and explanatory methods including bivariate and multivariate analyzes which were associated to a logistic regression model. All students aside those who had chosen mental health as a specialty, thus 80, made up the size of our sample. It is clear from these analyses that only the psychological environment emanating from the work environment very positively impacts the choice of this specialty. Other factors contrary to what was thought are not correlated to the choice for the present study. Much work on coaching remains to be done not only on the part of health

professionals but also for policy makers so that mental health can become increasingly solicited.

Introduction

La vie moderne, basée sur le culte de l'effort individuel, est source d'innombrables frustrations et de très peu de succès. L'être humain est un système ouvert en interaction avec l'environnement. Il créée des modes d'interactions individuels, dynamiques et étroitement liés au processus de vie qui influencent son comportement et par là sa santé. La plupart des régions du monde, la santé mentale n'est pas considérée comme telle. Très peu de personnels soignants choisissent de s'occuper du traitement des malades mentaux. Picho (1983) a observé qu'aux Etats-Unis, 12% des étudiants ayant terminé leurs études de médecine en 1968 choisissaient la psychiatrie comme spécialité; ce pourcentage tomba à 4% en 1976 et était inférieur à 3% en 1979. Cependant le contraste entre le nombre de malades mentaux et le manque de personnel sanitaire est de plus en plus marquant. Tandis que l'Organisation Mondiale de la Santé (OMS) (2001) estime à 450 millions le nombre de personnes souffrant d'une maladie mentale et d'un trouble de comportement; les nations unies la même année publient que le médian psychiatres/habitants oscille entre 6 pour 10 000 000 dans les pays à bas revenu et 90 pour 1 000 000 dans les pays à revenu élevé; les infirmiers en santé mentale oscillent entre1 pour 1 000 000 d'habitants dans les pays à bas revenu et 335 pour 1 000 000 d'habitants dans les pays à revenu élevé; ce rapport est faible au vu des proportions des autres spécialités. En Afrique, la plupart des pays ne disposent pour la formation en psychiatrie d'aucun moyen révèle un rapport de l'OMS (2001); les pays d'Afrique francophone comptent en moyenne 0,05 psychiatre pour 1 000 000 d'habitants malgré la disponibilité des bourses de formations en psychiatrie en Europe pour les médecins.

Au Cameroun, très peu de personnels soignants optent pour la spécialisation en santé mentale. Les statistiques montrent que sur 444 médecins formés par l'ex-Centre Universitaire des Sciences de la Santé (CUSS), au terme de la 17ème année d'existence, trois seulement ont choisi se spécialiser en psychiatrie. Les infirmiers en particulier semblent avoir des appréhensions du malade mental et par conséquent dans le choix éventuel de la santé mentale comme spécialité infirmière.

Les professionnels de santé formés pour dispenser les soins spécialisés en santé mentale sont très peu nombreux. Ebanga (2010), parlant de ressources humaines et des structures de soins, stipule que la situation au Cameroun en 2004 se résumait à deux services de psychiatrie dans les hôpitaux (un service à l'hôpital Jamot de Yaoundé et un autre à l'hôpital Laquintinie de Douala); avec une répartition en ressources humaines comme suit:

- 05 psychiatres;
- 15 infirmiers psychiatres;

Avec un ratio de:

- 01 psychiatre pour 3 000 000 d'habitants
- 01 infirmier pour 1 000 000 d'habitants
- 01 lit d'hospitalisation pour 100 000 habitants.

Constatant une insuffisance de l'offre de soins, le gouvernement décide d'ouvrir un cycle de formation des infirmiers en santé mentale en 2004. Ce n'est qu'après le troisième concours et le réajustement de l'âge (de 35 à 45 ans) que l'école a pu faire le plein des 30 places mises au concours. Les effectifs seront dès lors de moins en moins comblés.

- La 2ème promotion comptera 18 étudiants pour 30 places;
- La 3ème promotion aura 11 étudiants;
- La 4ème en aura 19;
- La 5ème promotion comptera 3 étudiants;
- La 6ème promotion ne compte aucun étudiant.

 Tandis que les effectifs vont décroissant en santé mentale, les autres spécialités se comblent et s'accompagnent de listes d'attente. Cette situation en 2014 n'a véritablement pas changé avec un effectif d'étudiant très inférieur au nombre de place mise en compétition (10 étudiants pour 30 places). L'étude des déterminants du choix de la santé mentale comme spécialité trouve dans le domaine des recherches en santé, sa raison. Elle relève une question fondamentale dans notre contexte : Quels sont les facteurs déterminant le choix de la santé mentale comme spécialité par les étudiants de l'EIS de Yaoundé?
   Nous appuyant sur l'hypothèse selon laquelle la formation de base des infirmiers, l'environnement hospitalier (psychiatrique) et les représentations sociales par rapport à la maladie mentale expliquent le choix d'une spécialité autre que la santé mentale, nous articulerons notre recherche sur deux parties essentielles: matériel et méthodes, résultats et discussion; une conclusion achèvera ce travail.

I - Matériel et méthodes

1. collecte de données

❖ Lieu de collecte
L'Ecole des Infirmiers Spécialisés de Yaoundé au Cameroun (EIS Yaoundé) a été choisi pour les raisons suivantes:

- La possibilité d'avoir des étudiants de toutes les spécialités autre que la santé mentale;
- Nous sommes enseignants pour dans cette institution;
- Nous avons dirigé une étude similaire il y a deux ans dans la même école;
- Nous disposons d'une banque de données sur place.

❖ Type d'étude

Notre étude est exploratoire et descriptive. Elle nous renseigne sur les éléments qui limitent le choix de la spécialité santé mentale.

❖ Population cible

Elle est constituée de tout étudiant au cycle de spécialisation à l'EIS Yaoundé acceptant de participer à notre étude hormis ceux ayant choisi la santé mentale comme spécialité.

❖ Taille de l'échantillon

La taille de l'échantillon est fixée à 80 répondants.

❖ Instrument de collecte

Nous nous sommes servis d'un questionnaire structuré en 4 grandes parties

- Identification des caractéristiques socioprofessionnelles des répondants;
- Formation de base;
- Motivations et environnement de travail;
- Représentations sociales.

2. Présentation et définition des variables

Deux types de variables ont été identifiés: une variable dépendante ou expliquée et les variables indépendantes ou explicatives.

❖ La variable dépendante

Dans cette recherche nous avons défini une variable dépendante unique: le choix de la santé mentale comme spécialisation. Il s'agira ici d'identifier les répondants favorables à ce choix et ceux qui ne le sont pas.

❖ Les variables indépendantes

Ce sont les entités susceptibles d'avoir une influence sur le choix de la santé mentale comme spécialisation par les infirmiers. Nous les avons déduit de la théorisation des déterminants de l'agir infirmier. Ce qui nous a donné un total de quatre variables indépendantes. Nous les avons distingués en variables interindividuelles et variables contextuelles:

Variables interindividuelles:

- Une première variable indépendante relève de la formation en santé mentale dispensée dans les écoles d'infirmiers dont les modalités seront formations insuffisante et suffisante.
- Une deuxième variable indépendante concerne les représentations sociales de la maladie mentale et des malades mentaux par la société. C'est un facteur appareillé à trois modalités: Personne dangereuse et violente,

personne bizarre et étrange ou alors personne simplement malade comme tout le monde.

- Une troisième variable indépendante porte sur la motivation des infirmiers. C'est un facteur appareillé à deux modalités: la motivation par la conception des emplois et la motivation par l'équité.

Variables contextuelles:

- Une quatrième variable indépendante a trait à l'environnement de travail. C'est un facteur appareillé à trois modalités: l'environnement physique, l'environnement mental (psychologique) et l'environnement organisationnel.

3. Analyses statistiques

Dans le cadre de ce travail, nous allons utiliser le logiciel SPSS pour faire des analyses. Les méthodes ci-dessous seront utilisées:

❖ Une méthode descriptive qui comprend une analyse bivariée

L'analyse bivariée nous permettra de faire une association s'il y'a lien entre la variable dépendante et chaque variable indépendante. À cet effet, nous pourrons dire qu'il y'a association entre deux variables (variables dépendantes) si la probabilité affectée au Khi-deux est inférieure au seuil d'association (ici 5%). Dans le cas contraire, les variables sont dites indépendances.

Étant donné la nature des variables, nous ferons un tableau de contingence et ensuite nous calculerons le Khi-deux et la probabilité affectée à ce dernier.

L'analyse multivariée devrait en principe compléter certaines affirmations « erronées » de l'analyse bivariée, mais l'impossibilté d'obtenir une Analyse Factorielle en Composantes Multiples (AFCM) à partir du logiciel SPSS nous limite.

❖ Une méthode explicative

La nature de notre variable dépendante (qualitative dichotomique) nous permet dans cette partie de faire une régression logistique binaire. Cette méthode estime comme le disait déjà Nantchouang (2005), les risques ou la probabilité de survenance d'un événement en fonction des variables indépendantes. La variable dépendante prend la modalité 1 quand l'événement est réalisé (accepter la spécialité) et 0 si non. Ainsi, la régression logistique estime la probabilité pour les infirmiers d'accepter ou non la santé mentale comme spécialité.

II - Résultats et discussion

Avant toute analyse, il est important de rappeler les effectifs des répondants en fonction de chaque variable. Ceux-ci sont donc consignés dans le tableau suivant:

Tableau 1: Distribution des effectifs des répondants en fonction de chaque modalité chez les infirmiers de l'EIS de Yaoundé.

Variable dépendante	Modalités	TOTAL	TOTAUX
Choix de la santé mentale comme spécialisation (choixsantment)	Accepter	36	80
	Refuser	44	
Variables indépendantes	Modalités	TOTAL	TOTAUX
Formation de base	Suffisante	22	80
	insuffisante	58	
Environnement de travail	Physique	13	80
	Mental	47	
	organisationnel	20	
Motivation des infirmiers	emploi	55	80
	équité	25	
	Dangereux, violent	32	
Représentations sociales	bizarre et étrange	15	80
	malade	33	

1 - Méthode descriptive

1-1. Choix de la spécialité * formation de base

Tableau 2: Distribution (en%) du choix de la spécialité en fonction de la formation de base chez les infirmiers de l'EIS de Yaoundé.

choix de la spécialité	formation de base		Total
	suffisante	insuffisante	
refuser	13	31	44
accepter	9	27	36
Total	22	58	80
Fréquence	**27,5**	**72,8**	**100%**
Chi-Square	**0,205(a)**		
probabilité	**4,88>0,05**		

Le test bivarié montre qu'il n'existe pas une association entre le choix de la spécialité et la formation de base. Cependant nous constatons que 72 ,8% des étudiants pensent que la formation est insuffisante ; ceci s'expliquerait premièrement par la rareté des unités de prise en charge des maladies mentales dans nos formations hospitalières et deuxièmement par le personnel hospitalier et enseignant non spécialisés dans le domaine.

Nous pouvons appuyer notre propos par l'existe seulement de deux institutions digne de ce nom de prise en charge des maladies mentales uniquement dans les villes de Yaoundé et Douala. Cela voudrait dire en d'autres termes que seuls les étudiants ayant fréquentés dans les écoles de ces deux villes ne pouvaient théoriquement être capacités de façon adéquate à une prise en charge des malades mentaux et par là profiter d'un corps enseignant spécialisé. Kollo et Wetta (2007) lors de la Conférence Régionale sur la crise des ressources humaines en santé et en Afrique Sub Saharienne, faisaient l'observation selon laquelle la psychiatrie reste le parent pauvre de la médecine au Cameroun avec moins de 20 personnels spécialisés (médecins et infirmiers) répandus dans tout le territoire national.

1-2. Choix de la spécialité * environnement de travail

Tableau 3: Distribution (en%) du choix de la spécialité en fonction de l'environnement de travail chez les infirmiers de l'EIS de Yaoundé.

choix de la spécialité	environnement de travail			Total
	environnement physique	environnement mental	environnement organisationnel	
refuser	8	18	18	44
accepter	5	29	2	36
Total	13	47	20	80
Fréquence	**16,25**	**58,75**	**25**	**100%**
Chi-Square	**15,421(a)**			
probabilité	**0,065>0,05**			

L'analyse bivariée ressort que 58,75% des répondants pensent que l'environnement psychologique constitue un facteur limitant du choix de la santé mentale comme spécialité. Selon Garnier et al. (1999), les personnels travaillant dans les unités de santé mentale doivent psychologiquement être préparés à affronter non seulement l'univers hostile mais aussi les malades parfois psychorigides et violents qui font le quotidien des personnels.

En effet pour Hardy-baylé, (2000) le psychotique est cette personne qui refuse de reconnaitre la maladie, et par conséquent ne réclame aucun traitement contrairement au névrosé qui, se sait malade et cherche avidement un traitement. La majorité des personnes hospitalisées sont des psychotiques (62% à l'hôpital Jamot de Yaoundé en 2010 contre 68% à l'hôpital Laquintinie de Douala la même année, Ebanga, cit up) qui refusant leur état de maladie et par là leur thérapie donnant des nuits insomniaques aux personnels qui doivent remuer à plusieurs fois les méninges pour solutionner à temps et individuellement chaque problème.

1-3. Choix de la spécialité *
motivation de l'infirmier

Tableau 4 : Distribution (en%) du choix de la spécialité en fonction de la motivation chez les infirmiers de l'EIS de Yaoundé.

choix de la spécialité	motivation de l'infirmier		Total
	motivé par l'emploi	motivé par l'équité	
refuser	28	16	44
accepter	27	9	36
Fréquence	**68,75**	**31,25**	**100%**
Total	55	25	80
Chi-Square	**1,190(a)**		
probabilité	**0,84>0,05**		

Il ressort de ce tableau que plus de la moitié des enquêtés sont motivés pour des raisons d'emploi mais paradoxalement moins de 50% sont prêts à accepter la santé mentale comme spécialité. Les unités de prise en soin de cette maladie étant en agglomération urbaine peut être un attrait pour le personnel à vide des « affectations en ville ». Il faut noter également que la rareté de ces derniers (personnels) sur le marché favoriserait à cout sur un emploi après spécialisation. L'EISY de nos jours (Dzoche, 2012), n'a formé qu'une soixantaine d'infirmiers de plusieurs nationalités en santé mentale parmi lesquels moins de 50 prestent dans les unités de prise en charge des malades mentaux, le reste se contentant des postes de responsabilité dans d'autres service ou redéployés en ne tenant pas compte de leur spécialisation. Le faible pourcentage constaté pour des raisons d'équité vient renforcer une fois de plus si besoin en était la spécificité et la particularité de la santé mentale non perçue comme tel par le politique et le personnel.

1-4. Choix de la spécialité *
représentations sociales

Tableau 5: Distribution (en%) du choix de la spécialité en fonction des représentations sociales chez les infirmiers de l'EIS de Yaoundé.

choix de la specialité	représentations sociales			Total
	personne dange-reuse et violente	personne bizarre et étrange	personne malade	
refuser	24	8	12	44
accepter	8	7	21	36
Fréquence	**40%**	**18,75**	**41,25**	**100%**
Total	32	15	33	80
Chi-Square	9,819(a)			
Probabilité	0,10>0,05			

Malgré l'indépendance du choix de la spécialité et des représentations social-es, nous pouvons dire que 18,75% des répondants trouvent les malades men-taux comme des personnes bizarres et étranges. Ce qui est paradoxal par rapport au vécu quotidien. Tous sont au préalable des infirmiers, et par conséquent ont probablement développé des mécanismes d'adaptation par rapport à la maladie mentale. Ceci est renforcé par le fait qu'il les considère comme des personnes simplement malade (41,25%).

2 - Méthode explicative

Tableau 6: codage des variables nominales.

Variables et modalités		Fréquence	Paramètre de codage	
			(2)	(1)
représentations sociales	personne dangere-use et violente	32	1,000	,000
	personne bizarre et étrange	15	,000	1,000
	personne malade	33	,000	,000
environnement de travail	environnement physique	13	1,000	,000
	environnement mental	47	,000	1,000
	environnement organisationnel	20	,000	,000
motivation de l'in-firmier	motivé par l'emploi	55	1,000	
	motivé par l'équité	25	,000	
formation de base	suffisante	22	1,000	
	insuffisante	58	,000	

Tableau **7**: variables dans l'équation.

Variables Lower		B	S.E.	Wald	df	Sig.	Exp (B)	95,0% C.I.for EXP(B)	
		Upper	Lower	Upper	Lower	Upper	Lower	Upper	
étape 1(a)	formationde-base(1)	-,387	,606	,408	1	,523	,679	,207	2,227
	environne-mentdetravail			6,201	2	,045			
	environne-mentdetravail(1)	,710	1,134	,393	1	,531	2,035	,221	18,770
	environne-mentdetravail(2)	2,054	,908	5,110	1	,024	7,796	1,314	46,253
	motivationde-sinfirmiers(1)	,380	,633	,359	1	,549	1,462	,423	5,054
	representations-sociales			2,964	2	,227			
	representations-sociales(1)	-1,059	,680	2,422	1	,120	,347	,091	1,316
	representations-sociales(2)	,211	,831	,064	1	,800	1,234	,242	6,290
	Constant	-1,447	1,003	2,081	1	,149	,235		
A	Variable(s) entrées à l'étape 1: formationdebase, environnement detravail, motivation des infirmiers, representations sociales.								

La régression logistique binaire nous permet de constater que seul l'environnement de travail mental (psychologique) impacte positivement sur le choix de la santé mentale comme spécialité chez les infirmiers de l'EIS de Yaoundé. Le statut psychologique des étudiants ne leur permettrait donc pas de poursuivre une telle formation dans le but d'en faire une spécialité plu tard. Ceci rejoignant l'étude menée par Chevallier, D. & Dunezat, P. (2007) sur le projet d'exercice professionnel ou les facteurs intrinsèques sont parfois plus déterminant que ceux liés à l'environnement dans nos choix et pratiques professionnelles.

Tout laisse donc croire que la formation de base qu'elle soit suffisante ou non, les représentations sociales, encore moins la motivation de l'infirmier ne sauraient influencer son choix pour la formation en santé mentale comme spécialisation.

Conclusion

Il était question au début ce travail d'identifier les facteurs qui influencent le choix de la santé mentale comme spécialité par les étudiants de l'EISY. Nous avons émis des hypothèses selon lesquelles la formation de base des infirmiers, leur motivation pour le travail, les représentations sociales et l'environnement de travail pourraient impacter ce choix. Pour vérifier ces différentes hypothèses, nous avons opté pour des méthodes descriptive et explicative lesquelles comportaient respectivement des analyses bivariée, multivarié et un modèle de régression logistique.

   Il ressort de ces analyses que seul l'environnement psychologique émanant de l'environnement de travail impacte très positivement le choix de cette spécialité. Les autres facteurs contrairement à ce que l'on pourrait penser ne sont pas corrélés à ce choix pour la présente étude. Plusieurs raisons peuvent permettre de comprendre cela notamment une banque de données préexistante et non actualisée source de nombreux biais. Dans la nécessité d'une mise à jour pour des études futures, une collecte de données avec un outil beaucoup plus fiable sera indispensable.

Perspectives

- Le MINSANTE en collaboration avec le MINCOM devra user de la publicité pour sensibiliser la population sur les problèmes de santé mentale;
- Le personnel en santé mentale devra organiser les séances de communication pour le développement dans tous les services où ils se trouvent en vue d'aider leurs collègues à comprendre la maladie mentale, à reconnaître les signes de la maladie et à pratiquer les premiers soins; il devrait également être prêt à affronter l'univers psychiatrique;
- Ce personnel devra rassurer les familles et les communautés sur l'espoir de traitement en milieu hospitalier, promouvoir les habitudes de vie à éviter la maladie mentale;
- Le MINSANTE devra pour ce, travailler en étroite collaboration avec les « tradipraticiens » afin d'intégrer l'aspect socioculturel dans les soins.
- Le MINSANTE devra encourager toute recherche en santé mentale;
- Le MINSANTE devra intégrer la santé mentale aux soins de santé primaires;
- Le MINSANTE devra établir des liens avec d'autres ministères (éducation, travail et prévoyance sociale, justice…) afin de permettre une meilleure prise en charge des malades mentaux;
- Le MINSANTE, à travers les délégués régionaux devra éduquer le grand public dans le but de réduire les obstacles aux traitements et aux soins en informant l'opinion.

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SCHVÁB ZOLTÁN, PhD
Applied methods of road and transport safety in the European Union

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SUMMARY

The real challenge for the Member States of the EU is to handle the growing demand in the area of road transport together with the decrease of harmful effects of road transport – reducing road transport casualties and congestions and also environmental effects. The paper shows the EU objectives related to road safety, the eSafety initiative aiming to reduce the number of accidents on Europe's roads by using advanced information and communication technologies and the in-vehicle eCall emergency call service, which makes it possible that in case of emergency an emergency call can be initiated. Moreover the so-called harmonized eCall European pilot project is also presented, which is granted by the European Commission to support the European implementation of eCall.

An efficient transport system for passengers and goods is a major contributor to the European economy. Intensive transport of people and goods is essential for a level of prosperity that people in the EU have accustomed to.

Enormous volumes of products and raw material are transported over long distances to enable global economy. The free flow of goods and people is an important driver of economic growth and prosperity in the European Union. Road transport has a major share of both passenger and freight transports within the EU and it has been growing almost continuously over the last decades. It is expected that freight road transport will increase by 55% and passenger road transport by 36% (2000-2020). The expected increase in road transport is much higher than in the case of other modalities [1].

The challenge for the European Union is to accommodate the increasing demand for road transport while reducing road fatalities, congestion and environmental impact. Intelligent Transport Systems (ITS) can be seen as a key element in the answer to this challenge.

Following the publication of the ITS Action Plan (COM(2008)886) [2] and the Directive 2010/40/EU [3], the European Commission (EC) is working in partnership with Member States and European road operators, service providers and industry to provide efficient, safe, and environmentally friendly intelligent transport systems, which best serves the needs of society. These systems will encourage travelers to make best use of the available transport modes and to support an integrated, sustainable transport system throughout Europe.

The downside of the intensive and ever growing road transport is also well known. According to [4]: Road congestion costs amount on average to 1% of GDP in the EU;

Road transport accounts for 72% of all transport-related CO_2 emissions, which have increased by 32% in the period 1990-2005. In spite of continuous improvements in the fuel efficiency of vehicles, CO_2 emissions from transport are expected to grow by a further 15% by 2020;

Road transport has a major share in other negative environmental effects, as NOx emissions, fine dust and noise. In the EU, 73% of all oil (and about 30% of all primary energy) is consumed by the transport sector [5].

The safety of road transport is one of the high priority areas of the transport policy of the European Union - therefore new solutions are strongly needed in road transport related to road safety - because the objectives and calls of the 'White Paper' drawing up European transport policy and published in September 2001 were clear: half the overall number of road casualties by 2010 [6]. That objective concerning the halving the overall number of road casualties was renewed by the European Commission [7]. One of the high priority goals of the strategy 'Transport 2050' is to come close to road transport nearly exempt of casualties and to reduce the number of casualties to its half by 2020 [8].

Road safety is one of the major policy issues of Transport Policy in the European Union. In 2009 around 35 000 people were killed and more than 1.5 million injured in about 1.15 million traffic accidents on EU roads. In addition to the tragedy of loss of life and injury, this also carries an economic burden representing approximately EUR 130 billion of cost for society [9].

Having a look at the national data of accidents from the last full year of statistics, 2011, as a comparison it can be seen that the total number of accidents with personal injuries in the whole road network in Hungary was 15 827, the number of fatal accidents was 563, with serious injuries it was 4 527 and with slight injuries this figure was 10 737. Reducing the number of accidents with personal injuries has also high priority in Hungary.

The challenge for the European Union is to facilitate the free flow of goods and people while reducing road fatalities, congestion and minimizing the damage to the environment.

The European Commission is deeply concerned about reducing the number of road accidents (prevention of accidents, active safety), ease the consequences of accidents (passive safety) and improving the efficiency of emergency services and also medical treatment after accidents (tertiary safety).

To resolve this urgent task all stakeholders in the area of safety have had to make serious efforts in the last decade and also these days. This work started in April 2002 when the European Commission officially launched a common industrial-state initiative 'eSafety'.

The aim of 'eSafety' is to reduce the number of accidents occurred on European roads by deploying modern Information and Communication Technologies (ICT). Intelligent transport systems and services have regard to all the three players involved in transport - they are drivers (driver control), environment (intelligent infrastructure), and the vehicle itself (safety systems of the vehicle). The latter is the area where intelligent integrated road safety systems - including developed driver supporter systems - are offering the best opportunities.

In the case of new, intelligent solutions new systems using developed information and communication technologies and deployed for improving road safety are capable of improving the safety of road network - primarily by avoiding accidents or significantly mitigating their severity. Those 'non-eSafety' solutions like roadside protective equipments and traffic engineering devices can reduce the number of casualties by 25% on the TERN network. Therefore the objective/possibility regarding the deployment of ITS systems is 25% less fatalities. According to the results of researches and first deployments road safety deployment based on ITS systems and services have proved to be more efficient so they give great opportunity to improve road safety. The objective is to reach the deployment of the latest active safety systems in the most extensive way where the benefit of in-vehicle safety and other relevant road users is known regarding those systems.

In September 2003 the European Commission adopted the 1st eSafety communication 'Commission Communication: Information and Communication Technologies for Safe and Intelligent Vehicles'. The communication announced the recommendations of the Commission aiming accelerating the development, deployment and implementation of information and communication technologies more broadly the wider use of active safety systems (intelligent vehicle safety systems) [10].

In September 2005 the European Commission adopted the 2nd eSafety communication 'Commission Communication: The 2nd eSafety Communication - Bringing eCall to Citizens'. The communication recommends an implementation strategy for the full implementation of a pan-European in-vehicle emergency call service eCall by 2009 [11].

According to pre-estimates the number of road casualties would be 28 000 in EU Member States by 2020 without eSafety actions [12].
Therefore further support and co-ordinated efforts are needed to accelerate wider deployment of these systems, which measurements are included in the 'ITS Action Plan' of the European Commission [2]. The 'ITS Action Plan' of the European Commission focuses on six priority areas of action, which all contribute to achieve 'cleaner'; 'more efficient'; and 'safer' European road transport. One of the six priority areas is 'road safety'.

The 3rd eSafety communication from European Commission to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the Regions: 'eCall: Time for Deployment' was released 21 August 2009. According to the document the final aim is to fully set up a pan-European emergency call system and it would become a standard option in all-new vehicles gaining type-approval [13].

In Article 2 and 3 of the 2010/40/EU Directive of the European Parliament and the Council the priority areas and measurements related to intelligent transport systems are defined. The detailed deployment areas of priority areas are found in annex 1 of 2010/40/EU Directive. According to Article 2 and 3 of 2010/40/EU Directive the four priority areas and the six priority measurements are as follows [3]:

- Optimal use of road, traffic and travel data;
- the provision of EU-wide multimodal travel information services;

- the provision of EU-wide real-time traffic information services;
- data and procedures for the provision, where possible, of road safety related minimum universal traffic information free of charge to users;
- Continuity of traffic and freight management ITS services;
- ITS road safety and security applications;
- the harmonized provision for an interoperable EU-wide eCall;
- the provision of information services for safe and secure parking places for trucks and commercial vehicles;
- the provision of reservation services for safe and secure parking places for trucks and commercial vehicles;

Linking the vehicle with the transport infrastructure

One of the priority actions connected to road safety as a priority area is a harmonized EU-wide interoperable emergency call service, eCall one of the deployment areas of eSafety actions. Regarding priority actions in priority deployment areas the ITS Directive produces 'specifications' besides broad expert consultations that are compulsory to deploy in single Member States. Specifications for harmonized EU-wide interoperable emergency call system have been developed (expecting the approval of the Parliament) and they are available. (Commission Delegated Regulation (EU) of 26.11.2012 supplementing Directive 2010/40/EU of the European Parliament and of the Council with regard to the harmonized provision for an interoperable EU-wide eCall) [9].

The eSafety initiative aims to reduce the number of accidents on Europe's roads by using advanced Information and Communication Technologies (ICTs). In the case of new, intelligent solutions new systems using developed information and communication technologies and deployed for improving road safety are capable of improving the safety of road network - primarily by avoiding accidents or significantly mitigating their severity.

Several functions of eSafety systems can be autonomous vehicle-systems, co-operative systems or systems based on external infrastructure accordingly their independent operation in vehicles or their requirement towards certain infrastructure or communication. According to that the following classification is possible [14]:

- Autonomous vehicle systems with safety implications;
- Autonomous vehicle systems with network potential;
- Driver information systems based on v2v (vehicle to vehicle) or v2i/ i2v (vehicle to infrastructure or infrastructure to vehicle) communications;
- Systems with support /communication from/to infrastructure.

The in-vehicle eCall system makes it possible that in case of emergency – either automatically activated by sensors in the car or by the driver or passenger – emergency call can be initiated. The base of the system is the exact satellite-based positioning and other information of the vehicles involved in serious accidents (e.g. exact location, time, identification of the vehicle), forwarding

minimum set of data. Information is forwarded to the public service answering point or some system provider through cell phone connection. eCall is one of the most complex safety systems as it includes all the actors of the rescue chain in case of emergency.

The eCall service – as an interoperable service – has to work in whole Europe in the future. The European objective is to become a harmonized European service where the base of the system is the exact satellite-based positioning and other information of the vehicles involved in serious accidents (e.g. exact location, time, identification of the vehicle), forwarding Minimum Set of Data (MSD). Information is forwarded to the Public Service Answering Point (PSAP) or some System Provider (SP) through cell phone connection. eCall can be activated automatically (e.g. by airbags or sensors perceiving collision) or manually (by pushing a special button). When voice-connection is set up with the nearest PSAP the data concerning the accident and the vehicle is forwarded through the same channel as data by Global System for Mobile (GSM) communication.
It has been agreed that the MSD, which should be sent directly to the PSAP as a minimum, consists of the followings [12]:

- Time stamp;
- Precise location (simple enough to be used by PSAP without investment, maintenance and training, from single GPS coordinates to a few);
- Vehicle identification;
- Service provider identifier (may vary by brand, and over vehicle life time);
- eCall qualifier (as a minimum a indication stating if the eCall has been manually or automatically initiated).

In case if the driver has a contract with a private system provider further data/information Full Set of Data (FSD) is forwarded (this is only an optional function). The PSAP (the private system provider as well) has to be capable of receiving and process voice-calls and automatically forwarded data lines. Information then is forwarded to the local ambulance to alarm the vehicles necessary for rescuing. eCall service – as an interoperable service – has to work in whole Europe in the future.
    EU Member States and actors of the implementation of the emergency call system (end users, industrial partners, automobile clubs, service providers, insurance companies, European bodies etc.) have been signing the European Memorandum of Understanding (MoU) of interoperable in-vehicle eCall: MoU since 2004 indicating their contribution.
    Signing the document is an expression of the contribution that the signatories support the establishment of a harmonized interoperable EU-wide emergency call system so that they support eCall to work in each European country namely on a single EU-wide emergency phone number, 112. The memorandum furthermore sums the intentions of the different signatories. It is important to stress that the implementation of the harmonized pan-European emergency call system significantly depends on the contribution of the Member States.

The number of the signatories is some 136. Hungary (the Representative of the Ministry of National Development) signed the memorandum 6 June 2011, with the objective to provide high quality, safe, intelligent for both drivers and road- and network operators transport systems and services on the road network of Hungary. The signing ceremony of eCall MoU from national side was preceded by a governmental proposal prepared by the Ministry of National Development in January 2011 ('Tasks regarding Single Emergency Call System based on a single EU-wide emergency phone number, 112') [15].

The overall project objective of Phase I of Harmonized eCall EuROpean Pilot (HeERO) is to prepare the deployment of the necessary infrastructure in Europe with the aim of making the harmonized Pan-European interoperable in-vehicle emergency call service 'eCall' a reality. The project started in January 2011, and will conclude in December 2013 [16].

The implementation of the eCall service at European level should take into account two major conditions on which its successful operations will depend:

Interoperability and cross border continuity: the possibility for any vehicle from any European country traveling across Europe to use the Call service in case of a serious accident should be a service key driver. Interoperability covers not only the technical solution but also operational aspects.

Harmonization: the eCall service can work properly across Europe only if developed in a harmonized way in different countries, still respecting the different national implementations. The use of 112/E112 represents the first steps of this harmonized approach.

To address the interoperability and harmonization of the eCall implementation several high level objectives have been identified.

HeERO Phase 1 revealed that pan-European eCall is real; the interest of participants is growing exponentially. The project demonstrated that potentially the range and type of eCall devices could be increased, to encompass different vehicle types and alternative ways of deploying eCall, which could make a significant difference in the timescale and scope of penetration by eCall into the European vehicle fleet.

The results of HeERO Phase 1 have indicated that there are several issues, connected to the deployment of the pan-European eCall chain, which were not on the agenda in Phase 1. HeERO Phase 2 seeks to address some of these issues with a view to demonstrate the flexibility of the concept and signposting additional routes to be followed to increase the type of vehicles capable of deploying eCall [16].

The overall objective of HeERO Phase 2 is defined as: to extend HeERO to new Member States or associated countries to demonstrate the scalability of the HeERO solution and to widen the acceptance of eCall.

The supporting aims to the overall objective for HeERO Phase 2 are defined as:

- to prepare the necessary infrastructure to realize pan-European eCall;
- to boost Member States investment in the PSAP infrastructure and interoperability of the service within the roadmap (end of 2014);
- a wider adoption across more Member States to test the proposed solution.

The outlined proposal will support the defined objective which in turn will be underpinned by the aims.

In HeERO Phase 2 up to five new Member States can join - including Hungary - and these countries would co-operate with those participated in HeERO Phase 1. Thereby relevant valuable experience could be gained in technical, institutional, and legal areas ensuring the conditions of deployment of eCall in that certain Member States.

The most important tasks in the second phase of the project are:

- Deployment of eCall for heavy good vehicles;
- Deployment of eCall for powered two wheeled vehicles;
- Deployment of 'nomadic devices'.
- As eCall system is based on a single EU-wide emergency phone number, 112 the primary task in Hungary is to ensure the operation of the emergency phone number.

Two Public Safety Answering Points (PSAPs) are implemented during the Hungarian 112 project in 2012-2013. The PSAPs are currently available on the emergency number 112 and they will be available from all national numbers and all telecommunications networks. The PSAPs will be built in Szombathely and Miskolc giving work for 850 operators at 250 modern, well-equipped, high quality-working stations. The geo-redundant establishment of the telemetric system ensures that incoming emergency calls in different channels (phone, eCall, SMS, MMS, e-mail etc.) in each case generate rapid and relevant interventions from the side of contingency bodies through their activity management system (Computer Aided Dispatch - CAD) updated at the same time.

As a result of the development a state-of-the-art info-communication background is created at the contingency bodies, which ensures that emergency calls receive professional attendance while wrong, malicious calls are filtered. Separated reception and activity management makes it possible that dispatchers of contingency bodies only deal with real emergency calls require substantive intervention [16].

Hungary will be allowed to join HeERO Phase 2 as an associated member. It means gaining all the results but the work done in the framework of the project is financially not supported by the European Commission.

**The planned work program
can be summarized as follows:**

The eCall units will be built in vehicles, which operate in the whole area of Europe, and provide logistic tasks with special regards to vehicles with dangerous and heavy goods, and also the motorcycles run in Hungary. The industrial partner will examine that from the fleet under its supervision and containing 23 000 units, which vehicles meet the requirements of the pilot project in the most appropriate way;

During the pilot project the industrial partner will receive the results of the Finnish partner achieved in SmartPhone application and adopt or develop a new application, which is capable to fulfill the eCall functions;
The stakeholders (operator of the center and the industrial partner, mobile service provider) will work out and launch the operational model specified in the eCall standards. The eCall protocol has been implemented, and with its help emergency calls, alerts from fleet vehicles will be stored and registered.

Work can be started very soon and the results achieved by the contribution to HeERO project will hopefully support the national deployment/introduction of the harmonized single EU-wide emergency call.

The technical background of the European Commission's communication is given by the study 'Impact Assessment relating to the European implementation of eCall emergency call system' SMART 2008/55. It was entrusted by European Commission's Directorate General of 'Information Society and Media' [17].
The study concluded that penetration of eCall would be high enough by 2030 to produce favorable cost-benefit figures at European level. Those countries where road safety has relatively high standard produce less benefit than those where road safety situation is unfavorable. This fact highlights the importance of the introduction of eCall emergency call system at European level because the implementation of the system influences the convergence of countries with unfavorable road safety situation in a positive way.

Within the framework of the project a detailed analysis was made regarding prospective national results of introducing eCall.

The aggregated results are based on detailed tests and broad expert reconciliation and expert opinions (traffic engineers/road safety experts, medical experts, emergency and rescue experts, road operator experts etc.).

According to investigations, analysis and expert reconciliation the following results can be expected by introducing eCall emergency call service regarding the national road network [17]:

• In cases of road accidents there are some injuries that seem to be fatal on the scene but by a faster intervention fatality can be avoided. Medical/traumatology analysis, traffic engineering inspections and other expert opinions say that the number of road accident casualties can be reduced by 2-2.5% by deploying eCall emergency call service.

• Road accidents can cause congestions and traffic flow disruptions. According to the model developed by this research and the detailed inspections eCall emergency call system has a significant influence on congestions reducing them by 15-20% regarding overall figures of congestions. The overall figure (not only due to accidents) of hours spent in congestions can also be reduced by 3.5% with the help of eCall on the whole national road network.

• Regarding the whole intervention chain the most critical time can be seen between the time of the accident and the time of its report. The effect of eCall can also be prevailed here. The possible decrease in this area according to detailed analysis is about 10-15 minutes in Hungary. Regarding the possible effects and

also its cost efficiency of the national introduction of eCall - by evaluating/
using earlier European and national results of research further research is nec-
essary where the followings have high priority and importance.
• Possible effects of the national introduction of eCall on the outcomes of road
accidents.
• Those accidents are investigated where the use of eCall can be efficient (e.g.
single vehicle, path leaving, poor visibility or night time, outside built up ar-
eas). Accident analysis is recommended to accomplish for longer term. The
research implemented significantly contributes to ascertain how many and what
kind of fatal accidents can be avoided.

Medical data analysis of casualties on the scene based on judicial protocols:
Interdisciplinary research is considered to be quite unique in national practice.
Beside the involvement of emergency surgeons road safety experts are also
necessary in the research. The research elaborated significantly contributes to
ascertain in a detailed accident analysis that how many and what kind of fatal
accidents can be avoided in case of using eCall.

Expected effects of the national introduction of eCall on the road network at
congestion time:
Accidents can cause more or less disruption in road traffic, congestion can be
developed therefore accidents cause more or less delay for road users. It is essen-
tial to identify the time loss, vehicle-time spent in congestions outside and inside
built up areas of the national road network and also the reduce of travel time loss
outside and inside built up areas of the national road network to identify the fa-
vorable effects of eCall.

Impact assessment and economical study regarding the national introduction of a
harmonized interoperable EU-wide emergency call service, eCall:
Several methods are recommended: Cost-Benefit Analysis (CBA) that covers
financial costs and benefits, analysis of stakeholders regarding allocation of costs
and benefits, and an analysis based on more criteria that covers other financial
benefits, effects and costs. In case of introducing eCall, several favorable/bene-
ficial effects connected to reduced reporting time are expected, which are neces-
sary to determine (benefit from reducing casualties, congestion time or positive
effects on the environment).

Conclusion

The real challenge for the Member States of the EU is to handle the growing de-
mand in the area of road transport together with the decrease of harmful effects
of road transport - reducing road transport casualties and congestions and also
environmental effects. Intelligent transport systems and services can mean real
response to these challenges.
It is a road safety objective to come close to road transport nearly exempt of
casualties by 2050. Together with that aim it is also an objective to reduce the

number of casualties to its half by 2020.

The in-vehicle eCall emergency call service makes it possible that in case of emergency - either automatically activated by sensors in the car or by the driver or passenger - emergency call can be initiated. The European objective towards eCall is to become a harmonized European service. The eCall service – as an interoperable service – has to work in whole Europe in the future. According to the intention of the European Commission from 2015 every new-type passenger car and light goods vehicle has to be equipped with the life-saving eCall system. That will enhance road safety, as eCall emergency call system is one of the most promising road safety systems among eSafety actions.

In the 2010/40/EU Directive of the European Parliament and the Council the priority areas and measurements related to intelligent transport systems are defined. One of the priority actions in the area of road safety – as a priority area itself – is a harmonized, interoperable EU-wide emergency call service, eCall.

The general aim of the HeERO project going on since 2011 and supported by the European Commission is to prepare the necessary infrastructure to realize a harmonized single EU-wide emergency call system. As an effect of the HeERO project several implementations, recommendations and guidelines will be available for participating Member States to create their own national eCall deployment. These documents will be available for all Member States who are interested in the deployment of eCall.

It is promising to join HeERO Phase 2 – as an associated member – all the results of the project will be available for Hungary supporting national preparatory work. The work is practically starting now with the build up of 112 centers, with the launch of research and with the preparation of impact assessment.

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Comparison of the European and the Islamic Banking System

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If we follow the world religions of history, their development and the evolution of the world economy, we will inevitably find connection and interlocking between economy and the teachings of the predominating religion, which penetrates society. In my thesis, I present the Islamic banking system, especially detailing how the Islamic teaching has a significant influence on the economy and the banking system. I have chosen this topic thanks to my interest in the Middle Eastern culture, which also led to study the religion of Islam and the consumer culture of Muslim communities in Europe. I first met banks operating according to the principles of Islam during my studies in the Arab countries, and I think it is a great idea, since banks complying with the strict rules of Islam realized much less loss in the crisis. After recession, the operation of banks complying with the teachings of Islam got in the spotlight and that raised many questions. Which bank operates more efficiently, more economically? Therefore, in my thesis, I am looking for the answer to the question that how banking services, permitted according to Islam, could be available to Muslims in our country, what alternative solutions could be offered to them which meet their own expectations and the ones of the religion of Islam, as well.

Hypothesis, problem statement

What differences lie between a European Anglo-Saxon bank and an institution following the Arab Islamic banking? What is the main difference between the two economic policies? Multitude of questions has arisen in this topic. Why did the environment of crisis in 2008 not mean a considerable difficulty for the Islamic banks? What is the reason that Islamic banking system proved itself to be more crisis resistant than the European one? How much does the religion have an influence on Muslims in terms of their banking habits? However, among these several questions, there is one subject which forms the basis and the purpose of the research: Is it possible to replicate Islamic products with westerns-style ones? Is it possible to replicate Islamic products with western-style ones?

This option is absolutely given, as the transactions are executed within very restricted frames in Islam banking. On the other hand, for example the products of Anglo-Saxon banks do not dispose of these or similar restrictions, and thus, the multicolour cavalcade of Western financial products allows their own synthetic production (e. g. with options). After this production, there is a possibility to separate the risks, since hopefully, it becomes possible – after determining the implied volatility – to determinate a kind of "average" risk appetite in point of banks with the help of products which are included in Islamic banking portfolios.

In this context, I discuss briefly the topic of Islamic risk management, including the recent events of risk management. The Islamic, also known as Shari'ah-konform bank can be define as an institution that distributes and uses financial products which comply with the legal and religious requirements of Islam. The most serious clause occurring in practice is the prohibition of fixed, predetermined payable and requested interest (riba). Therefore, the items of "profit-and-loss sharing arrangements" (PLS), purchase and sale of goods and provision of services for a fee constitute the backbone of products. The return of financial assets is not known or pre-recorded in the PLS contracts. During the buying-selling transactions a benchmark is fixed to which the return is fixed. Generally, these returns are determined on the international markets, such as the LIBOR. A whole palette of products exists which is dependent upon the rights of investors related to project management and the timing of cash flows. Another feature of Islamic banks is that, in general, they are prohibited from the dealing with financial risk (this is considered as a sort of gambling).

Vision for the Islamic world

Besides Christianity – (about 2 billion Christians live in the world) – Islamic is the second largest and also the most dynamically growing world religion, thanks on the one part to the population growth, on the other part to the conversion.

Although, Islam is based on monotheism, this religion reckons the individual as the core of society and it emphasizes that the person personally responsible for his actions before God. This accountability is the typical thesis of monotheistic religions. Islam thinks that the world is a network of relationships and it is fundamentally conservative. That is, in a certain sense, a multitude of fossilized views which has not taken into account – at least at the level of dogmas – the changes and has not framed the principles of the functioning of the economy into them. According to Islam, non-dogmatic acts can basically disrupt the system of economy based on Islam and disturb the multitude of economic activities based on the principle of justice. In fact, Islam hinders the market flexibility at the level of dogma with this. According to the Islamic teaching, private property and private undertaking are fundamental rights of Muslim people, but only within moral boundaries. Justice is the most fundamental command propagated by Islam.

The religion of Islam

Indeed, what is Islam? Is it one of the many religions? Or is it rather a civilization? All research and study indicate that it is more than a religion, since we can talk about a complex system. The teachings of Quran, the holy book are suitable for the governance of the society, as it is an ethical system of norms, a code of conduct, a legal system, an economic and social doctrine, a governance and political system, a civilization and a culture at the same time.
The rules of Islam cover all aspects of life from the basic hygienic issues through the proper behaviour all the way to economic policy guidelines.

Islam has five pillars from which the first and the most important is *shahadah*, that is the creed. Every Muslim is obliged to say the testimony:

> „Esedu en-lá ilahe ill Allahu wa esedu ana Mohammedan abdúhu wa raszúlu"
> that is „Esedu en-lá ilahe ill Allahu wa esedu ana Mohammedan abdúhu wa raszúlu"
> „I testify there are no deities other than God alone and I testify that Muhammad is the Messenger of God."

If someone has already recited the creed, so he became a Muslim, praying five times a day is obligatory for him. This is the second pillar, the prayer, namely *salat*.

Performing the third pillar, Ramadan, that is the monthly fasting can be omissible under certain conditions. Every healthy adult Muslim must fast during the ninth month of Islamic calendar, except those who are ill, travel or menstruate – for latters fasting is forbidden, however, they must make it up later -, but the others are prohibited from food, drink, cigarettes and physical contact from break of day until sunset.

The fourth principle is the alms-giving, namely zakat. Every Muslim is obliged to help his poorer brothers in the local community – if any – with a certain percentage of his wealth.

The fifth pillar is hajj, that is the pilgrimage to Mecca, which is obligatory for every Muslim at least once in his lifetime, if possible, but it is forbidden to liquidate any property in order to afford the pilgrimage. However, the previous sins of those who participate on the pilgrimage will be abolished.

Quran, guidelines of the holy book in the economy

The life of Islamic economy is founded on strong rules and divine instructions. For maintaining his life, a person earns the necessary financial base with work, which is not only a duty, but a great virtue at the same time. A person who is capable of working commits a sin if he is financially dependent on someone else. It is a social stigma and ingratitude toward the mankind. Muslims must be self-supporting. Islam recognizes all kinds of earning money, if it is not inappropriate or earned by crime.

Moreover, everything that a person creates or earns with decent work is his wealth, and neither the state nor anyone else can lay claim to it. He simply must fulfil his obligations to the society and pay certain taxes to the state in exchange for this ownership. If he accomplishes them, the state will protect all of his rights, and he can freely, safely launch out on an enterprise.

„O, you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful."
„Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, „Trade is [just] like interest." But Allah has permitted trade and has forbidden

interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] – those are the companions of the Fire; they will abide eternally therein."

„And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew."

(Ahmed, an-Naszái, Ibn Mádzsa),,

„Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan – it will be multiplied for them, and they will have a noble reward.

1.(Quran, Surah al-Hadid 57:18); (Surah al-Imran, 3:130-132)

Several books can be written about religion, but here, I tried to emphasize those that appertain to the guidelines of economy and people. This also shows that Quran, the holy book of Islam is not only a book that Muslims use during prayers, but it provides guidance to the believers in their daily lives and in the economy. Quran is a more than 5000-year-old religious artwork, nevertheless, it still provides accurate and relevant information and advice regarding any aspects of life.

Economic principles of the EU: the four freedoms

1. Free movement of capital

The principle of free movement of capital states that the restriction or any form of discrimination on the movement of capital related to all legal or natural persons of the EU is prohibited.

This legislation is valid not only between the members of the EU, but in principle, it can be applied (unilaterally) to a third country: that is, if the agreement concluded with this third country provides an opportunity, there cannot be any limiting factor in the way of free movement of capital on the EU side. The safeguard clause, which grants an exemption from all of these by way of exception, is determined by special criteria.

The realization of free movement of capital has occurred in several phases. In 1960, the first directive paved the way for free movement only at a limited part of long-term capital flows.

The second directive in 1962 extended it to the securities market. In 1986, at the same time when the Single Market was introduced, the third directive was adopted which completed the release of long-term capital flows. Total liberalisation was only fixed in 1988 – with effect from 1 July 1990 -, however, a 2-year transitional exemption was granted to Spain and Ireland, and a 5-year one to Greece and Portugal in respect of this total liberalisation (in the case of short-term capital flows). Finally, on 1 January 1994, the Treaty of Maastricht brought an end to the process and gave full effect to the legislation about free movement of capital.

Free investments also include the right to the acquisition of second property and land, and no member state is exempted from providing it. However, the

specific interpretation and implementation of "freedom" give a handle to certain limitations. The sale of particular lands can be imposed with different conditions (for example, in the case of agricultural land, the maintenance of farming activity and the qualification of the future farmer can be required, as well).

Besides, in some cases – thus, in the case of areas used for defence purposes – exceptions can be made. The daily practice of member states offers many examples for applying them. (Hungary has received a 5-year transitional exemption from the application of Community Law regarding the second property.)

Free movement of capital cannot infringe the right of member states that they can prevent the breaches of national legislation correlate with the notification about capital flows and supervision of taxation and financial institutions. Furthermore, free movement of capital can be restricted in the maintenance of public policy and public security.

TFEU has introduced amendments in four points in connection with the free movement of capital as compared to provisions of EC Treaty. In the first three points, the movement of capital to and from third countries has been regulated and the role of the European Parliament has been increased, for example, with the right of co-decision. Moreover, in the fourth point, the legal basis of freezing the money supply of natural and legal persons has been created for the Union in order to facilitate the action against terrorism.

2. Free movement of services

According to the experts, 60% of gross national product generated in the EU basically derives from the service sector and this sector appears in every other economic ones. This shows that the considerable legislation about free movement of services carries significant weight. The point here is that all service providers in the EU should be treated in the same way as the local service providers without distinction in any member states that host them. It is a typical momentum here, as well, that liberalisation in the most sensitive financial, insurance, investment and banking sector was completed only after the introduction of the Single Market in 1993. The service directive came into effect in December 2006. According to the legislation, the member states must respect the right of the service providers that they can provide services in other member states of the EU than in the member state of establishment.

The member state where the service is provided must ensure the access to and the exercise of the provision of the service in its territory. The member states can set requirements on the access to the provision of the service in their territory which do not include discrimination, that is, the requirement cannot be neither directly nor indirectly discriminative for the citizens or the legal persons based on the member state of establishment.

The Treaty of Lisbon has introduced amendments in several points in connection with the free movement of services as compared to the EC Treaty. On the one hand, the role of the European Parliament increased after that it became co-legislator beside the Council, on the other hand, the member states have a growing commitment to the liberalization of the services.

3. Free movement of goods

During the regulation of free movement of goods they must have faced with a duality. On the one hand, equal selling arrangements must have been ensured for all companies of all member states on each other's markets. On the other hand, the member states could not be deprived of the right to withdraw certain products from the national traffic for security, public health, environmental and ethical reasons.

According to the current EC Treaty „Customs duties on imports and exports and charges having equivalent effect shall be prohibited between member states." (Article 25), moreover, Articles 28 and 29 state that all quantitative restrictions on imports and all measures having equivalent effect shall be prohibited between member states.

In order that member states dispose of certain defence options, Article 30 of the Treaty enables the inobservance of Articles 28 and 29. The reason may be, for example, if the importing country considers that the import of the given product infringes the public morality or the public security or it is a danger to health or the natural environment. Another aspect may be the protection of national wealth with artistic, historical and archaeological value.

Of course, they must have raised a defence against the other extreme, the chaos of the intersecting national provisions which refer to this Article. The Council of Ministers of the EU has fixed a number of directives for the most important group of products which arrange for the most important minimum requirements related to the given product at community level (or which give a handle to the mutual recognition of the national measures).

The purpose is that member states aim to meet the minimum requirements within national boundaries, thus trade defense based on these principles become needless, since the given considerations have already been respected in the country of origin. The rest of the mechanism is that a competent institution verifies all of that in the member states giving effect to the directives.

The Treaty of Lisbon, which entered into force in 2009, has taken over the part of the EC Treaty about the free movement of goods without any significant change which is regulated by the Articles 28-37 of the Treaty. The text of the Treaty of Lisbon and the amendments mentioned below are available via the following link, under the entry-word of "the consolidated version of the contract about the operation of the European Union".

4. Free movement of people

Total liberalisation of the conditions realized during through many stages in the case of free movement of people. At first, laws about free movement of workers were born in 1968, which were followed by the EU regulation guaranteeing the unhindered movement of entrepreneurs in 1974. The regulations related to the students, pensioners and self-supporters were already created in the spirit of the preparation of the Single Market in 1990.

All of this came into effect with the introducing of the Single Market in 1993, which led to the current situation that all EU citizens can cross the borders between the member countries without any formalities and then, they can permanently settle down by virtue of the above titles. (What is more: the members of their families can also go with them in each case and they can also get a job.) Obviously, all of them are entitled to the same services of the social system as the citizens of the given country. (This latter achievement is typically reached by the creating of the Single Market, as well.)

Of course, all of this assumes, among other things, the mutual recognition of degrees and professional qualifications, most of which has been already achieved, but its effectiveness cannot necessarily be considered automatic in each case. Anyhow, the relevant EU directives take measures in such a spirit and provide the existence of certain professional minimum requirements and training subjects as an aid.

The European regulation also leaves open the loophole in the case of free movement of people to the enforcement of any unique restrictions. Basically, two important cases can be distinguished: the entry or the residence of the person infringes the rules of public policy, public security or the public health of the member state, or when the member states have the possibility to put in force restrictive rules in case of certain jobs, if they can be filled only by their own citizens (for example, in cases of exercise of official authority).

Articles 45-55 of TFEU include the provisions about free movement of people. The practice of the Article 48 about the social security of migrant workers, the introduction of qualified majority voting and the introduced emergency break clause, which allows the limited use of national veto in certain cases, are amendments as compared to the previous practice.

Principles of Islamic economics

As I have already mentioned, Islam is not simply a religion, but an „economic and social doctrine", as well. (Csizmadia, 2007) The following figure illustrates how the economic and financial activities are integrated into this system. In some ways, Islam is made up of three main components. The first is *aqidah* which contains all forms of a Muslim's faith in Allah and His Will. The second is the *Shari'a*, the sum of customs and the third is the *akhlaq* which appertains to the behaviour, the attitude and the work ethic.

Muslims must practice Shari'a in all aspects of their lives. This can be divided into two parts, into the *ibadat* and the *muamalat*. The *ibadat* deals with the practicality of worship in the context of human-God relationship. While the muamlat is related to the daily activities regarding the variety of relationships of people with each other. The three main elements of this latter are the carrying out of the daily, social and economic activities. The banking and financial activities examined by me also belong to here (Billah, 2007).

After getting acquainted with the relationships between certain parts of Islam, let's see what the religion of Islam considers about the economy.

The resources are handled as gifts from God which get into the hand of the person as a credit. The person must use it to create a maximum output – thereby, fulfilling God's will and increasing the welfare of the Earth. This contrasts with the following of own interest in the western economics which propagate free competition. Islam recognizes the private property, but it is subordinated to the property belonging to the state and the community.

The property must function as a productive capital in order to maximize the output of the state. Profit is only accepted within reasonable limits, and the high cost of necessities is accepted only in the case of deficit.

Receiving income from

  • The production and the selling and purchasing of alcoholic drinks
  • The production and the trade of meat containing pigmeat
  • Usury
  • Gambling
  • Illegal market
  • Fraud
  • And business activities that cause damage to others

is prohibited.

The accumulation of wealth in a few hands is prohibited. Public property is ensured in the broadest possible sense. All extractive industries related to water, mining and food must operate within the frames of national enterprises, and the energy carriers cannot be under private control, as well. This results in a significant public sector, as we can observe in the Gulf region.

All kinds of speculation are prohibited. This includes all kinds of competition, card games, gambling and other „shameless" transactions, like options. It is not allowed to trade with product which cannot be transported yet. The Prophet (may peace be upon him) prohibited the trade with dates until they are ripe and they are safe from any damage. There are three economic reasons for this:

  • If someone activates his savings, then so to say, he will invest it.
  • Liquid assets for the purpose of speculation are not preferred.
  • If this rule was complied, short-term instability, which derives from speculative actions and is the characteristic of capital market, would not appear.
  • Usury and all kinds of interest are prohibited, as it is a mistake to believe that the low rate of interest is permitted in Islam.

Differences between Islamic and European banks

I would emphasize two important differences, the risk-sharing and the prohibition of interest. In addition to these, several other differences and consistencies can be observed, since Islamic banks operate in a very diverse way. However, the position of sociology has also a great influence, because people with larger and deeper religious consciousness live in these countries who claim to these services.

The involvement of a guarantee as an additional cover behind the credit transactions is limited. Because of the fact that the principle of profit and loss sharing is in the forefront, the involvement of a guarantee is not common in a transaction, but it can occur in specific cases with which the reduce of moral hazard and the loss of depositors are squeezed down to a minimum. Obviously, in the case of a bank operating in Europe the involvement of a guarantee behind the credit transaction is an absolutely usual and common treatment.

In Hungary, it may be inconceivable not to receive an interest to a time deposit and have a guaranteed return. The loss rate of banks can derive from bad loan books and bad investment decisions. The investors may lose a part or all of their deposits depending on what risk-sharing rate they condescended with the bank. However, we cannot even speak about fix returns here. In the case of retail deposits this works differently, as in this case the capital is guaranteed, but return is not paid after it. This is called „Amanat", that is, the client entrust his money to the bank only for preservation and he has an access to his money any time.

It must be consistent with one of the following two intermediary models:
According to the two-sided *Mudarabah* model, the asset and liability sides of the bank's balance sheet are completely uniform. At the liability side, the clients make unlimited *Mudarabah* contracts with the bank contributing to its activities, since they put capital in their disposal. Thus, the investors become financiers, while the bank becomes entrepreneurs by accepting it. In return, the bank makes unlimited *Mudarabah* contracts at the asset side with agent-entrepreneurs who look for a fund in which they can invest and they agree with sharing the profit with the bank as laid down in the contract. Besides the investment deposits, the bank accepts retail deposits of which it does not pay any return, but service charges may be related to them. These are fully repayable on request. The investors know that the bank will use the amount of retail deposits to cover the high-risk transactions. Banks can give short-term interest-free loans to the fraction of a certain value of all deposits. In this model there is no need for any special reserves for any type of deposits. Banks, using this model, usually keep a larger reserve for the uncommitted deposits, and if they keep it for investment deposits, it will be smaller.

Table 6: Comparison of Islamic and traditional banks

Elements	Islamic banks	Traditional banks
Guarantee of capital value of retail deposits	Yes	Yes
Guarantee of capital value of investment deposits	No	Yes
Rate of return of investments	It is undetermined and it is not guaranteed for invested deposits. There is not for uncommitted deposits.	It is determined and the return is guaranteed.
Regulatory mechanism for the return of deposits	It depends on the performance of the bank and the profit of investment.	It is independent on the performance of the bank. Pricing is based on a business basis.
Application of the principle of profit and loss allocation	Yes	No
The use of Islamic financial methods	Yes	Not applicable
Caution for the guarantee	Generally, it cannot be applicable to reduce credit risk in specific cases. It can be allowed to reduce moral hazard in exceptional cases.	Always

Source: Sundararajan-Errico, 2002: Islamic Financial Institutions and Products in the Global
Financial System: Key Issues in Risk management and Challanges Ahead, 24.p.

6. Solution: Islamic replicated finance and Put-Call parity:
Because of the above specialities, the replication procedure in Islamic products can be best captured in put-call parity. The reason is that majority of these products contains some option, or an option-typed contractual element, and the difference emerged due to the above parity cause the appearance of the (hidden) capital. The mentioned can be successfully applied for the Islamic financial products to which put-call parity gives a handle. This can be done because the products are usually related to the elements of option contracts, and the difference due to the parity leads to the hidden appearance of the capital. Hereinafter, we illustrate how the Islamic credit can be generated using credit options.

The formula is often used in the field of finance. It is based on the following concept: the borrower leases an asset (A) in a value of S which has already been borrowed by the creditor. The creditor draw up a call option to an strike price of E (sign: C(E)). Therefore, the borrower becomes entitled to purchase the assets within the period of T. He does this in return of a call option, thus he pays the amount of E and a predetermined fee. The position of the creditor is covered, his property right exists through the period of T. In the case of bankruptcy of the borrower, the creditor has the opportunity to sell the asset, thereby, compensating for the deficit. In fact, we obtain a value of S, full funding credit. The position of the creditor can be evaluated by put-call parity at maturity:

Evaluating the situation with a more complex formula, we do not obtain one forward, but a series of forwards in a value of S within the pay period of T. The interpretation is the following: the borrower can regularly renew the call option, finally, he can acquire the ownership of the asset, if he meets the payment conditions. According to the call option, the borrower pays a persistent periodic premium until the end of the repayment period. Meanwhile, the put option means collateral for the borrower to the covered part. The creditor has the opportunity to sell the asset because of one option, if the repayment is not made in time, or extort the purchasing of the asset from the other party.

We get a series of risk-neutral credit exposure hedges with the former method which results in asset-based Islamic lending. The inadequate pricing of the assets can mean a risk in long-term.

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Female dominance in Shakespeare's *Macbeth*

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Jarold Ramsey unfolds in one of his thought-provoking essays, "The Perversion of Manliness in Macbeth" the major question of tragedies: "What is a man? Of what is he capable? Where does his distinguishing worth lie? What are his moral and metaphysical limits?"[98] He also notes that only misogynists would draw attention to the fact that generally no one ever utters in a play: This was a woman"[99], however, at least Tom Jones declares this in his 1971 song, "She's a Lady". Lady Macbeth's role in the play is as much significant as that of Macbeth's. What is more, some argue that, in fact, she is the fundamental manipulator and fomenter of Macbeth who makes her husband commit the murderous deeds, and without whom the deadly "business would not have proceeded".

Shakespeare's shortest tragedy subjects basic moral issues to scrutiny, as well as what we denote as gender-related matters in today's critical jargon. In spite of the play's brevity, the most relevant actions are intentionally omitted from the scenes, whereas monologues are often far too long, dominating the play and distracting the viewer's attention from the problematic parts of the play, or rather alienating the audience from these. These features remind one of the broad-ranging and multifaceted notion of modernity: Shakespeare was no longer alive 300 years later to be able to presume that some marks of Macbeth and various plays of his would serve as an example for the modern dramaturgical device that Bertold Brecht called *Verfremdungseffekt*, that is "alienation effect". Brecht described it as "playing in such a way that the audience was hindered from simply identifying itself with the characters in the play. Acceptance or rejection of their actions and utterances was meant to take place on a conscious plane, instead of, as hitherto, in the audience's subconscious".[100] In this particular case, the viewer's imagination plays a key role in the construction of the play, since most of the actions take place off stage; moreover, the validity of certain deeds can be questioned due to the constant equivocation that surrounds the scenes and the utterances. "Nothing is, but what is not"[101], as Macbeth reveals in his soliloquy. This might remind one of Democritus' words that Beckett borrowed: "Nothing is more real than Nothing". The uncertainty that permeates the play is unquestionably a 20th century feature in a world no longer subjugated to and centralized by the crucial role of the *logos*; this uncertainty is one of the major characteristics that determines the nature of modern drama and theatre, especially the theatre of the absurd.

  Sigmund Freud speculates in his essay, "The Uncanny" what the notion – encapsulated in the title – means and how it is created by the author of specific texts. First of all, he disentangles the word 'uncanny' by giving the German equivalent, *unheimlich* which is obviously the opposite of *heimlich*, meaning 'familiar',

'native', 'belonging to the home'; and we are tempted to conclude that what is uncanny is frightening precisely because it is *not* known and familiar"[102] at the same time. In the case of Shakespeare's *Macbeth*, far too many issues remain unresolved, but not because they are *not* known or not familiar; rather, because the endlessly precarious nature of the world, its human beings, and the unpredictability of a universe where one is to live keep both the viewer's and the reader's expectations in complete suspense. Therefore, German Ernst Jentsch's, psychiatrist and author of *On the Psychology of the Uncanny,* concept of uncanny seems to be more appropriate here: "In telling a story, one of the most successful devices for easily creating uncanny effects is to leave the reader in uncertainty, […] and to do it in such a way that his attention is not focused directly upon his uncertainty, so that he may not be led to go into the matter and clear it up immediately."[103]

This paper seeks to demonstrate Lady Macbeth's dominance and the power that she exerted on Macbeth's manliness and inclined him to go through a moral transformation to perform the prophecies of the Weird Sisters. Several interpretations suggest that Lady Macbeth is in fact one of the Weird Sisters, who is the fourth witch of the play. Nothing can prove its validity better than her soliloquies she performs throughout the play, for instance the best-known "spell" of her in Act I, Scene 5: "Come, you Spirits / That tend on mortal thoughts, unsex me here, / And fill me, from the crown to the toe, top-full / Of direst cruelty!"[104]

The Weird Sisters' prophecy is the first clear evidence for Macbeth's intent, which is later echoed by Lady Macbeth[105]: "1. Witch: All hail, Macbeth! Hail to thee, Thane of Glamis! 2. Witch: All hail, Macbeth! Hail to thee, Thane of Cawdor! 3. Witch: All hail, Macbeth, that shalt be King hereafter! Lady M: Glamis thou art, and Cawdor, and shalt be- What thou art promis'd. (I. v. i6-I7) Lady M. Great Glamis! worthy Cawdor! Greater than both by the all-hail hereafter." [106]

Macbeth reveals that he has only one "spur" for his intent, which is his unjustified ambition: "I have no spur / To prick the sides of my intent, but only / Vaulting ambition, which o'erleaps itself / And falls on th' other"[107] (I. Vii. 25-28). I strongly agree with Herbert R. Coursen who argues that "[a]ny discussion of […] Macbeth's [temptation] must involve […] Lady Macbeth-the element of feminine persuasion, the spur of which Macbeth speaks at the end of his soliloquy."[108] Gregory Keller's claim also stands to reason in that Macbeth considers not the actual deed but the consequences of the murder, because he becomes aware of the self-reflexive nature of the actions.[109] He further argues that through thinking, Macbeth finds – apart from the reflexivity of actions – two more cogent arguments against the deed: first, "as kinsman and his subject' and as host of [Duncan], Macbeth recognizes the call upon him to protect and aid the king."[110], and second, he also faces the virtue of Duncan.[111] Seemingly, he is able to surmount his deadly ambitions through moral thinking and reasoning, and he goes so far as to become resolute enough to declare it to his wife: "We will proceed no further in this business."[112] From this point on, Lady Macbeth feels a desperate need to intervene and subvert her husband's ethical reasoning. From the moment she appears on the scene, Macbeth loses his intellectual argumentation that helped him overcome the murderous desire and gets back again to the starting point of his inner mental dispute. When he was alone he was able to undermine

the aspirations and eliminate his feelings for the benefit of morals. However, when Lady Macbeth enters, his emotions take central position and his seemingly strong character and his moral fibre turns him to a man of easy virtue. Even the presence of Lady Macbeth has such a magnetic power that it prevents Macbeth from seeing clearly, not mentioning her words which literally kill and affect his senses deeply. Lady Macbeth is truly apt and shrewd enough to humiliate her husband by using harsh words as regards his masculinity: "When you durst do it, then you were a man; / And, to be more than what you were, you would / Be so much more the man."[113] She does not hesitate to question Macbeth's bravery either:" Art thou afeard / To be the same in thine own act and valour, / As thou art in desire? Would'st thou have that / Which thou esteem'st the ornament of life, / And live a coward in thine own esteem."[114]

In all probability, nothing can be more degrading for a man than being called a coward, especially if he has to bear this kind of humiliation from the beloved wife. Coursen states:" [Lady Macbeth's] skilful blend of scorn and sex – the primordial feminine weapons –upsets the precarious balance within Macbeth.[115]" Lady Macbeth consciously utilises her husband's endless trust and love towards her. She knows very well, how to manipulate her husband and how to take effect on his weakness, or rather emotions in order to achieve power. Keller argues "[s]he uses powerful analogies of love, motherhood, and valor to provide a spur to his intent."[116] In addition, Keller draws attention to Lady Macbeth's shrewdness by revealing that she reminded Macbeth that in fact he has begun the discussion of the murderous deed, which – Keller remarks – is precarious. Indeed, Macbeth re-told the predictions of the witches, yet Lady Macbeth started to talk about the killing of Duncan without her husband's encouragement.[117] Undoubtedly, the crown is fairly appealing to her too, still it does not give enough ground for her demonic and exceedingly grim attitude. She appears to be far too wicked, especially at the first half of the play, and it is very hard to believe that all these malicious acts are carried out for the sake of her husband's love. At least she does not reveal it quite specifically, as opposed to Macbeth who declares his love by changing his initially rigid stance towards the murder only because he wants to please his wife and demonstrate his truly maleness. Evidently, he shows an undiminished faith and affection towards her, as his words in the letter also verify: "This have I thought good to deliver thee, my dearest partner of greatness."[118] Whereas Lady Macbeth seems to present an undiminished authority and dominance over her husband and their mutual plan, or rather *her* plan. Jane A. Bernstein's claim appears to validate this statement: "She overpowered Macbeth, not in physical strength, but by subtle manipulation. Like Garrick and other earlier Shakespearean actors, she had the play amended in order to amplify her role. Macbeth, as one critic noted, became 'the veriest slave of her will and pleasure…she was everything, he was nothing'."[119]

Yet, her seemingly inexhaustible power and control begin to fade when she fails to kill Duncan due to the resemblance to her father, as well as at the end of the play when the signs of madness utterly overcome her body and her villainous soul. As stated earlier, indisputably there are parallels between her and the Weird Sisters, but she cannot be literally regarded as one of the witches, since

she reflects human characteristics. Therefore, in this sense Coursen's argument that "[Lady Macbeth's] link to the qualities of the Weird Sisters is only verbal"[120] seem to have proven.

"As for Lady Macbeth, Schlegel asserts that she is 'of all the participators in the king's murder…the most guilty'."[121] Evidently, it is impossible to measure one's guilt, particularly if both people execute a murder with malice aforethought. However, as a potential mother of Macbeth's children and a seemingly immortal goddess of his, she stands above all and is able to direct her husband's acts even after her death. Lady Macbeth's influence on her husband is tremendous and it has an even more magical power than the prophecies, as it can stand up against death as well.

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