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Display of Counter Productive Work Behaviour in Relation to Person-Organization Fit

By Dr. Anita Sharma & Kalpna Thakur
Himachal Pradesh University, India

Abstract- The present study was aimed to investigate the relationship between counterproductive work behaviour (CWB) and person-organization fit (P-O Fit) within the context of manufacturing industry situated in Baddi, Himachal Pradesh. The sample comprised 300 employees of production department (150 male and 150 female respondents). The analysis revealed that for the total sample, Interpersonal Similarities (12%) and unique roles (4%) have contributed 16% of variance in totality for Organizational-Counterproductive Work Behaviour and for Interpersonal-Counterproductive Work Behaviour, Unique Roles (4%) and Value Congruence (2%) contributed for 6% variance in totality. In Males sample, Unique Roles explained maximum variance (12%) followed by Need Supplies (5%) and Interpersonal Similarities (3%) for Organizational-Counterproductive Work Behaviour. For Interpersonal-CWB only Unique Roles have turned out to be a significant predictor which accounted for 5% of variance. In Females sample, Interpersonal Similarities explained maximum variance (16%) followed by Demand Abilities (4%) in total these predictors accounted for 20% variance for Organizational-Counterproductive Work Behaviour.

Keywords: organizational counterproductive work behaviour (CWB-O), interpersonal counterproductive work behaviour (CWB-I) and person-organization fit (P-O Fit).

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Display of Counter Productive Work Behaviour in Relation to Person-Organization Fit

Dr. Anita Sharma [α] & Kalpna Thakur [σ]

Abstract- The present study was aimed to investigate the relationship between counterproductive work behaviour (CWB) and person-organization fit (P-O Fit) within the context of manufacturing industry situated in Baddi, Himachal Pradesh. The sample comprised 300 employees of production department (150 male and 150 female respondents). The analysis revealed that for the total sample, Interpersonal Similarities (12%) and unique roles (4%) have contributed 16% of variance in totality for Organizational-Counterproductive Work Behaviour and for Interpersonal-Counterproductive Work Behaviour, Unique Roles (4%) and Value Congruence (2%) contributed for 6% variance in totality. In Males sample, Unique Roles explained maximum variance (12%) followed by Need Supplies (5%) and Interpersonal Similarities (3%) for Organizational-Counterproductive Work Behaviour. For Interpersonal-CWB only Unique Roles have turned out to be a significant predictor which accounted for 5% of variance. In Females sample, Interpersonal Similarities explained maximum variance (16%) followed by Demand Abilities (4%) in total these predictors accounted for 20% variance for Organizational-Counterproductive Work Behaviour. For Interpersonal-Counterproductive Work Behaviour Demand Abilities have explained the maximum variance (8%) followed by Need Supplies (4%). The results have shown the commonness of one variable viz. Interpersonal Similarities in predicting Organizational-Counterproductive Work Behaviour of both the genders. Further, t-test revealed no significant difference between males and females on the variables of Value Congruence, Need Supplies, Demand Abilities, Interpersonal Similarity, Unique Roles, Organizational and Interpersonal-Counterproductive Work Behaviour.

Keywords: organizational counterproductive work behaviour (CWB-O), interpersonal counterproductive work behaviour (CWB-I) and person-organization fit (P-O Fit).

I. Introduction

Counterproductive behaviour has gained importance due to its influences on organizations and employees. Recently, researchers have conducted studies which show its causes on individual and organizational levels (Appelbaum & Matousek 2007). Individual and organizational factors are known to influence the behaviour and attitudes of their employees. One of the major concerns of many organizations that need urgent attention is counterproductive work behaviour which is assumed to be a problem that violates significant organizational norms and threatens the wellbeing of an organization, its members, or both. Counterproductive work behaviour is an urgent concern for the organizations because it is assumed to cost organizations billions of dollars each year (Bennett & Robinson, 2000). Counterproductive work behaviour imposes numerous costs on organizations such as decreased performance (Hussain, 2014), lower levels of productivity, lost work time, higher intention to quit and stress problems for other workers (Appelbaum & Matousek, 2007).

Today organizations operate in a very competitive global environment. Given the major expense for most organizations is the cost of labor, any step that can be taken to reduce these costs will be beneficial. Therefore, increasing productivity and reducing counterproductive work behaviour are better strategies along with Person-organization fit (Silversthorne, 2000). Since well-run corporations of the world have distinctive cultures that somehow are responsible for their ability to create, implement, and maintain their world leadership positions (Schwartz and Davis, 1981), finding employees that have good fit with the organization is critical.

Person-organization fit (P-O Fit) has implications for organizations to establish and maintain a 'good fit' between the people and their jobs. Companies use a substantial amount of resources when recruiting new employees and it is crucial for them to ensure that these new hires will align with the environment they are put into. Finding the right person for the job is an important task to be filled by the achieving a higher quality of work life. Hence, person-organization fit is an important concept both for employees and employers and can be broadly defined as the compatibility between employees and the organizations. A good fit between organization and employee is important, especially when considering the impact of work-related factors such as job satisfaction, organizational commitment, employee turnover and counterproductive work behaviour which are important work outcomes for competitive advantage. Workers who fit well in their organization are more likely to experience positive work-related outcomes, such as greater job involvement (Blau, 1993), better work attitudes (Caldwell & O'Reilly, 1990), and Organizational Citizenship Behaviors.

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The relationship between P-O fit and counterproductive work behaviour is not necessarily direct rather, several variables are likely to intervene and moderate the relationship. A meta-analysis suggests that the variables such as task performance, self-esteem, and agreeableness, among others, are tied to person-organization fit (Kristof-Brown, Zimmerman, & Johnson, 2005). These variables address personal characteristics and performance ability that could be related to the occurrence of counterproductive work behaviour. Furthermore, these prospective moderating variables, task performance, self-esteem, and agreeableness, refer to the degree of adequacy with which workers complete their job-related tasks, how positively or negatively they think of themselves, and the extent to which employees are pleasant and accommodating.

There is no exaggeration to say that the destiny of an organization lies in the hands of the individuals working in it (Dawley, Andrews & Bucklew, 2010). Hence person-organization fit is essential for the productivity of the organization and also for the psychological well-being of the employees. As Robbins and Judge (2009) described that organizations faces a dynamic and changing environment and requires employees who are able to readily change and move easily between teams. It is more of importance that employee's personality fits with the overall culture than with the characteristics of any specific tasks. Values are considered a primary component of an organization's culture. Values are "an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end–state of existence". Values have a major impact on organizations. They are at the core of personal behaviour, influence the choice we make, the people we trust, the appeals we respond to, and how we invest in our time and resources. At the organizational level are viewed as a major component of organizational culture (O'Reilly & Chatman, 1996; Schein, 1991). The individual uses values to decide what course of action to follow. The management of an organization uses values to decide courses of action within the organization. It is important for the organization to make sure the employees it is hiring should have values which are congruent with that of organization's values; person should fit the job characteristics also. Hence it is important for organizations to manage person-organization fit to ensure that the organization gains the objectives, personnel goals and achieves high productivity and reduces the level of counterproductive work behaviours. Hence, the present study is aimed to explore the relationship of person-organization fit (four dimension of P-O Fit has been identified in the present research: value congruence, need supplies, demand abilities, interpersonal similarity and unique roles) with counterproductive work behaviour (two dimensions of CWB: Organizational-CWB and interpersonal-CWB has been identified). Following is the hypothesized research model of the present study.

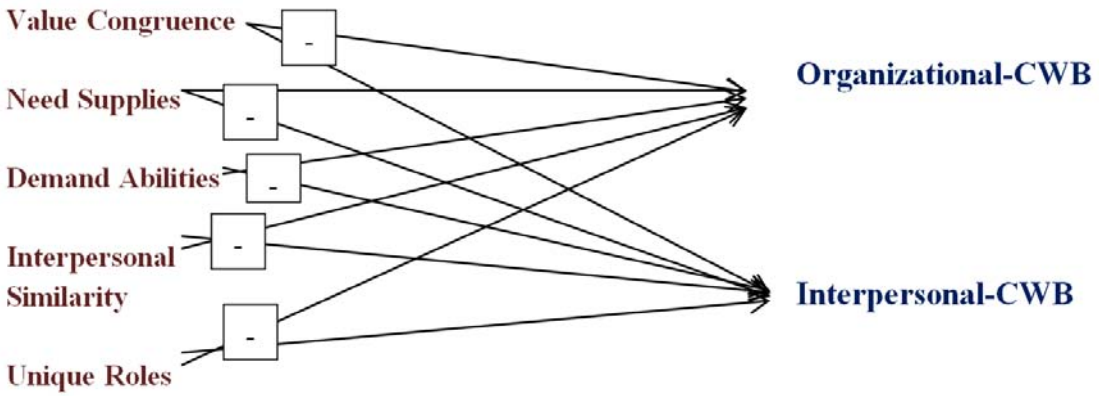


Figure 1 : Hypothesized Research model of the Present Study

II. Research Methodology

a) Sample

The population of relevance was all employees working in the manufacturing industries in Baddi, Himachal Pradesh. This excluded administrative personnel as well as human resource management department. The unit of analysis was therefore the employees related to production and their supervisor. The present study involves voluntary participation by the employees. Researcher used convenient sampling method to collect the responses of all the participants. The size of the sample is 300 (N=300). The sample consists of 150 male participants and 150 female participants. The age of the respondents ranged between 18-58 years. In the total sample of 300 respondents, 207 respondents were married and 93 respondents were unmarried. 126 of 300 respondents were temporary employees in the companies, 114 respondents were working on contract basis in their respective companies and 60 respondents were regular employees.

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b) Design

Correlational research design has been employed to see the relationship between the four dimensions of person-organization fit (value congruence, need supplies, demand abilities, interpersonal similarities and unique roles) and two dimensions of counterproductive work behaviour (organizational and interpersonal-CWB). Further, regression analysis was computed for the total sample and separately for both the genders to find out the best set of predictors of counterproductive work behaviour. t-test was also computed to find out the significance of difference on all the independent and dependent variables.

c) Tools

i. *Counterproductive Work Behaviour-Checklist (CWB-C) (Spector, 2006)*

Participants responded to a 45-item self-report CWB-Checklist scale developed by Spector (2006). Items asked respondents to rate the extent to which they engaged in counterproductive work behavior. Items were rated on a 5-point likert scale with 1= Never to 5= Every day. Sample items include "Purposely worked slowly when things needed to get done" and "Took supplies or tools home without permission". Cronbach alpha of 0.86 was reported for this scale.

ii. *General Environment Fit Scale (Christopher Beasley, Leonard Jason & Steven Miller, 2012)*

18 items scale named General Environment Fit Scale conceptualized by Christopher Beasley, Leonard Jason & Steven Miller (2012) has been used to measure person-organization fit. It is multidimensional instrument which includes subscales for conceptualization of fit which are, Value Congruence, Interpersonal Similarities, Need Supplies, Unique Role and Demand Abilities. The items ask about how well the organization you currently work in matches your values, needs, abilities and characteristics on a four point Likert scale ranging from 1=Strongly Disagree, 2=Disagree, 3= Agree, 4= Strongly Agree. Sample items includes "My personal abilities and education is a good match for the demands that my work setting places on me", "The other members of my work settings are similar to me". The authors of scale have reported excellent reliability (Cronbach Alpha .82) of General Environment Fit Scale. For the present study researcher calculated and scored each subscale separately.

III. Results

Figure 2 indicates that male employee's organizational-counterproductive work behaviour significantly and negatively correlated with Value Congruence (r=-.202*), Need Supplies (r=-.241**), Interpersonal Similarities (r=-.216**), Unique Roles (r=-.351**) and positively with Demand Abilities (r=.194*). For female employee's organizational-counter productive work behaviour significantly and negatively correlated with Value Congruence (r=-.161*), Need Supplies (r=-.289**), Interpersonal Similarities (r=-.403**), Unique Roles (r=-.261**) and also with Demand Abilities (r=-.345**). Figure 3 indicates that for interpersonal-counterproductive work behaviour, males' sample only significantly and negatively correlated with Unique Roles (r=-.212**). For females sample, Value Congruence (r=-.200*), Need Supplies (r=-.265**), Interpersonal Similarities (r=-.252**), Unique Roles (r=-.198*) and Demand Abilities (r=-.282**) significantly and negatively correlated with interpersonal-counterproductive work behaviour. Table 1 indicates that when independent variables were entered in regression model with organizational-counterproductive work behaviour as criterion for the total sample, Interpersonal Similarities itself accounted for 12% of variance. A significant increase of 4% was obtained in R^2 when these variables were entered along with Need Supplies accounting for 16% of the total variance.

Table 2 indicates that for the total sample, when independent variables were entered in regression model with interpersonal-counterproductive work behaviour as criterion Unique Roles accounted for 4% of variance. A significant increase of 2% was observed in R^2 when these variables were entered along with Need Supplies accounting for 6% of the total variance. Table 3 indicates that in male employees, when independent variables were entered in regression model with organization-counterproductive work behaviour as criterion, Unique Roles emerged as the best predictor accounting for 12% of variance. A significant increase of 5% in R^2 was observed when it was entered along with Need Supplies accounting for 17% variance. A significant increase of 3% was observed in R^2 when these variables were entered along with Need Supplies accounting for 20% of the total variance.

Table 4 indicates that in male employees, when independent variables were entered in regression model with interpersonal-counterproductive work behaviour as criterion, Unique Roles emerged as the only significant predictor accounting for 5% of the total variance. Table 5 indicates that in female employees, when independent variables were entered in regression model with organizational-counterproductive work behaviour as criterion, Interpersonal Similarities emerged as the best predictor accounting for 16% of variance. A significant increase of 4% in R^2 was observed when it was entered along with Demand Abilities accounting for 20% of the total variance. Table 6 indicates that when independent variables were entered in regression model with interpersonal-counterproductive work behaviour as criterion Demand Abilities emerged as the best predictor accounting for 8% of variance. A significant increase of 4% in R^2 was observed when it was entered along with Need Supplies accounting for 12% of the total variance. Table 7 indicates no significant mean difference

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between male and female employees on the variables of interest of the present study.

IV. Discussion

It was hypothesized that the correlation of the dimensions of person-organization fit which are value congruence, need supplies, demand abilities, interpersonal similarities and unique roles with organizational-counterproductive work behaviour and interpersonal-counterproductive work behaviour will be significantly negative. These hypothesized relationships were tested using Karl Pearson Product Moment Correlation Analysis. The findings of the present study have supported the hypothesized relationships between the variables. Consistent with the findings of the present study is conceptualization of person-organization fit by Cable and Judge (1994); employees prefer organizations where their personal characteristics are aligned with organizational attributes. When employees develop a positive perception concerning their degree of fit with the organization, their liking and communication in their organization would be high. Hence, the tendency to act negatively at workplace would be low. Specifically, as demonstrated by this study, when employees Person-Organization Fit is high, the tendency to display a counterproductive work behavior would be low. Demir, Demir & Nield (2015) study is also consistent with the findings of this study. Their findings indicated that person-organization fit has positive significant influence on job performance and organizational identification. The study also indicated that person-organization fit has significant negative influence on production deviant behaviours. Therefore when employees have good fit with their organization they are more likely to identify themselves with their organization which will also enhance their job performance. If person-organization misfit occurs then this will result in employee's engagement in production deviant behaviours, which will influence the productivity of the organization. Another study found out to be consistent with the present study was carried out by Deen & Bosley (2015) argued in their study that a high degree of correlation between personal values and organizational values, which means that increase in positive personal values count for positive increase in organizational values and this strengthens the person-organization fit. And this high person-organization fit makes employees feel more committed to their organization and are less likely to engage in counterproductive workplace behaviours and this will contribute to the development of organization.

Furthermore, it was also hypothesized that there will not be any significant mean difference between males and females with respect to dimensions of person-organization fit, organizational-counterproductive work behaviour and interpersonal-counterproductive work behaviour. The findings of the present study have supported this hypothesis also. The possible explanation for no significant difference found between males' and females' sample lays in interpreting this finding from the labor market perspective and management perspectives. The current unemployment rate is very high reflecting a loose labor market. Hence, the most important factor among employee is to get a job and retain and secure their current position. Moreover at current, companies are more focused to increase their profit rather than sending their employees for development purposes and to experience lost man working hours. In addition, knowing that assigning of duties and matters related to development is considered as 'managerial prerogatives', employees care less on issues related to their fit with organization, their growth, development, organizational support and psychological well-being.

To conclude, empirical evidence has shown that a high level of person-organization fit is related to a number of positive outcomes; whereby, the better the person-organization fit, the greater the job satisfaction the employees experienced (Liu, B., Liu, B., & Hu, J.2010). O'Reilly, C.A., Chatman J. & Caldwell, D.F. (1991) has demonstrated that there is empirical association between person-organization fit and organizational commitment. Person-organization fit was also found to predict intention to quit and turnover (Chatman, 1991; Vancouver, 1994). There is also the tendency that employees will demonstrate a counterproductive behaviour at work place when they are not happy. In addition, when employee starts to develop negative emotions, negative affectivity, cynicism and anxiety, incidences of CWB is inevitable (Aquino, K., Galperin, B.L., & Bennett, R.J. (2004).

V. Limitations

First, the sample of this study was taken from the manufacturing industries alone in Baddi, Himachal Pradesh. Vardi and Weitz (2004) indicated that Counterproductive Work Behaviour is a universal problem and occurs in any work organization. The work nature and work environment between the service and production organizations differs. Moreover, Aryee, Budhwar, and Chen (2002) emphasized that the work nature and work environment between the public and private sector is also different. Therefore, future research should also investigate the occurrences of Counter-productive Work Behaviour in service organization for both the public and private sector. Secondly, this study is a cross-sectional in nature. In cross-sectional study, the data was collected at one point in time (Sekaran, 2003). Henle (2005) point out that employees are more likely to be tactful and covert when doing deviant acts. Such tactful and covert acts were found to be pervasive, costly and harmful to the organizations as mentioned by scholars such as Aquino, and Bennett (2004), and Vardi

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and Weitz, (2004). This suggests that future Counterproductive Work Behaviour research should adopt the longitudinal study. In longitudinal study, the data will be collected over time (Sekaran, 2003). Therefore, it will provide avenues for tracking the employees work behaviour over time and to have better understanding on the impact of organizational variables, work-related variables, employees attitude and personality traits on counterproductive work behaviour. Thirdly, the sample of this study is only 300, which is very less and a study conducted on a sample of 300 respondents cannot be generalized. Data was obtained from a single geographic area Baddi, Himachal Pradesh India, which could limit the generalizability of the findings to other geographic areas.

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Table 1 : Step-wise Regression Analysis for the Total Sample: Predictors of Organizational Counterproductive Work Behaviour (N=300)

Sr. No.	Predictor	R	Beta Weight	R^2	R^2 Change	F Change
1	Interpersonal Similarities	.344	-.344	.118	.118 (12%)	39.879
2	Unique Roles	.403	-.214	.162	.044 (4%)	15.719

Table 2 : Step-wise Regression Analysis for the Total Sample: Predictors of Interpersonal Counterproductive Work Behaviour (N=300)

Sr. No.	Predictor	R	Beta Weight	R^2	R^2 Change	F Change
1	Unique Roles	.193	-.193	.037	.037 (4%)	11.509
2	Value Congruence	.233	-.131	.054	.017 (2%)	5.301

Table 3 : Step-wise Regression Analysis for Males' Sample: Predictors of Organizational Counterproductive Work Behaviour (N=150)

Sr. No.	Predictor	R	Beta Weight	R^2	R^2 Change	F Change
1	Unique Roles	.351	-.351	.124	.124 (13%)	44.430
2	Need Supplies	.413	-.218	.171	.047 (5%)	8.360
3	Interpersonal Similarities	.445	.170	.198	.027 (3%)	4.921

Table 4 : Step-wise Regression Analysis for the Males' Sample: Predictor of Interpersonal Counterproductive Work Behaviour (N=150)

Sr. No.	Predictor	R	Beta Weight	R^2	R^2 Change	F Change
1	Unique Roles	.212	-.212	.045	.045 (5%)	6.990

Table 5 : Step-wise Regression Analysis for Females' Sample: Predictors of Organizational Counterproductive Work Behaviour (N=150)

Sr.No.	Predictor	R	Beta Weight	R^2	R^2 Change	F Change
1	Interpersonal Similarities	.403	-.403	.163	.163 (16%)	28.720
2	Demand Abilities	.449	-.200	.202	.039 (4%)	7.196

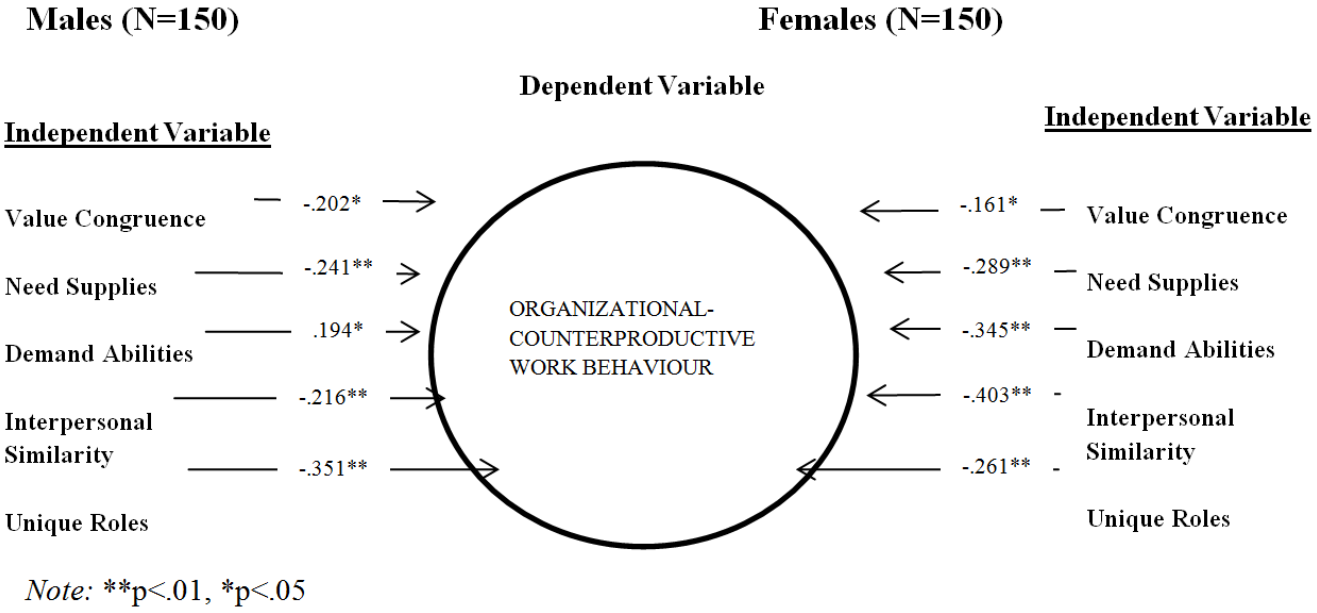
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Table 6 : Step-wise Regression Analysis for Females' Sample Predictor of Interpersonal Counterproductive Work Behaviour (N=150)

Sr. No.	Predictor	R	Beta Weight	R^2	R^2 Change	F Change
1	Demand Abilities	.282	-.282	.080	.080 (8%)	12.826
2	Need Supplies	.341	-.191	.116	.036 (4%)	6.029

Table 7 : Comparative Analysis between Males' and Females' Sample on variables of interest in the present study (N=150 each)

Variables	Mean		Std. D.		Std. E.D.	t-ratio	Level of sig.
	M	F	M	F			
Value Congruence	11.45	11.53	.799	.757	.090	-.816	N.S.
Need Supplies	11.83	11.88	.868	1.093	.114	-.469	N.S.
Demand Abilities	12.37	12.96	2.245	1.828	.236	-2.482	N.S.
Interpersonal Similarities	12.78	12.75	1.117	1.679	.165	.162	N.S.
Unique Role	13.30	13.03	1.098	1.170	.131	2.087	N.S.
Organizational-CWB	48.93	47.67	11.894	18.975	1.83	2.330	N.S.
Interpersonal-CWB	49.34	47.01	14.088	17.878	.186	1.255	N.S



Note: **p<.01, *p<.05

Figure 2 : Inter-correlation between independent and dependent variable: Organizational- Counterproductive Work Behaviour for both the Genders (Males & Females, 150 each)

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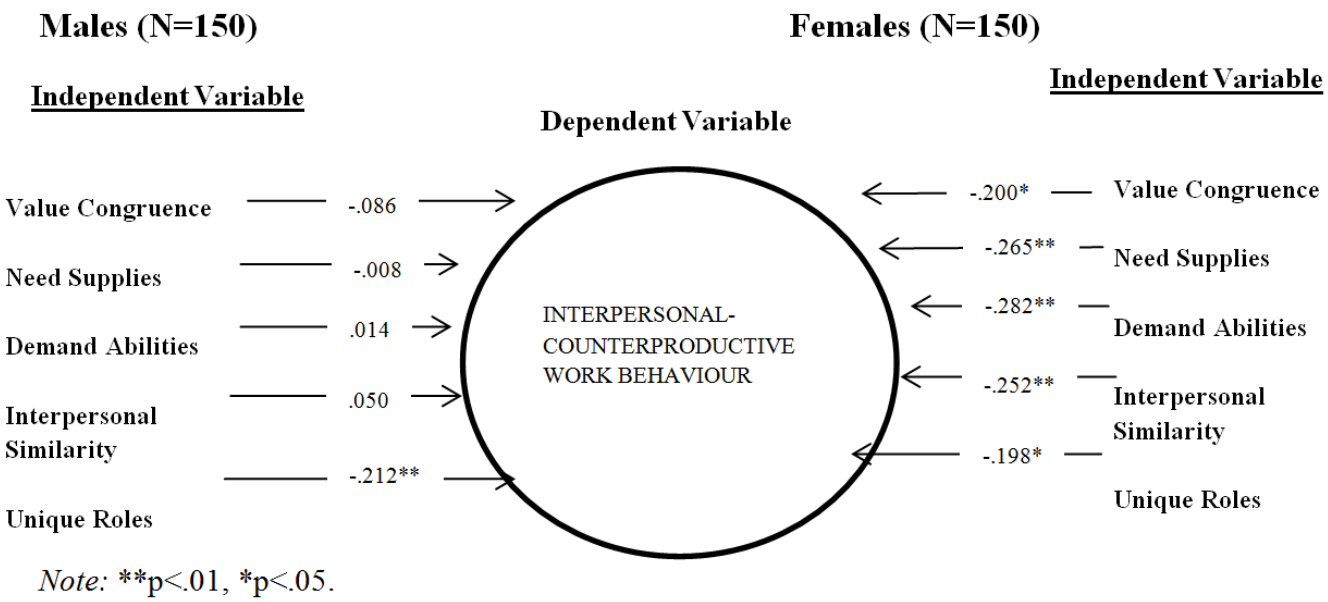


Figure 3 : Inter-correlation between independent and dependent variable: Interpersonal-Counterproductive Work Behaviour for both the Genders (Males & Females, 150 each)

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Absurd Existential Nihilism in Post-Colonial Literature

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Abstract- This article aims to provide a sketch on the Absurdly Existential Nihilism through the focusing on four major nihilist Post Colonial philosophers and their books named "Moner Manush by Sunil Gangopadhyay or Sunil Ganguly"; "Waiting for Godot by Samuel Beckett; "The Outsider" by Albert Camus and "The White Tiger" by Aravind Adiga. The major theme of those books is the Absurd Philosophy of Nihilism that is related also to Existentialism. Going out of the so called social norms and customs, all the book writers' attempts were to establish the theme of absurdity in the intellectual existence of God. The term "Nihilism" is very much against the thought of God that is mystic to Sunil, absurd to Beckett, anarchy to Camus and poverty to Adiga. But Lalon of Sunil was somewhat like a pantheist and it is really difficult to understand him. There, the characters' perspectives are different but they are the believers of "Supreme Existentialism" or the "Nihilism" by thoughts. Derivationally, the term 'Nihilism' is originated from the Latin word 'nihili' meaning 'nothing' and 'ism' meaning the doctrine of English philosophy. So, nihilism combines the idea of extreme nothingness, is similar to the disbeliefs in God's presence whether in this or that world after or not believing in some particular "isms" but all in humanism.

Keywords: *nihilism, existentialism, mysticism, pantheism, absurdity, anarchy and poverty.*

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Absurd Existential Nihilism in Post-Colonial Literature

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Abstract- This article aims to provide a sketch on the Absurdly Existential Nihilism through the focusing on four major nihilist Post Colonial philosophers and their books named "Moner Manush by Sunil Gangopadhyay or Sunil Ganguly"; "Waiting for Godot by Samuel Beckett; "The Outsider" by Albert Camus and "The White Tiger" by Aravind Adiga. The major theme of those books is the Absurd Philosophy of Nihilism that is related also to Existentialism. Going out of the so called social norms and customs, all the book writers' attempts were to establish the theme of absurdity in the intellectual existence of God. The term "Nihilism" is very much against the thought of God that is mystic to Sunil, absurd to Beckett, anarchy to Camus and poverty to Adiga. But Lalon of Sunil was somewhat like a pantheist and it is really difficult to understand him. There, the characters' perspectives are different but they are the believers of "Supreme Existentialism" or the "Nihilism" by thoughts. Derivationally, the term 'Nihilism' is originated from the Latin word 'nihili' meaning 'nothing' and 'ism' meaning the doctrine of English philosophy. So, nihilism combines the idea of extreme nothingness, is similar to the disbeliefs in God's presence whether in this or that world after or not believing in some particular "isms" but all in humanism. Under the religious shadows, mankind tries to find some answers of some unfound and unsolved questions. Very often, they lose their beliefs over the almighty ruler of nature but fail hardly in a time because of being hit by the absurdity. It is my moot point how the four writers have tried to demonstrate their ideologies or ethics over their philosophical achievements as absurd nihilism, hereinafter. Let us have a discussion.

Keywords: nihilism, existentialism, mysticism, pantheism, absurdity, anarchy and poverty.

I. Introduction

Human mind is curious by nature. It is an untold inner spirit to think over the universality. As we, the human beings, have minds, we feel sorrow or happiness and so on. Our intellectualities are replete with the senses and countless kinds of feelings. From these feelings, our senses find many unknown answers or lead us to the way of knowing the supreme nature or the almighty creator. With the multiplicities of time, we think in different ways. Some are realists or existentialists and others are pantheists or nihilists or many others like these. These thoughts make them very much different from the general human beings. Most of them are diverted from their senses or reach to their goals of thoughts or activities. In this way, this discussion will be going on and it will certainly have a colorful impression in our thoughts that may be surpassing also. The moot point of this discussion is the absurdity that can be found in the major existential mystics or philosophers I referred earlier. Those books were written by the great thinkers and philosophers or the social reformers who wanted to convey some kinds of spiritual messages being the existentialists in the earth. They have their certain stand points of their contemporaneousness. We know that the Existentialists like to do anything according to their own beliefs and wills avoiding the extreme naturalism that leads them to be the nihilists also. It happens only when they lose their faiths over the earthly life as well as on supernaturalism. Among them, Lalon in "Maner Manush" Vladimir and Estragon in "Waiting for Godot", Meursault in "The Outsider" and Balram in "The White Tiger" are the very influential characters of my discussion so far because the renowned writers of those characters have tried to add some new dimensions of philosophies in their epoch-making` novels. The philosophy of "nihilism" has a great influence on important issues like Existentialism, Baulism, Mysticism, Post-Modernism, Post-Structuralism and Deconstructionism and some others. (Luke Mastin). But we only proceed on with the merging and illustrations of Existential Nihilism that are not dull or passive rather than developing with the circumstances.

At the outset, I must go with the text entitled in "Waiting for Godot" that was written by Samuel Barclay Beckett, a Nobel Prize Winner in 1969 for all his new styles in literary writings. He was an Irish avant-garde French novelist, writer of French and English literatures. "Waiting for Godot" is his masterpiece that bears some high degrees of human philosophies. It is a drama of Mankind's pointless attempt to move on in the quest of God, the almighty Creator is philosophized well. Allegorically, this story bears the ideology of a Cold War that was started between the intellectuals of France and Germany in 1947–91. It was the post period of World war II. After the World War-II, the victimized people of the world were awfully devastated, mentally and physically by the catastrophic effects of loss and pain. So, many of that people aspired for a new power to come before them and that might be any supernatural powers or something like this because most of them had not any moral or intellectual perfection among them rather they were losing them.

Anarchy and Devastation made their lives meaningless. Life remained in despairs, demurrals,

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dejections and so many. And these simple things have been intensified with the characters of Beckett's "Waiting for Godot". To them, there is no existence of God. If so, He would have mercy on them. The characters like Vladimir and Estragon just wait and wait for the coming of something supernatural that is called God, God+dot = Godot. To them, God never comes and each time, He just sends optimistic messages that He is coming. But aging and again, their attempts end in smoke. They are doing so many absurd things that are really not needed to do but doing repeatedly and this makes the story very absurd. Actually, it is the dramatic technique of the writer to make the readers understand that the existence of God is nothing but an abstract thoughs. He will never come to them though he is existed or not. Now and then they are doing some peculiarly absurd activities. In fact, these activities can collectively stated as Existentialism where Mankind is free in his own will and can do anything as he wants. This is man's metaphysical quandary of perpetual, indecisive anticipations, incarcerated with true poetic simplicity: In the realms of annihilation, ascend the inscriptions of Samuel Beckett like a Miserere, meaning- "Have mercy on me, O God" - from the whole mankind, it's subdued inconsequential key sounding liberation to the exploited, and comfort to those in needs. (Karl Ragnar Gierow)

This notion can also be found in the pantheistic or metaphysical writings of great Benglai poets and philosophers "Lalon Shah/Shain (1772–1890)" and "Shiraj Shain", the master of Lalon, where Shain replied in a question of Lalon-

"In this earth, we all are orphans, nobody has father."

(Translated From *Maner Manush*, Bengali Screenplay of Goutam Ghose)

Here Shain is also an existential nihilist or a pantheist who believes in nobody but may be in everybody. Besides, "He also said when Lalon wanted to be his disciple-

(I am nobody's disciple. Nobody is my disciple. I'm only the disciple of Alek Shain. The meaning of Alek is that person who never pays a visit to anybody.) (Translated From *Maner Manush*, Bengali Screenplay of Goutam Ghose)

What does it mean? It means Nothingness. It may mean that there is nobody in anywhere but into us. We ourselves should know well to find the almighty Creator. Otherwise, it is not possible to find Him. Later, Lalon utters the following lines again when there was a conversation going on between him and his listener, *Jyotirindranath Tagore.*

(No boat is selected. There is no shape of destination. Does my mind stop? Lalon wonders in vain, wants to touch the untouched one; without the boat man, the master.) (Translated From *Maner Manush*, Bengali Screenplay of Goutam Ghose)

It means he is searching for God for a long time but not getting as like as he wants. He has no aim of his life and no shape of mind yet, he wants to be with Him though He never visits him. He is now aimless man in his mind and body. Furthermore, in another question, Jyotirindranath Tagore asks Lalon, "Do you believe in after life?" Lalon Replied,

(Yet, I only understand this that only to search the Man of Mind, Maner Manush, is not the search of the almighty God but something bigger than That. To search the Man of Mind is very difficult Sir! He just pays His visits and disappears after a while. My master left me starting me with such a key that I'm wandering for the whole life. And with these wanderings, so many years have passed away from my life.) (Translated From *Maner Manush*, Bengali Screenplay of Goutam Ghose)

But Lalon may be somewhat different because he has a surpassing mood even more than the thoughts of Moner Manush, the God. So, these are very similar thoughts with that of Beckett so far because Vladimir and Estragon are just waiting but not finding anybody they want. They are searching for God, "Moner Manush" to Lalon for long long time. Indeed, the great Lalon lost his own Hinduism for a pox fever and he was floated in the river. Later he got treatment in a Muslim family but he could not go back to the past as the his own wife and mother as well as all all other Hindus expelled him from their race blaming him that he has lost his religion and eaten the food in the hands of Muslims. That is why, he had to be a escapist from his own race. Later he becomes a great mystic poet who could compose sensual music relating all humanity living with some disowned people like him in an isolated forest where all of them would live like a one feeling. All of them would believe that it is very difficult to find the: Moner Manush, the God. (Goutom Ghosh's Film). To them, God, is nowhere but inside the all humanity. To the atheist philosophers, he will be a nihilist but to the humanist, he will be a great philanthropist who always tells the whole truth of human philosophies. It can also be ascertained that he is an Existentialist who would like to lead his life like other protagonists in this article. For whole life he searches for the God or something bigger than Him in this world being as a saint or Baul. It seemed to him that God comes to him now but disappears most of the time. He may have referred the positive mind that has an enormous colors. He waited for whole life but found nothing but dim thought of mysticism. So, it is hard to identify his own religion:

Everyone asks, "What Nation does Lalon belong to in this world?"

Lalon answers, "What does nation look like?"

I've never laid eyes upon it.

Some use Malas (Hindu rosaries),

others Tasbis (Muslim rosaries), and so people say

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they belong to different nation.

But do you bear the sign of your Nation

when you come (to this world) or when you leave (this world)?-Lalon (Translated by Donald S. Lopez).

However, let us evaluate the stories in Waiting for Godot again. Likewise Lalon's waiting for the catching of Moner Manush, the God, they saw Pozzo, another supporting character, came suddenly and they thought that He, Pozzo, may be the Godot but he was nothing but a newly bewildered character or message. Next, they wait and wait doing so many boring and absurd things. It is mentionable-

"ESTRAGON: He should be here.

VLADIMIR: He didn't say for sure he'd come.

ESTRAGON: And if he doesn't come?

VLADIMIR: We'll come back tomorrow.

ESTRAGON: And then the day after tomorrow.

VLADIMIR: Possibly.

ESTRAGON: And so on.

VLADIMIR: The point is—

ESTRAGON: Until he comes.

VLADIMIR: You're merciless. (Referred by Marlene LeFever, Page-71)

"We are waiting for Godot to come." (Act-2, Page- 51)

At last, point, Vladimir seems to understand something. So, he murmurs, asking some questions and trying to find the answers- "Was I sleeping, while the others suffered? Am I sleeping now? Tomorrow, when I wake, or think I do, what shall I say of today? That with Estragon my friend, at this place, until the fall of night, I waited for Godot? That Pozzo passed, with his carrier, and that he spoke to us? Probably. But in all that what truth will there be?" (Act-2, Page- 99) Indeed, these are the ever known questions of humanity and these will be continuing until the eternal doomsday comes to happen. Indeed, they should not wait like this because nothing is existed like God in this material world rather it may be at the next life.

Here, they are totally existentialists because they are doing whatever and however they are wanting. It is nothing but an Absurd Existentialism as it may be a Nihilistic approach too.

Actually, Beckett tries to bestow a mental salvation from these riddles of thoughts on Nothingness because the people, after World War-II, were tremendously bewildered by the thoughts of the Existence of God as they were in the vehemence of reality. Uncertainty was in every society. They were also losing the communal faiths against each other that result nothing but frustrations and sufferings. They were being confused with the reality of their lives.

Now, let us have a quick discussion on the ethics and morals of Albert Camus' philosophies. "Albert Camus", a French-Algerian, was a Nobel Prize–winning philosopher. In 1957, he received the Nobel Prize. In spite of his having more accreditation in literature than in philosophy, his novel, a thoughtful creation, "The Outsider" has improvised the theory of "Existential Absurdity" through the protagonist, Meursault. While in 1942, wartime in Paris, Camus created his philosophy of the absurdity. The prime concern of that philosophy was his contention that life has no rational or redeeming meaning. The dark experience of World War II led him as well as so many other intellectuals, to the same termination that is absurdity. After facing the horrors of Hitler's Nazi government and the unprecedented massacre of the War, many individual could no longer believe that human existence had any rationale or apparent meaning. Existence of God simply felt absurd amongst all. Besides, poverty, after the war, made him mentally devastated because he had to do a number of odd jobs for continuing his study as well his mother in the family. His father was killed in the World War I. After that his life became painful that made him an Existentialist later. "The Stranger or The Outsider" is his debut novel that is an illustration of his absurdist world's view. It tells about a psychologically detached, unprincipled young man, according to the atheists, naming Meursault. Meursault was deceived by social, religious or individual acquiescence that avoided or confronted the irreducible truth of the civilized society that humanity alone is responsible for its moral sense and determination. Camus' writings are the testaments to an enduring belief in humanity but dignified circumstance. In fact, Camus's absurdist philosophy means that moral assessments have no rational and natural starting point. Yet, Camus himself did not come up to the world with moral indifference. He believed that the meaning of life does not lead anybody to despair rather gives a freedom thought though it was the consequence of that era. Totally, he was a humanist that made him an existential nihilist too. He had a constant faith in human dignity as in infinite and indifferent universe.

It is a significant study of the perception of the absurdity. Being a simple clerk, he enjoys physical pleasures and does not pay any attention to the so called social norms and customs rather goes with his own philosophy only. For an example, he, a self motivated man, unreasonably kills an Arab and it is one of the most notorious measurements of the story. When he was taken to the trial, he remained in a tranquil mood as it is not a matter to him, of killing anybody or being killed. He was convicted as a criminal and a man of anarchy throughout the society and was given a Sentence to Death. But the Chaplain could understand his real philosophy and paid an unannounced visit to him on the eve of his execution. Then the chaplain tries to turn his attention into the religious faiths for human justice to divine justice and from legal guilt to moral sin

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(Kamber-36). Here Meursault introduces us with his real believes and philosophies over the religions. Immediately, Meursault assures him that he does not have any faith in the chaplain's viewpoints by throwing out the very existence of God. In doing so, he shuts off the windows of his heart to the chaplain's sermonize. Meursault's nihilism makes the chaplain's plans to fall back on the supernatural world as to divinity almost called a halt. When the chaplain articulates that there is no man on earth but is under sentence of death, Meursault instantaneously disrupts him by pointing out that there should then be no consolation for something which is inevitable to everyone. (Ashkan Shobeiri)

Indeed, Meursault acted as a stranger in a general human society because, he was imprisoned both in society and in the dark cells of jail who ignored all the normally social rules. *The Outsider* starts with few simple but prominent sentences, such as: "Mother died today. Or, maybe, yesterday; I can't be sure. The telegram from home says: Your mother passed away. Funeral tomorrow. Deep sympathy". He said no to see his dead mother's innocent face for the last time. He just left smokes from the cigarette throughout the funeral. When his mother's friends to make his mind up to keeping vigil for her, he cannot stay awake rather falls asleep. At the next morning, he reached at the beach and met up Marie Cardona, a formers typist at his office. They made boating and swimming. In western styles, Meursault touches her breast. Besides, he puts his arm around her waist, when he see that she does not mind. Even his mother's death cannot diminish his strong physical sensations. Besides, Raymond, his friend exposes his plot to Meursault, about how he will treat his girl friend by sending her a letter and convince her to come back, and then saying, "Then, when she came back, he'd go to bed with her and, just when she was "properly primed up," he'd spit in her face and throw her out of the room. I agreed it wasn't a bad plan; it would punish her, all right." (Stuart Gilbert, Page 22)

He wants Meursault to prepare a letter that is accepted by Meursault with no hesitation because it is said in the text-"I wanted to satisfy Raymond, as I'd no reason not to satisfy him" (Page-40). Actually, these activities are done only from the disbeliefs over the existence of God. They were free men and had no social thought in the civilized ways and this is criticized as anarchism in human society.

Eventually at the concluding words, it is worth-mentioning that we, the human beings, should not be unhappy. But the nihilist like Meursault does not have any faith. He likes to think where there is no God, there is no repentance except freedom of one's own wills. To him, if there is no God and men must die, what will be the necessity of thinking of God and everybody should not be unhappy thinking and going through the so called social customs. To him, this awareness shall make everybody happy. Transcendentally, it is the happiness to him and sensually a dignity and preciousness of life. These senses are obviously exhibited by his words- "I laid my heart open to the benign indifference of the universe. To feel it so like myself, indeed so brotherly, made me realize that I'd been happy, and that I was happy still" (Page 76). Actually, he is very lonely in him and likes to lead himself freely. He knows that the existentialists will show him mentally honor but the anarchists abhorrence. He also believes in brotherhood that is a divine or spiritual sense in him. But earthly, this sense is nothing but Escapism that sounds like absurdity. So, the satire implies- "The absurd man is a humanist; he makes outs only the good things of this world." (Ashkan Shobeiri).

Furthermore, a human being can be diverted by loneliness or distress of the surroundings but he should not lose his moral values over the almighty existence as it is practiced in this world. He is not out of this world. So, being a social type, he should be like the all in society. But he could not do so rather went beyond the modern superstitions, believing in God. The nihilism, hidden in Meursault, is revealed in the following, eminently concluding contemplations- "It was as if that great rush of anger had washed me clean, emptied me of hope, and, gazing up at the dark sky spangled with its signs and stars, for the first time, the first, I laid my heart open to the benign indifference of the universe. To feel it so like myself, indeed, so brotherly, made me realize that I'd been happy, and that I was happy still. For all to be accomplished, for me to feel less lonely, all that remained to hope was that on the day of my execution there should be a huge crowd of spectators and that they should greet me with howls of execration." (Page-76) Truly, it was the individual expression of Meursault that prescribes his place in the world and it has no value to the social civilized being after his going out and it is a silent rebel that epitomized as nihilism also. (William F. Birdsall).

Nihilism is also a part of Arvinda Adiga's ideas here in this novel named "The White Tiger", a *Man Booker Prize* winning book where we came to know that a man becomes unfaithful to God in a great extent because of the influence of the surroundings. Balram, the protagonist, loses his patients over the nature, above all in God. He fights with his deadliest poverty to get rid of it from the very childhood. Day after day he gets hurt by his poor fate and eventually, he loses faith upon the God in Hinduism and commits sin after sin. He becomes a nonbeliever of his Vagoban, the God. This is called the Nihilism. In this very story, we find this picture. Balram expresses his great detest on nature, sometimes. He makes some cruel jokes that can go against the law of God in religion. His sense of disbelief in God is vivid here- "There are so many choices. See, the Muslims have one god. The Christians have three gods. And we Hindus have 36,000,000 gods. Making a grand total of 36,000,004 divine arses for me to choose

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from." (Page- 8). "So I am closing my eyes, folding my hands in a relevant *namaste*, and praying to the gods to shine light on my dark story. Bear with me Mr. Jiabao. This could take a while. How quickly do you think *you* could kiss 36,000.004 arses" (Page- 9). It is noteworthy that the writer has used the small letter 'g' in each of the beginning of the word 'god'. Perhaps he himself is the non believer of God. Sometimes, the idea of God remains as abstract or fake. They think that He is no more and nothing is controlled by Him in this earth. If He did so, there would have no sorrows among the poor. There would have a good justice for all. To them, if there is any God, He is mocking at them (the poor) and trying to make them His loyal servants. To them, God is on the side of the rich men. He never shows mercy upon the feeble ones rather the big guns. Logically, he referred from the poems of 'Iqbal' where God is arguing with the Devil, Satan- "*Isn't it all wonderful? Isn't it all grand? Aren't you grateful to be my servant*?" (Page-88). Plus, "*God says: I am powerful. I am huge. Become my servant again." Devil says: Ha*!" Here, God may be a dictator. Sometimes, Aravind is direct to say against the prayers for God by a poor person- "I thought there was no need to offer a prayer to the gods for him,…. What can a poor man's prayers mean to the 36,000,004 in comparison with those of the rich?" (Page: 317) Philosophically speaking, sometimes human minds lose patience upon God being hit by the poverty and it results nothing but frustration. It is nothing but senselessness and dark feelings of mind. A mind can be deceived anyhow but nobody should go beyond the natural law. A senseless man can do this out of fury but it should not be a philosophy. In the eyes of Adiga, the idea of God has been almost an absurd thing to the deprived poor. The Humanity is losing faith upon the existence of God. He has expressed this notion through the characteristic of a man again- "I see the little man in the khaki uniform *spitting* at God again and again, as I watch the black blades of the midget fan slice the light from the chandelier again and again." (Page: 88). The writer has compared the light to the beliefs of God here that are breaking down and attaching up again and again under the influence of poverty, the man in khaki dress. He also gave an idea that the people living in the darkness are very religious because they have no ambition except eating good foods- "The villagers are so religious in the Darkness." (Page: 90) They like to be mentally peaceful and happy remaining very simple and it is really difficult to be a simple man because man is sinful by birth and selfish by nature. In addition, the writer has again drawn a contradictory religious picture where a Muslim is doing a driving job disguised as a Hindu named 'Ram Prasad' because the masters will not like the Muslims as their employee. Aravind again referred a story he watched, to Mr. Premier- "A great film, sir. Lots of dancing. Hero was a Muslim. Name Mohammad Mohammad. 'Now, this Mohammad Mohammad was a poor, honest hardworking Muslim, but he wanted a job at the home of an evil, prejudiced landlord who didn't like Muslims- just to get a job and feed his starving family, he claimed to be a Hindu! And took the name of Ram Persad." (Page: 109) Indeed, it is a pathetic story of extreme poverty that affects on the religious beliefs. So, this or that way, Nihilism is embedded in the hearts of the people that are also discussed more here in after.

Arvind may be an escapist who does not want to be a simple man like others in this earth. He might be an atheist or apostate or a stranger in human society who does not act upon the earthly commandments and go against the abstract thoughts of God. From the beginning to the last of the letter to Mr. Premier, he thought that he was totally right in what he had done- "I will never say I made a mistake that night when I slit my master's throat." (Page: 321) But the readers of our society will not be agreed with him. His ideology can be compared to the words of Meursault, the protagonist of the novel named "The Outsider" that is written by the Algerian writer, Albert Camus. In this story, Meursault killed an Arab and fired twice more on the dead body without any reason. In the trial of judiciaries, he answered in his own style for the questions whether he was right or wrong for the killing of that man and not believing in the existence of God - "I'd been right, I was still right, I was always right. I'd passed my life in a certain way, and I might have passed it in a different way, if I'd felt like it. (Page: 74) Adiga may have thought like Meursault- "I told him not to waste his rotten prayers on me; it was better to burn than to disappear." (Page: 74) Finally, Meursault was proved as a Nihilist with his final words before execution- "But, apparently, he had more to say on the subject of God. I went close up to him and made a last attempt to explain that I'd very little time left, and I wasn't going to waste it on God." (Page: 74) A disbelief in the existence of God may be the characteristic of existentialism also. "I didn't believe in God. (Page: 72)" however, for such a total rejection of a divine presence, Meursault can be closer to a nihilist, that asserts that there is no evidence of creator or extraterrestrial ruler and even if there is someone, man is not compelled to obey his or her rules. Arvind may have found any solution against the lines of Fyodar Dostoyevsky also- "If God is not existed, everything is permitted." He thought that his murder is also permitted as he has also confusion in the deeds of 36,000,004 gods.

However, it is true that we are the causes of sufferings because we are doings wrong things to make us free as a means of mental or physical happiness. It does not bear an eternal peace rather it brings an ultimate penetration in our present life.. It cannot be a way of getting redemption from Darkness to Light. It creates nothing but more frustration in one's mind. The path of reaching at Light could be some others.

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Somebody may assume the point that this is the way how he, Balram, the narrator tried to rebel against the exploited and corrupted elite class. But murdering, like Meursault, cannot be the right way. It is nothing but killing all humanity is also Nihilism. He is really dishonest in this activity as it is in politics. Though he has been a successful entrepreneur till the last moment, his success is full of heinous attempts that put up with no constructive elucidation for the society. Being an existentialist, Aravind Adiga may have tried to push a message to the civilization that this clash between two cultures and the class discriminations amongst the human races are running on desperately and they need a demarcation. The existentialists like Adiga always tries to criticize the society with their self-centered thoughts and views but the people of the civilized world understand their mistakes. So, as a free will man, it can rightly be said that politically and socially, Aravind has powerfully satirized against the Indian political and economical unrests existed in class discriminations that kill the society under the toxicities of poverty—"That is the whole tragedy of this country"- (page 10). It has been possible as he likes to think anything freely or independently. This tendency just makes him thoughtful about the real existence of God. So, the writer is tremendously successful in presenting all these things so far to make the society aware and he feels like to be a philanthropist and wants a peaceful society for all -—"It may be turn out to be decent city where human can live as like human and animal can live like animals.‖ (Page-318). So, existentialism is the propensity in his way of life that brings his will of freedom but in a wrong way.

II. Conclusion

So, considering everything of the arguments so far, it can be assumed that humanity is nothing but a spirit of thought bodily and mentally and every human being has a mind but in different senses. They have their own philosophies but in modern age, they started losing faith on the Existence of God which is really not welcome by the civilized world as it is a big society. Here, a human being has a chance to think as he likes and do as he wants but, of course, maintaining the socialism. One can be diverted from one's particular beliefs or ethics but it will not be morality to think alone in a determined way because no man is alone in a society. One cannot live alone this society. So he wants company, we know. So, he or she cannot think alone in his own way but needs some mental supports. When a person is a sadist or an atheist or nihilist or an existentialist, he must follow the exact law as the civilized people perpetually do in this living world. Otherwise, he will be nothing but a stranger like Meursault or Arvind or Lalon or Vladimir and Estragon. They will find nothing but a consolation in mind as we all know that there is no God anywhere in this universe but always in our hearts and the surroundings of us. So, we need to cope with the living society because, at least, it will make us happy mentally and eternally in our divine thoughts. All things will remain in vain after our passing out but the good or evil will remain in this world. So, we should always go with the particular thoughts of particular religion in which we are now. As after a year it has not been proved yet that God is physically existed or he has any shape or color or way or sign. So, why do we search this? Is not all these are absurd? Yes, they are. So, to be an Existential Nihilist is nothing but an extremely Absurdity according to me and it is my discussing point so far in this article. A person should find the almighty God in his own belief and religions only and this is the right thinking only and ever because in my philosophy, Nothing is Everything but I will not be absurd and an existential nihilist because it is the wrong way to find any solution. To be sinless, we need to follow our own religious teachings.

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Gender Representation in the Editorial and Repotorial Staff of Newspapers in Nigeria

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Abstract- The issue of gender misrepresentation and stereotyping still occupies center stage in social science discourse across cultures, though at varying degrees, and the mass media being strong tools for shaping government policies and public opinion have become an area of focus in this regard. The expectation is that a fair or balanced gender representation in the mass media is capable of addressing, perhaps to a large extent, the seemingly nagging issue of gender misrepresentation and stereotyping.

This is a content analysis study of four selected newspapers in Nigeria with a view to ascertain the ratio of male-female representation in editorial and reportorial capacities in newspaper journalism. The findings revealed that there is a huge male domination at both editorial and reportorial levels in the newspapers studied irrespective of the observed high number of female enrollments at mass communication and journalism schools in the country and across the world.

Keywords: gender representation, newspaper editor, newspaper reporter, journalism practice, media misrepresentation, media stereotyping, mass communication graduates.

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GENDERREPRESENTATIONINTHEEDITORIALANDREPOTORIALSTAFFOFNEWSPAPERSINNIGERIA

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This is a content analysis study of four selected newspapers in Nigeria with a view to ascertain the ratio of male-female representation in editorial and reportorial capacities in newspaper journalism. The findings revealed that there is a huge male domination at both editorial and reportorial levels in the newspapers studied irrespective of the observed high number of female enrollments at mass communication and journalism schools in the country and across the world. Consequently, the study suggested an empirical enquiry into the reasons for the yawning gap between the high number of female mass communication/ journalism graduates in the country and the number of female professional journalists, and also why the few who practice professional journalism do not advance to the top as their male counterparts do.

Keywords: gender representation, newspaper editor, newspaper reporter, journalism practice, media misrepresentation, media stereotyping, mass communication graduates.

I. Introduction

Journalism, which is the investigation and reporting of events, occurrences, issues, happenings, etc. in the society to a large audience, was the exclusive preserve of the men-folk at inception. And even as it became a profession, women were restricted by custom and law from access to journalism occupations, and faced significant discrimination within the profession until about the turn of the nineteenth century when women began to agitate for a right to work as professional journalists in North America and Europe.

The prescription of different roles for men and women by social norms, which sometimes throw up claims of primary and secondary roles, might have contributed significantly to the discrimination. Since most societies see men as breadwinners and providers for the family, they are assigned primary roles, while women are saddled with secondary roles of making babies and taking care of the home front. These roles determined to a large extent the kind of job men and women did, and to an extent, still do in the society.

In Africa and parts of the world where such traditional roles are so deeply rooted, the baby-making and home-making roles of women did not permit them to take up certain jobs or work outside the home. Journalism was one of such jobs and remained a man's job for years. The rigours associated with news collection and processing, working odd and unusually long hours, the many hazards of journalism, etc., probably did not help matters. Porter and Luxon (1935) as cited in Steiner (2007:14), saw newspaper work as '… so demanding that many women who can teach or do ordinary work cannot stand up under it. Its general tempo – with the deadline – fighting element always present – is such as to bar many women because of nervous temperament". Nevertheless, women had operated as newspaper owners, editors, reporters, sports analysts and journalists throughout the history of journalism.

Thus, across the world, there is high level agitation by women for not only greater inclusion and involvement at leadership and decision-making levels, but for a measure of balance in terms of male-female representation in virtually all facets of human endeavour. Although in recent years we have had a large number of women in the broadcast media all over the world serving in different capacities, but whether this scenario also features in the print media or not is the primary interest of this paper.

From the 1950s when only a handful of women ventured into and became active in Nigerian journalism, they were used more as women page editors till the 1960s. The practice changed in later years when they (women) began to assume different and more challenging roles as Features and Science Editors, even and Columnists. By the 1980s, there was an "unprecedented surge in the employment of women as journalists – reporters, subeditors, press photographers, women page editors and what have you" (Folarin, 1996).

Thus from the 1950s and the 1960s, women in Nigeria had launched an invasion into the areas of print and broadcast journalism, once regarded as men's preserves. The invasion reached a climax in the 1980s. They later launched associations such as the National Association of Women Journalists (NAWOJ) and Women In the Media (NIM) which in conjunction with the

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National Council of Women Society (NCWS), have fought steadfastly to inculcate a public re-examination of the stereotyping of women in the media.

Going by the early efforts of women pioneer journalists in Nigeria to carve a niche for themselves and provide a platform for more women to embrace the profession and be accepted and respected by their male counterparts, a progressive rise in the numerical and leadership representation of women in the Nigerian print/broadcast media is expected if the goals for setting up the above named women associations is to be achieved.

II. Research Questions

The outcome of the loud unabated cry for equal, or at worse, 'fair' representation of women at decision-making levels in almost every sphere of life, especially in the field of mass media, needs to be examined. The media are very strong tools for shaping government policies and public opinions, and should require fair gender representation to help address such issues as gender misrepresentation and stereotyping. The major task of this study therefore, is to ascertain the male-female representation in the editorial and reportorial staff of newspapers in Nigeria. And to this end, the following questions are raised:

- Is there gender inequality in the editorial/reportorial staff of Nigerian newspapers?
- What is the proportion of male-to-female editors in Nigerian newspapers?
- What is the proportion of male-to-female reporters in Nigerian newspapers?
- What is the proportion of male-to-female columnists in Nigerian newspapers?

III. Literature Review/Germane Studies

Wolseley and Campbell (1943), in the widely used *Exploring Journalism*, explained that: "[Editors] are men and prefer to hire men. Moreover, many of them are convinced that journalism is a man's profession and that the woman who doesn't believe her place to be in the home should choose an occupation sheltered from the ugly realities that journalists encounter". Justifying editors' reluctance to hire women, Carl Warren (1951) posits: "A good many young women treat a job as a stopgap between school and marriage… whereas marriage and its economic responsibilities rivet a man more closely to his job. Some women who continue working after marriage often are absent because of illness at home, confinement periods or just for shopping" – Cited in Steiner, 2007:16).

Attempts at justifying the above notions about women's unfitness for journalism threw up the following conclusions by pre-world war II authors: Newsroom behavior was too crude for the feminine sensibility, or the work was too exacting. It had also been adduced that women lacked necessary knowledge and expertise, or male sources would not trust them. Furthermore, it was assumed that women were de-feminized by contact with men, or they wasted their training by marrying. And in addition, they had no sense of humour, or they did not take work seriously.

Weaver, Beam, Brownlee, Voakes, & Wilhoit (2003) observe that women are about one third of full time journalists at daily newspapers and are about the same percentage of women in all news media. The American Society of Newspaper Editors' (ASNE, 2005) figures show that in 2005, some two thirds, or 65.2% of newsroom supervisors were male, and 34.8% were female, only a shift improvement for women since 1999 (ASNE, 1999) – Nicholsin, 2007. Current statistics show that the percentage of women in daily newsrooms decreased slightly from 37.58% to 37.36%. This percentage has oscillated since 2001 when women made up 37.35% of newsroom professionals, about what they do now. (Media Report To Women, 2010). These statistics do not reflect Creedon & Cramer's (2007) finding which says women now constitute more than half of all college students and about 65% of all undergraduate student journalism and Mass Communication enrollments across the world.

In terms of positions held in newsrooms, APSE (2008) reports that men dominate: 64.8% of all supervisors are men. They are also 58.2% of all copy editors, 60.9% of reporters and 72.9% of photographers. APSE further reports that sports journalist jobs are overwhelmingly white and male in the U.S. And that women constitute a mere 6% of sports editors, 10% of assistant sports editors, 6% of columnists, 9% of reporters, and 16% of copy editors/designers. Bylines in the nation's top intellectual and political magazines are heavily male according to the result of an analysis by the *Columbia Journalism Review*, July-August 2005, of magazines published between October 2003 and May 2005. The analysis reveals that male-to-female byline ratios range from 13-1 at the *National Review* to 7-1 at *Harper's* and *The Weekly Standard* to 2-1 at the *Columbia Journalism Review*. According to the Women in Media Facts Sheet (2010), various studies of author bylines in political and general interest magazines reveal that the ratio of men to women writers is consistently disproportionate, with the men-to-women ratio ranging from 2-1 to as high as 13-1.

Women are most often found at the lower end of newspaper employment and in middle management (Hemlinger & Linton, 2002), and they have serious difficulty moving from managing editor to higher positions (Anold et al., 2003. Bilikisu Yusuf (1991) argues that although women have made a showing in journalism, they remain absent in the most effective positions of power in the establishment, which has

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ensured a prolonged male dominated mass media that is unsympathetic to the women's cause.

Men and women have differing perceptions of the reasons for the lack of advancement of women in newspapers. Chief Executive Officers (CEOs) of newspaper companies said women had not been in management pipeline long enough to reach the top and that it takes two decades for women to gain experience necessary to be a CEO (Hemlinger & Linton, 2002)-cited in Nicholsin, 2007:38). But women say the main reason they do not advance is that men prefer to promote other men who think and act like they do. They say women are excluded from formal and informal social networks (Hemlinger & Linton, 2002) – Nicholsin, 2007. Meanwhile, men say women need to be more decisive and assertive (Arnold et al., 2003) - Nicholsin, 2007.

However, women in recent years became editorial page editors of major newspapers, including the *New York Times*, the *Atlanta Journal-Constitution*, and the *Boston Globe*. But those successes were blunted by the lack of female voices represented overall on op-ed pages. The percentage of female op-ed columnists for largest syndicates is 24.4%, a .7% increase from 23.7% in 1999 (Astor, 2005).

Patrisia Gonzales, a Universal Press Syndicate Columnist, said "Men make most of the decisions about who's hired as columnist or who's accepted as having "authority" to write. There are untold numbers of women and people of colour whose ideas are cutting edge and "out of the box", unfortunately, they rarely make it into the commentary pages on a regular basis (Astor, 2005) Nicholson, 2007. Carole Rich (2005) – in Steiner, 2007, claims that women are doing well in newsrooms and that in 2000, they (women) made up 25% of broadcast news directors and only 9% of newspaper management.

IV. Relevant Theory

The study was built on the assumptions of the Role theory. Role theory exposes the nuances surrounding issues of gender, especially as they pertain to gender discrimination, inequality and perhaps stereotyping. According to Shiman off (2009), "Gender role theory is grounded in the supposition that individuals socially identified as male and female tend to occupy different ascribed roles within social structures and tend to be judged against divergent expectations for how they ought to behave." As a consequence therefore, individuals tend to tailor their behavior in conformity to socially and culturally prescribed roles by living up to the norms that accompany their roles. According to Eagly, Wood, and Diekman (2000), cited in Harrison and Lynch, Social role theory posits that behavioural sex differences spring from the different social roles inhabited by women and men, especially those concerning the division of labour. Thus men are assigned to labour tasks that are consistent with masculinity; jobs that require speed, strength, and ability to be away from home for expanded period of time, while women play the roles of mother, wife, and homemakers – Harrison and Lynch, 2005.

V. Methodology

The research questions were answered using the content analysis research method to examine the editorial and reportorial staff of some selected national newspapers. Newspaper staffs were categorized into two – editorial and reportorial for the purpose of coding. Editorial staff was coded under male and female categories according to their names as they appeared on the newspaper pages, while reportorial staff was coded also under male and female categories depending on the names in the bylines. However, in order to drastically reduce the degree of error resulting from coding only the bylines, attempts were made to get the lists of editorial and reportorial staff of the media originations being studied, but none gave.

Four newspapers were purposively sampled using the dual criteria of spread and span of newspapers. A national newspaper is expected to have more staff strength than a regional one. This provides a wider spectrum for judging gender representation. Older newspapers may be more conservative in their employment patterns while more recent ones may be more liberal in terms of men-to-women composition. To this end, the following newspapers: *The Guardian*, and *The Vanguard* (older papers), *The Nation*, and *NEXT* newspapers to represent the new, were selected. Staff of each selected newspaper was coded seven days of the week (Monday through Sunday) in order to capture, to a large extent, all the reportorial and editorial staff of the newspapers.

VI. Findings and Results

The study threw up the following results which are presented and analyzed in four tables:

Table 1 : Male-to-Female proportion of newsroom staff in Nigerian newspapers

Newspapers	Newsroom Staff		Total
	Male	Female	
The Guardian	124 (78%)	35 (22%)	159 (n=100%)
The Vanguard	140 (83%)	28 (17%)	168 (n=100%)
The Nation	77 (75%)	25 (25%)	102 (n=100%)
NEXT	107 (79%)	28 (21%)	135 (n=100%)
Total	448 (79%)	116 (21%)	564 (N=100%)

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Table 1 above shows that 79% of all newsroom staff in the newspaper organizations studied are men, while 21%, less than two third of newsroom personnel, are women. All four newspapers have at least 75% male newsroom staff composition as against a female newsroom staff composition not exceeding 25%.

Table 2 : Men-to-Women proportion of editorial Staff in Nigerian Newspapers

Newspapers	Editorial Staff		Total
	Male	Female	
The Guardian	8 (100%)	-	8 (n=100%)
The Vanguard	7 (87%)	1 (13%)	8 (n=100%)
The Nation	17 (100%)	-	17 (n=100%)
NEXT	8 (80%)	2 (20%)	10 (n=100%)
Total	40 (93%)	3 (7%)	43 (N=100%)

Table 2 above shows a 93% male editorial staff composition in the newspapers studied, while women represent only 7%. *The Guardian* and *The Nation* newspapers have 100% male representation at the editorial level.

Table 3 : Men-to-Women proportion of reportorial Staff in Nigerian Newspapers

Newspapers	Reportorial Staff		Total
	Male	Female	
The Guardian	115 (78%)	33 (22%)	148 (n=100%)
The Vanguard	117 (84%)	22 (16%)	139 (n=100%)
The Nation	53 (69%)	24 (31%)	77 (n=100%)
NEXT	76 (81%)	18 (19%)	94 (n=100%)
Total	361 (79%)	97 (21%)	458 (N=100%)

Table 3 shows male domination of the reportorial staff in the papers studied with 79% male reporters, and less than one quarter (21%) of the reporters being women.

Table 4 : Men-to-Women proportion of Columnists in Nigerian Newspapers

Newspapers	Columnists		Total
	Male	Female	
The Guardian	1 (33%)	2 (67%)	3 (n=100%)
The Vanguard	16 (76%)	5 (24%)	21 (n=100%)
The Nation	7 (87%)	1 (13%)	8 (n=100%)
NEXT	23 (74%)	8 (26%)	31 (n=100%)
Total	47 (75%)	16 (25%)	63 (N=100%)

In table 4 above, 75% of all the Columnists in the papers, that is three quarter, are men, while 25% are women with only *The Guardian* having more female (67%) than male (33%) columnists.

VII. Conclusions

The study raised four questions in order to examine gender representation in the editorial and reportorial staff of Nigerian newspapers. The findings revealed a huge male domination of the editorial cum reportorial units of newspapers in Nigeria, which failed to mirror and justify the high number of female enrollments at mass communication and journalism schools across the world as thrown up by Creedon & Cramer's (2007) study. Rather it tries to corroborate the position of Carl Warren (1951) that many young women treat a job as a stopgap between school and marriage. The result also affirms the 2005 and 2008 findings of the American Society of Newspaper Editors (ASPE) which says men constitute some two third of newsroom supervisors.

All the newspapers studied, irrespective of number of years on the newsstands, showed about the same gender composition at all levels. This therefore opens a new vista for further enquiry as to what happens to the women after graduation from journalism and mass communication schools, and why the few who find their way into professional journalism do not advance to the top just as the men do. The findings of such enquiries would go a long way in addressing the issues of gender inequality and stereotyping in the media.

Recently published news industry research has stressed the importance of gender diversity and diversity broadly to the success of newspaper companies. The companies in the best position to draw new readers and increase circulation are the ones which tend to have greater diversity in race and/or gender, both in the workforce generally and in positions of influence (Readership Institute, 2004) – cited in Nicholson, 2007. Research findings suggest that diversity in those companies may help to ensure that news content is

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more relevant to readers and that companies have more innovative and adaptive cultures. Meanwhile a number of other studies have tied the success of U.S. corporations to having a diverse workforce… (Lockword, 2005) – cited in Nicholsin, 2007.

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A Mythical Lawmaker Myth, Narcissism and 'Anxiety of Influence' of Italian Poet Sandro Penna

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Abstract- Contemporary fellow writers considered Sandro Penna (1906-1977) "a peer" and for some critics the Italian lyric is one of the best poets of his generation and a unique literary phenomenon. This paper - following Harold Bloom's argument that all strong poets have suffered, in one way or another, from the anxiety of influence - investigates Sandro Penna's myth of "uniqueness" started by PieroBigongiari, one of the first Italian critics to write a review of Penna's verse acknowledging its originality and uniqueness, devoid of any visible influence. Around the figure of Sandro Penna, aided by his own admirers Saba, Montale, Pasolini and Natalia Ginzburg, the myth of the poet's "holiness" and pure lyric grace, isolated from society and time, grew throughout the years, nourished by Penna himself and his lifestyle.

Keywords: italian modern literature, sandro penna, anxiety of influence, narcissism.

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A Mythical Lawmaker Myth, Narcissism and 'Anxiety of Influence' of Italian Poet Sandro Penna

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Abstract- Contemporary fellow writers considered Sandro Penna (1906-1977) "a peer" and for some critics the Italian lyric is one of the best poets of his generation and a unique literary phenomenon. This paper - following Harold Bloom's argument that all strong poets have suffered, in one way or another, from the anxiety of influence - investigates Sandro Penna's myth of "uniqueness" started by PieroBigongiari, one of the first Italian critics to write a review of Penna's verse acknowledging its originality and uniqueness, devoid of any visible influence. Around the figure of Sandro Penna, aided by his own admirers Saba, Montale, Pasolini and Natalia Ginzburg, the myth of the poet's "holiness" and pure lyric grace, isolated from society and time, grew throughout the years, nourished by Penna himself and his lifestyle.

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I. Introduction

SanroPenna's myth of "uniqueness" was possibly started by Piero Bigongiari, one of the first Italian critics to write a review of Penna's verse. Bigongiari defined Penna's poetry as "*impressionista*" but acknowledged its originality and uniqueness, devoid of any visible influence. Around the figure of Sandro Penna, aided by his own admirers Saba, Montale, Pasolini and Natalia Ginzburg, the myth of the poet's "holiness" and pure lyric grace, isolated from society and time, grew throughout the years, nourished by Penna himself and his lifestyle. Ginzburg, for instance, celebrated the poet as to be one among humans freer than ever existed, maintaining that the poet never let himself be affected by other people's ideas; never he bent or thought according to a model given to him by others, or found floating in the air[2].

Contemporary fellow writers considered Sandro Penna (1906-1977) "a peer" and for some critics the Italian lyric is one of the best poets of his generation and an unique literary phenomenon. Penna wrote mainly, though not only, dreamy and delicate homoerotic lyrics. A couple of lines in a simple, direct but precise language, never obscure or "hermetic", an epigram recalling the *Haiku* style, is a typical Penna poem:

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Io viverevorreiaddormentato / entroil dolce rumoredella vita (Penna 59)[3]

I'd like to live falling to sleep / amid the sweet roar of life

Longer poems often show an *imagist* touch presenting a vivid image revealing an intense moment of experience in the manner of a Joycean epiphany, usually involving a young man as a sort of godlike apparition.

La vita … è ricordarsi di un risveglio
triste in un trenoall'alba: aver veduto
fuori la luceincerta: aver sentito
nelcorporotto la malinconia
vergineedaspradell'ariapungente.
Ma ricordarsi la liberazione
improvvisa è più dolce: a me vicino
un marinaiogiovane: l'azzurro
e ilbiancodellasuadivisa, e fuori
un mare tutto fresco di colore. (3).
Life...is remembering a sad awakening
in a train at dawn, seeing
the hesitant light outside, feeling
in the broken body
the virgin and bittersadness of the biting air.
But remembering the sudden release
is sweeter, next to me
a young sailor: the blue
and white of his uniform, and outside
a sea all fresh with colour.

Penna's poetry may appear as almost monothematic, revolving principally around his love for young men, but he actually devoted large space to the natural world as well, with a sort of pantheistic feeling for Nature.

Penna was unwell all his life, suffering from psychological and physical illnesses since his teenage years: bronchitis, neurosis, insomnia and a heart condition. A self-taught person, he was an

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avid reader, quite familiar not only with the Italian literature and poetry of his times, but also with the French symbolists (whom he could read in the original language), Baudelaire, Verlaine, Rimbaud (whom he called 'my god'). He was familiar with the German romantics, English and American literature (Shelley, Wilde, E. A. Poe and Jack London), the European avant-garde, and quite an expert on Modernist and Futurist art. To cure his depression and neurosis, Penna underwent psychoanalytical treatment, and read Freud's works, which he often discussed – and criticised – with his friends, as recorded in his short autobiography dictated to a tape recorder.

Once Penna's work became known and studied beyond the intellectual elites, some alternative voices made themselves heard challenging the myth of uniqueness of his poetry, the 'immaculate conception of his verse and the complete lack of identifiable roots and influences. According to Italian critic Antonio Pinchera, for instance, everything has been said about Penna, but still only a little is known. Critics, Pinchera added, have always expressed, from the beginning, ultimate judgments; a myth was created, the myth of Sandro Penna, and we approached it as if it were "a beautiful and shocking prototype of the most advanced technology finally installed under glass in a museum, made taboo."[4]

Italian poet Alfredo Giuliani, who knew Penna personally, described him as an intelligent man, but in some ways primitive and impulsive, cunning and innocent, extremely selfish and in love with himself and the world.[5] This narcissistic side was also observed by Pasolini who was certainly the biggest supporter of Penna's myth. When Mengaldo (in the epigraph to this section) speaks of someone to whom Penna's poetry represented a "religion", he was actually referring to Pasolini, who identified in Penna a protest against social conformity and called him "the best poet of his generation", "a saint" and claimed that his poetry is "my religion".[6] But from a critical point of view Pasolini questioned the innocence of Penna's inspiration and, although identifying in Penna a kind of mysticism, also underlined Penna's "narcissism". Analysing the sorrow of Penna's persona in his oeuvre, Pasolini identified the trauma of Penna's exclusion from normal society as a crucial wound to the poet's narcissism.[7] While subsequent critics tend to agree with Pasolini's identification of Penna's narcissism, many have reacted violently to Pasolini's interpretation of Penna's sorrow as the product of the trauma of being an outsider (e.g. De Riccardis). But all the controversy, in some way, ended up fuelling Penna's myth.

Penna's narcissism coexisted with his insecurity and helped the growth of his own myth; we find the best witness of it in Giannelli. Italian writer Enzo Giannelli who lived next to the poet in the last years of Penna's life, replying to a reporter's question: "Why did you want to meet Sandro Penna?" wrote: "Man needs myths and Sandro Penna was a myth. After meeting him, I realized that myths do not exist. It was only fascination. But that remained."[8] Giannelli also pointed out how Penna, despite his insecurities, was actually fully aware of the value of his poetry: "Penna knew he was a great poet and expected laurels and praise, but he lacked that 'footman attitude' - an indispensable requisite according to La Bruyère - to succeed in attracting luck in life."[9] Penna was never completely joking when, discussing poetry with Giannelli, he used to say he was, together with Dylan Thomas the best poet of this generation, or that he himself, Penna, and not Quasimodo, should have been awarded the Nobel Prize in 1959 for his lyrical poetry.[10]

a) The "mythical lawmaker"

Italian essayist Cesare Garboli was one of the leading critics of Italian culture in the second half of the twentieth century and a poet himself. An admirers and a close friend of the poet, in 1984 he published *Penna Papers* - an essay but also a diary, a journey and a long, uninterrupted dialogue with the poet. Garboli defines Penna's poetry as "extraordinary", his verse "memorable" and the poet himself as a "mythical law-maker".[11] It was to Garboli that Penna finally spoke out his concern about and his annoyance at for being constantly associated with the Alexandrian poets or any other movement/poet of the past, asking to be defined just as "poet of the mystery"[12], thereby almost dictating his epitaph to posterity. But there is more, for, suggesting for himself the definition of 'poet of the mystery' Penna reveals, in my opinion, the way in which he built up his myth of uniqueness out of his narcissism.

Penna was a sophisticated writer and had an intuitive intelligence and the word suggested by Penna, 'mystery', is here connected to 'divination' which is the accepted origin of all poetry (Bloom 59). Perhaps Penna wanted to suggest that he never needed any 'influence' as his poetry was a 'divine gift' a 'grace' (the word "*grazia*" is often used by critics to define the peculiarity of Penna's poetry and I have just quoted Pasolini worshipping this poetry as a religion). The association of poets and poetry to Divinity is of course not new. Since Greek civilization and up until the l9th century artists were considered to have magical powers connected to religion and divinity; they acted as a *medium* between Divinity and humans. Similar to the artist of ancient Greece (with whom Penna was associated by critics), Penna felta profound sense of responsibility toward his gift and toward poetry in general. Poetry is not something light that can be taken up or put down at will; it is not just a game - as he stated in this early poem written in his twenties:

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La miapoesia non sarà
un gioco leggero
fatto con parole delicate
e malate
. . .
La miapoesialancerà la suaforza
a perdersinell'infinito.[13]

My poetry won't be
a light game
made of fragile
sickly words
. . .
My poetry will launch its strength
to lose itself in the infinite.

In the lines that follow from a letter to his friend Vitali (13th February 1928) we find the evidence of Penna's 'lack of hunger' for literary fame: he was obsessed by poetry as only Poetry allowed him the directness of personal assertion because only there could he describe himself.

> . . . non amo più che pochi poeti ma il mio amore per la Poesia credo sia ora cosi forte che mi stia tutto trasformando e non mi lasci più! . . . non sono, come credevi, lontano dalla poesia, e mai lo potrò più essere, poiché in me la passione è allo stato puro ne è imbevuta tutta la mia anima e non mira alla, ahimè comune, mania letteraria . . . amo soprattutto i poeti che non hanno voluto fare del loro nome una parola universale, amo i poeti che nessuno conosce." [14]
>
> I love not more than a few poets, but my love for Poetry is now so strong I think it is changing me and will never leave me! . . . I am not, as you expected, away from poetry, and never more shall I be, because my passion is pure, my whole soul is soaked with it, and does not aspire to the, now alas, very common literary craze . . . I love above all poets who have not wanted to make their name a 'universal word' I love the poets that nobody knows.

Roberto Didier recognizes Penna's uniqueness and how he represents a mythical figure in the Italian literary scene, his "mitografia" 'mythography' of loneliness and alienation being so widespread among his audience and readers.[15] Deidier goes so far to compare Penna's uniqueness to Emily Dickinson's and W.H. Auden's:

> These poems [Penna's] constitute, in their confused combination, a case similar to Emily Dickinson's or Cavafy's texts; as well as, in times closer to ours, to Pavese or W.H. Auden. The first two achieved that extraordinary isolation of individual texts which refuse to accept any constraint or hierarchy or editorial position, they are offered in all their dazzling uniqueness.
>
> Questepoesieconfigurano, nelloroconfusoinsieme, unasituazionetestualeanaloga a quella di Emily Dickinson o di Kavafis, nonchè, in tempi piuvicini a noi, di Pavese o di W.H. Auden. Neiprimi due sirealizzavagiàquellostraordinarioisolamentodeisingolitesti, quellororifiutarequalsiasicostrizione o gerarchia o collocazioneeditoriale, per porsi in tutta la lorofolgoranteunicità.[16]

But in Deidier we also find an authoritative and definitive refutation of the alleged complete uniqueness and originality of Penna's poetry, untouched and unaffected, according to the poet and some critics, by any influence. Deidier acknowledges that beyond the originality, antecedents and influences are clear in this poetry. The critic also reveals how Penna deliberately hides his readings and knowledge of earlier poets' work. Too many times - according to the critic - we accepted without questioning this 'brand of originality'. Analysing Penna's poetic imagery, Deidier points out how from the 'images' of Penna's verse "[a] substratum of meditations emerges, together with long disowned readings. We know that every author has to metabolize their sources, and tries to camouflage their apprenticeship."[17] In the case of Penna, the critic concludes, the cult that has been created around his person somehow prevented a complete investigation of his influences.[18]

Major critic Carlo Bo, in 1970, also objected to the so called natural and effortless 'grace' of Penna's poetry, claiming for the poet 'awareness' of his art and arguing that being natural for Penna should not be understood as the absence of a specific critical awareness: Penna seems to make poetry with nothing but his being natural is the result of a precise and hard work on language and themes.[19] Also Elena Vaglio insists on Penna's contribution in creating a myth of himself as a sort of defensive way (typical of the poet's personality) to protect himself and his poetic world from the moral disapproval of the external world and society, and building: "[a]n inaccessible poetic world closed in his own myth."[20] Later Vaglio, commenting on Penna's volume *Tutte le Poesie* (1957), concludes: "Penna reveals his way of writing, which is also a revelation of how he consciously builds his myth."[21] We have already seen how Natalia Ginzburg had revealed something about Penna's supposed ignorance of the literary scene of his time, noting that in his room - among piles of papers, books, paintings and drawings - there were so many books. But still Penna used to repeat he never felt like reading anything, though, Ginzburg concludes, he knows of a world of things, when he read or studied it all no one knows.[22]

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All these remarks and opinions - coming for the poet's critics and friends - along with Penna's strong individualism, confirm the cult which surrounded the poet over the years and lead to presume a supposed "anxiety of influence" in Penna, in the manner theorized by Harold Bloom.

b) The "anxiety of influence"

> Esistnichtnötig, nichteinmalerwünscht,
> Parteifürmichzunehmen: imGegenteil,
> eineDosisNeugierde,
> wievoreinemfremdenGewächs,
> miteinemironischenWiderstande,
> schienemireineunvergleichlichintelligentereStellungzumir.
> *(Friedrich Nietzsche)*[23]

Bloom's argument is that all strong poets have suffered, in one way or another, from the anxiety of influence. Some of them saw influence as something positive some rejected the notion of influence as a limitation to the originality of their poetry. Penna belongs to the latter group in his rejecting any comparison to other fellow poets.

In his essay Bloom often quotes the works and ideas of Nietzsche and Freud. Both thinkers/writers had some influence on Penna. As Deidier points put in analysing Penna's diary and scattered notes:

> The temporal dimension [in Penna] is reduced to the experience of the moment . . . it aims, in these notes, to make itself 'willpower' and 'possession/mastery'. Again Schopenhauer and Nietzsche here . . . inspiration . . . in Penna, is nothing but 'love and faith in himself'.
>
> La dimensionetemporalesiriduceall'esperienzadell' attimo . . . ambisce in questiappunti a farsi 'volontà e 'possessione'. Ancora Schopenhauer e Nietzsche . . . l'ispirazione, a suavolta, in Penna altro non è che 'amore', 'fede in se stesso'. (25)

Deidier is here referring to Nietzsche's principle of "will to power", which in Penna leads to a desire to believe in himself *(fede in se stesso)*. Penna had read Nietzsche, specifically *Thus Spoke Zarathustra,* as noted by Deidier (38). What Deidier missed, in my opinion, is the connection, or better the contradiction, between Penna's attraction to Nietzsche's ideas of power and self-confidence and the poet's "anxiety of influence". From his reading of Nietzsche, Penna drew some basic principles which inspired him and are shown in his poems. For instance the line "Livida alba, iosono senza dio" 'Ashen dawn, I am without god'[24] clearly echoes Nietzsche's "Death of God". The death of God is a way of saying that humans are no longer able to believe in any cosmic order since they themselves no longer recognize it. The death of God will lead, Nietzsche says, not only to the rejection of a belief in cosmic or physical order but also to a rejection of absolute values, to the rejection of belief in an objective and universal moral law, which applies to all individuals. Another attribute of Nietzsche's 'death of God' is the tendency to unmask the hypocrisies and illusion of outworn value systems. All these ideas were deeply felt by Penna, who also embraced the concept of the eternal return, or 'eternal recurrence', the belief that the universe has been recurring, and will continue to recur an infinite number of times across infinite time and space, as in Penna's following lines, quoted earlier: ". . . ragazziancora/ dormirannonel sole in riva al mare./ Ma nonsaremochenoistessiancora"[25] '. . . otherboys/ will sleep in the sun by the sea./ But we'll only be ourselves again'.

This concept of the eternal recurrence is maintained by Indian philosophy (Penna expressed the deep impression he received from reading Tagore, the great Indian poet: "Tagore helps me to believe in the birth of a religion"[26]), and is later found in Greek philosophers and poets, another of Penna's major influences. Although Penna, in other poems, refers to the gods or the god of love and even speaks of a bad god who, with a single gesture, petrified an entire landscape that seemed to share the poet's pain[27], the God of Christianity is never invoked.

Finally, Nietzsche's principle of the simultaneous presence of good and evil, joy and pain in our lives and the universe is also part of Penna's thought (see the title of Penna's volume of verse *Croce e delizia,* 'Sorrow and bliss') as noted also by Didier: "[a] fundamental part of the Penna's psychology, addressed, from Nietzsche's perspective, to the acceptance of a coexistence of good and evil, of pain and joy that simultaneously mark each experience."[28]

But of particular interest to this study is Nietzsche's theory on the topic of *influence* as reported by Bloom:

> Nietzsche is one of the great deniers of anxiety-as-influence . . . Nietzsche was the heir of Goethe in his strangely optimistic refusal to regard the poetical past as primarily an obstacle to fresh creation . . . he did not feel the chill of being darkened by a precursor's shadow. Influence, to Nietzsche, meant vitalization. (50)

According to Nietzsche thus, a great poet, like a great man, is someone who has a tremendous force stored up, which is actually what his precursors have created for him to use and develop; so a strong artist should not be bothered by any comparison to previous 'models'. But at this point Bloom quotes Goethe's remarks in *Theory of Colour* about models: "even perfect models have a disturbing effect in that they lead us to skip necessary stages in our *Bildung*" and further, "everything great moulds us from the moment we become aware of it."(51) In the same page Blooms

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adds that although these statements would discourage most poets and artists, Goethe elsewhere still believes influence is not a threat to the great artist, stating that models are anyway only mirrors for the 'self', and what the *latecomer* loves in his precursors is only what they lend him, their own selves, a version of him. This argument supports the idea that poets in general do not actually "read" other poets, but only see, in the other poets' work, what can be understood as a reflection of themselves - to quote Penna: "Ero una volta Holderlin... Rimbaud..."[29] 'I was, once, Holderlin... Rimbaud...'. Bloom also reports another of Goethe's statements which shows how self-confidence can overcome this sort of anxiety:

> Do not all achievements of a poet's predecessors and contemporaries rightfully belong to him? Why should he shrink from picking flowers where he finds them? Only by making the riches of the others our own do we bring anything great into being. (52)

Thus, according to Goethe, the world will influence us from the moment we come into it till we die; originality lies only in our own energy and will and what we are able to do with it. But Penna - despite his strong individualism, his independent lifestyle and strong-willed personality - was not self-confident at all, neither was he 'energetic'- previous quotes from his letters, diary and poems have shown all his doubts and insecurity each time the moment comes to publish his work.

The great theorist of the anxiety of influence in the twentieth century was Freud. Freud's work was well known to Penna, as the poet admits in his *Autobiografia*:

> Anch'ioavevocreduto di esserel'esempiotipicodella-psicanalisi, di unoches'identifica con la madre e cerca un ragazzo da amare, come la madre lo amava. Oggi devo dire . . . cheavevogiàripudiato la psicoanalisi. Fuitraiprimiadandaredallopsicanalista. . . Avevoletto le *'Trente lections de psicanalisme par Freud'.* Era un volume molto divertente, Freud è unoscrittore molto divertente."[30]
>
> I had also believed myself to be a typical example of psychoanalysis, one that identifies with the mother and look for a boy to love, like mother loved him. Today I have to say . . . I had already repudiated psychoanalysis. I was among the first to go to a psychoanalyst . . . I had read the '*Trente lections de psicanalisme par Freud*'. It was a very funny book, Freud is a very funny writer.

Freud located the origin of the "anxiety of influence" in the "family romance" and defines anxiety as a mode of expectation, like desire. Penna underwent psychoanalytic treatment for years with one of Freud's disciples because of his neurosis and depression. Penna's mother abandoned him and the family when Penna was a teenager and Penna's relationship with his father was problematic - to use a euphemism. According to Freud we all suffer from this type of anxiety, whether we are poets or not. Anxiety is a state of 'un-pleasure' different from sorrow and grief; it is a response to a situation of 'danger' and reminds us of the universal fear of domination, of the 'trap' and 'dungeon' that our body can turn out to be for us all. Freud connects this anxiety to the birth trauma, the separation from the mother and the non-gratification of needs, the fear of exclusion and finally the fear of death. Poets incarnate all these anxieties in their 'melancholy', whose final outcome is the 'poem'.

There are of course for Bloom a number of analogies between these human anxieties and the poets' anxiety of influence, as, for Bloom, the poet's precursors represent the father figure every poet fears and has to fight in order to become 'adult', and every poem already written can be a 'danger' for the latecomer, an obstacle to the gratification of his needs, that being to see his originality and greatness acknowledged. It would appear that, in rejecting any connections to other poets and suggesting for himself the definition of 'poet of the mystery', Penna was, in a way, trying to by-pass his literary 'parents/ancestors' and claim for himself the grace of divine inspiration. Moreover, the words of the Australian author and critic Peter Robb ". . . his attention is directed exclusively at a figure poised uncertainly between childhood and manhood, pre-eminently the being without power" perfectly summarize what Penna was actually rejecting: "power". The power that fame and money can bring would have come together with acceptance of compromise, and sacrifice of part of his freedom; the freedom to not 'become adult' ".[31]

Notes

[1] "Un fioresenzagambovisibile . . . uno di quegliin-tensifiori di lagochesembranogalleggiaresull'acqua." Bigongiari, P., p.47.

[2] ". . . egli è unofragliesseriumanipiùliberichesiano-maiesistiti. Mai si è lasciatodominare da un'ideaaltrui; mai è diventato servo di un'ideachecircolasseall'intorno; maisi è piegato a essere o a pensare secondo un modellofornitogli da altri o fluttuantenell'aria."Ginzburg, N., in: Penna, S., *Il viaggiatore,* p.10.

[3] All quotations of Penna's poems are from *Poesie*. Milan: Garzanti, 2000. Print. *A*ll translations are mine unless otherwise stated.

[4] "unosplendido e scioccanteprototipodellapiùa-vanzatatecnologia, infineinstallato sotto vetro in un museo . . . , fattotabu" Pinchera, A., "Alle origini della poesia di Sandro Penna", in *Rapporti*, V, n. 12-13, March-June 1977, p.817.

[5] Giuliani, A., "Sandro Penna: Poesie", in *Il Verri,* II, 1, 1958; later in *Immagini e maniere,* Milan: Feltrinelli, 1965, p. 293.

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[6] Pasolini, P.P., *Passione e ideologia*, pp.345-346.

[7] *Ibidem*, pp. 345-346.

[8] "Perchèhaivolutoconoscere Sandro Penna?" "L'uomo ha bisogno di miti e Sandro Penna era un mito. Conoscendolo mi sonoresocontocheimiti non esistono. Esiste solo l'incanto. E quello è rimasto" Giannelli, E., p. 212.

[9] "Penna sapeva di essere un grande e pretendevaincensi e allori, ma non avevaquell'animo di lacchè, requisitoindispensabile, secondo La Bruyère, per riuscire a conquistare la fortunanella vita"*Ibidem*, p. 213.

[10] *Ibidem*, p.57.

[11] Garboli, C., p. 26, p.31.

[12] *Ibidem*, p.33.

[13] In "Giovaniliritrovate" *Poesie* (re-print 2010), p.271.

[14] Penna, S., in Pecora, E., pp.141-142.

[15] The actual sentence reads: "la stessaimmagine-*vulgata*dal poeta, con la mitografiadellasolitudine e delladisappartenenza alia societaletteraria e artistica" in Deidier, R., p. 84.

[16] *Ibidem*, p. 114.

[17] "[…] riaffiora un sostrato di meditazioni e letturelungamentesconfessate. Ogniautoresisametabolizza lepropriefonti, cerca di mimetizzarel'apprendistato […]" *Ibidem,* p.23.

[18] "unaformazioneautodidattaedeterogenea, con visibileascendenzeeuropee, tutt'altrocheindagata" Deidier, R., p.18.

[19] Bo, C., "Vento di poesia", in *Corriere della Sera*, 18 June 1970, p.11.

[20] Vaglio, E., p.11.

[21] "Penna rivelailsuomodo di scriverechepero e' ancheunarivelazione di come luiconsapevolmentecostruisceilsuomito"*Ibidem*, p.28.

[22] Ginzburg, N., inPenna, *Il Viaggiatore*, p.8.

[23] "It is not necessary, nor even desirable, to take my part: on the contrary, a dose of curiosity - as with an unknown plant - with an ironic resistance, would seem to me an incomparably more intelligent attitude toward me." Nietzsche, F., in a letter to Carl Fuchs, 29 July 1888, 1888, KSB 8: 1075.

[24] "Città´in*Poesie* (1939).

[25] "Guardando un ragazzodormire" in *Stranezze* (1976).

[26] Di Fonzo, p.116.

[27] "sembrava/ che un diocattivo/avesse con un sol gesto/ tuttopietrificato" in *Poesie* (1939).

[28] ". . . un fondamentaletrattodellapsicologiapenniana, indirizzata, secondo la prospettiva di Nietzsche, versol'accettazione di unacompresenza del male e del bene, del dolore e dellagioiachecontemporaneamentescandisconoogniesperienza." Didier, R., p.38.

[29] "Letteratura" in *Stranezze* (1976).

[30] In *Autobiografia al magnetofono*, work cited, pp. 35-36.

[31] Robb, P., work cited, n.p.

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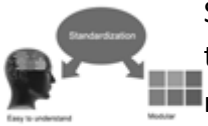


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Search engines for most searches, use Boolean searching, which is somewhat different from Internet searches. The Boolean search uses "operators," words (and, or, not, and near) that enable you to expand or narrow your affords. Tips for research paper while preparing research paper are very helpful guideline of research paper.

Choice of key words is first tool of tips to write research paper. Research paper writing is an art.A few tips for deciding as strategically as possible about keyword search:

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References

References follow the Harvard scheme of referencing. References in the text should cite the authors' names followed by the time of their publication, unless there are three or more authors when simply the first author's name is quoted followed by et al. unpublished work has to only be cited where necessary, and only in the text. Copies of references in press in other journals have to be supplied with submitted typescripts. It is necessary that all citations and references be carefully checked before submission, as mistakes or omissions will cause delays.

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28. Make colleagues: Always try to make colleagues. No matter how sharper or intelligent you are, if you make colleagues you can have several ideas, which will be helpful for your research.

29. Think technically: Always think technically. If anything happens, then search its reasons, its benefits, and demerits.

30. Think and then print: When you will go to print your paper, notice that tables are not be split, headings are not detached from their descriptions, and page sequence is maintained.

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Key points to remember:

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Content

- Sum up your conclusion in text and demonstrate them, if suitable, with figures and tables.
- In manuscript, explain each of your consequences, point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation an exacting study.
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	A-B	**C-D**	**E-F**
Abstract	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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