

Exploring Class Consciousness in the Themes of Resistance by Suleiman Al-Issa

Based on the Structural Formation Theory of Lucien Goldmann

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Introduction

The present research aims to critique the sociological aspects of Sulaiman Al-Issa's resistance poetry based on Lucien Goldmann's structuralist theory. It explores the concept of class consciousness in his poems, highlighting his role in promoting national awareness and sustainable ideas in the Arab world. The research also illustrates the reflections of recent political, social, and cultural changes in the Arab world in Al-Issa's poetry. Moreover, it delineates the obstacles and challenges hindering the realization of ideal awareness in Arab countries and analyzes Al-Issa's proposed solutions to overcome these challenges.

Methodology

Literary works reflect the societal conditions in which they are produced, and through their literary works, authors portray the collective thoughts and emotions of a wide spectrum of society and the social class associated with it. Therefore, "sociality is an inherent feature of literature, just as it accompanies human nature" (Scarborough, 1978: 60). Sociological literary studies, by examining the relationship between literature and sociology, investigate the influence of society on the creation of literary works. Transformative structuralism, as a subcategory of sociological literary criticism, analyzes the meaningful structure of literary works and expresses the homogeneity between the structure of literary works and the societal structure. Transformative structuralism by Lucien Goldmann is considered a suitable model in the field of sociological literary criticism, which is organized into two sections, reception, and explication, each further divided into sub-sections. The concept of "awareness" is one of the widely used concepts in Goldmann's theory. "Awareness includes every sensory and emotional experience, whether rational or irrational, and anything derived from feelings and emotions, as well as anything related to intellect, memory, and forgetfulness; that is awareness" (Hadi, 2004: 33). Thus, class awareness is the essence of the collective memory of a nation or a specific social class that takes shape throughout history and signifies the feelings and thoughts of a particular class or social classes. Class awareness is categorized into three sections: real awareness, possible awareness, and false awareness. Class awareness has a strong connection with

worldview, and it can be said that the worldview originates from it. "Worldview shapes the art and thought of a social group, and collective awareness is its product" (Eagleton, 2002: 176). This collective awareness can only take shape when individual actors transform into collective and participatory actors. Therefore, "as long as classes do not participate as organized groups in political conflicts, they do not form a class, and organized groups will not be formed until individuals themselves are aware of their common situation" (Cohen, 2006: 94). The economic status of social participants plays a significant role in shaping their worldview and class awareness.

This research aims to find appropriate answers to the following questions:

1. How does class awareness manifest in the poetry of Sulaiman Al-Issa, and in what themes does it reflect?
2. How does possible awareness take shape in Al-Issa's poetry, and through what path does it pass?
3. How does false awareness manifest in Al-Issa's poetry, and what impact does it have on the realization of possible awareness in Arab countries?

This study is conducted based on Lucien Goldmann's theory of transformative structuralism, organized into two sections of reception and explication. Using a descriptive and analytical research method, the reflection of class awareness in the resistant poetry of Sulaiman Al-Issa is examined. Firstly, the aspects of real awareness among social participants in Al-Issa's poetry are investigated. Then, the formation of resistance cores and possible awareness among Arab countries is explored. Finally, the factors and obstacles present in the path to achieving possible awareness in Arab societies are analyzed. The study provides insights into the resistance and possible awareness in the Arab world.

Discussion and Results

Class awareness in Sulaiman Al-Issa's poetry manifests in themes such as nationalism, anti-imperialism, non-submission to others, unity, and a return to selfhood, denying alienation. The concept of homeland is not confined to the national borders of his native Syria but encompasses all Arab countries. Al-Issa believes that class awareness among Arabs has been confined to the mental framework of individual actors in various periods, and this passive attitude has persisted in some countries to the present day. However, after the rise of Arab nationalist sentiments in countries like Egypt, Algeria, Libya, Yemen, Syria, and Lebanon, and the formation of resistance groups in these nations explicitly opposing colonizers, class awareness among social participants in these countries strengthened. It transitioned from a neutral and reactive state to a future-oriented perspective in different historical periods and transformed into possible awareness. This led to popular revolutions where individual actors, relying on collective will, rose for their lofty ideals of freedom, independence, and

resistance against tyranny. National awakening resulted in the victories of revolutions in Algeria, Libya, Iraq, Syria, Jordan, achieving their independence, breaking free from colonial dominance, and bringing about extensive changes in the governance structures of these countries.

Conclusion

The Arab nation, owing to the glory of Islamic rule in past centuries and Muslims' struggles in the Crusades, had achieved a collective awareness that, according to Al-Issa, became ingrained in the Arab psyche over the centuries. However, in the contemporary era, Al-Issa argues that due to the Western hegemony and their exploitation of the disunity among Arab countries, this class awareness gradually regressed, shifting towards the past, and collective awareness in these countries became stagnant. Al-Issa considers this hiatus in popular uprisings and the stagnation of class awareness in Arab countries as temporary. He remains hopeful, attributing this to the positive outlook and optimism towards the future generation of Arab youth. He believes that, in the near future, final victory will be achieved under the umbrella of universal unity in the Arab world.

Keywords: *Structural Constructivism Critique, Class Awareness, Lucien Goldmann, Sulaiman Al-Issa, Resistance Poetry.*

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