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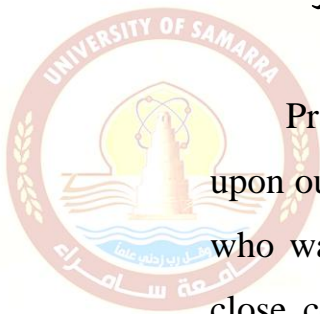
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In the Name of God, the Most Gracious, the Merciful



Praise be to God, Lord of the worlds, and blessings and peace be upon our Master Muhammad (may Allah bless him and grant him peace), who was sent as a mercy to the worlds, his good and pure family, his close companions, and those who followed them in kindness until the Day of Judgment.

I am pleased at the beginning of the (sixty-fifth) issue, which is the first issue in which I am writing my speech to prove the date of receiving the tasks of the International Journal of (Sura Man Ra'a), complementing the path of the former editors-in-chief, seeking to maintain its position among the refereed scientific journals, by publishing sober scientific research and studies, stressing the sobriety of those studies and research, in terms of quantity and quality, for advancement and progress in strengthening the scientific research path

And from the grace of Allah we have to coincide with the issuance of this issue with the beginning of the month of light, the month of Rabi' al-Awwal of the Hijri year 1442, a month in which the birth commemorates the birth of our master Muhammad (may Allah bless him and grant him peace), the mercy bestowed, the owner of the great creation that our Lord urged us to imitate and take A good example. Allah said (indeed, in the Messenger of Allah (Muhammad ﷺ) you have

a good example to follow, for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much)

From this scientific platform, it must be recalled that Allah Almighty mentioned knowledge and scholars in many areas of His ayas and raised them in degrees of merit, each according to the amount of knowledge he possesses in terms of knowledge, behavior and work. Almighty Allah

said (Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do).

The papers of this issue came to deal with the various human sciences (Arabic language, Sharia sciences (jurisprudence and its origins, and belief), philosophy, geography, history, and law, in addition to the English and Russian languages. .

Some researches that dealt with the reality of societies emerged, including a study of mechanisms for advancing the status of Iraqi women in the affected areas, and the research (legal controls for transplantation and transplantation of human organs between neighborhoods - a study in light of the Algerian legislation) was present in this issue.

In conclusion, it must be said that the editorial board is determined to keep pace with the development of the journals in a manner befitting its reputation and international standing.

I ask Almighty Allah to protect us and protect researchers from mistakes, and to benefit them.

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مجلة دراسات إنسانية محكمة متخصصة
تصدر عن كلية التربية / جامعة سامراء
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CORRUPTION, INJUSTICE, AND MORAL ACCOUNTABILITY IN FRIEDRICH DURRENMATT'S *THE VISIT*

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الفساد والظلم والمسؤولية الاخلاقية في مسرحية فردرك دورمانت (الزيارة)

م.م. زينب إبراهيم عباس

م. سعاد حسين علي

اللجنة العليا لتطوير التعليم في العراق

الجامعة العراقية / كلية الآداب

الملخص

الفساد والظلم والمسؤولية الاخلاقية في مسرحية فردرك دورمانت (الزيارة).

تلاقي قضايا العدالة والاخلاق اهتماماً كبيراً هذه الايام وخصوصاً مع وجود نظريات بناء العدالة الاجتماعية في المجتمعات الحديثة وزيادة الوعي الجماهيري لهذه القضايا. (الزيارة) هي مسرحية الكاتب السويدي فردرك دورمانت التي قام بكتابتها عام ١٩٥٦ م والتي تناولت الكثير من القضايا الاجتماعية والاخلاقية التي مازالت مناسبة وقابلة للتطبيق في مجتمعاتنا المعاصرة. حاولت هذه الدراسة تحليل ردة فعل واستجابة الشخصيات بالمرحبة لمفهوم العدالة وذلك من خلال استخدام نظرية جديدة حول العدالة تدعى "نظرية الانصاف" وربطها مع مقدار ارتباط الافراد بواجباتهم والتزاماتهم الاخلاقية. هذه النظرية تشير إلى رغبة الاشخاص بالبحث عن العدالة في الاوقات التي يعم فيها الظلم. ومن أجل تحقيق العدالة توجب عليهم تحديد الشخص المعتدي أو الظالم أو الشخص الذي من الممكن أن يكون مسؤولاً اخلاقياً عن الخطأ الحاصل. وسلطت الدراسة الضوء أيضاً على العلاقة بين الظلم والمسؤولية الاخلاقية وذلك بتحليل الاحداث والافعال للشخصيات الرئيسية بالمرحبة، وكذلك بتحليل الاحداث التي قام بها جميع سكان المدينة بالمرحبة على اعتبار أن كل هؤلاء الاشخاص مسؤولون ومشاركون بصورة أو بأخرى عن الجور والأذى في مخطط الظلم بالمرحبة. علاوة على ذلك، فقد قام الكاتب بطرح مفهومي العدالة والانتقام على أنها نتيجة مباشرة للفساد الاخلاقي وفقدان المسؤولية الاخلاقية وقد خلقت الرغبة في العدالة ردة فعل وجدانية واجتماعية بمقتضى وجود الفساد الذي سيقود إلى زيادة الظلم والجور.



Abstract

The issues of morality and justice is receiving considerable attention recently especially with the formation of modern social justice theories and the increasing public awareness of such issues. *The Visit*, originally written in 1956, remains one of Friedrich Durrenmatt's most relevant plays, and many of the social and moral issues it raises are still applicable to the cotemporary modern society. This paper attempts to analyze the characters' response to injustice by the use of a rather new theory of justice called Fairness theory and connect it to the deontic response. This theory denotes that people seek justice in times of unFairness. In order for them to seek justice they have to identify a wrongdoer and somebody who can be held morally accountable. This paper will shed light on this relationship between injustice and moral accountability by analyzing the actions of Claire and Ill and also the town people to some extent as they are all entangled insidiously in the injustice scheme in the play. Moreover, as the writer shows injustice and seeking revenge are direct results of moral corruption and lack of moral accountability. The desire for justice creates an emotional response that due to corruption may lead to more unjust actions.

Key words: Fairness theory, deontic response, Dürrenmatt, injustice, moral accountability

General Overview

The Swiss, German-speaking, Friedrich Durrenmatt (1921-1990) was one of the most important European writers who wrote about human nature after the Second World War. Durrenmatt has been largely neglected in the English-speaking world, except for some of his works such as his best-known play, *The Visit*.

The Visit was premiered in Zurich in 1956, and produced in England and America over the next two years, then it continued to be regularly staged around the world. Durrenmatt's oeuvre delivers the distinctive character of his work and his personality which is "deeply pessimistic, fiendishly comic, keenly astute, unreservedly experimental" (Benjamin, 2007). Durrenmatt called *The Visit* a 'tragicomedy' which reflected his view about the hero of the play "as a tragic figure who is killed by fate, but a fate constructed by fatal human flaws - especially greed - and not a divine classical fate" (Northcott, 2006).

Durrenmatt's recurrent theme that appears in almost all his works is the idea of justice or lack of it. *The Visit* reflects Durrenmatt's opinion on injustice from the very beginning till the end. In studying his plays or statements about human nature, one can discover an obvious message that urges the audiences or the readers to question their individual understanding of right and wrong, and how this understanding can be affected by the will of society. In other words, *The Visit* depicts a situation that challenges the readers' moral understanding.

Durrenmatt believes that the writer needs to draw a conclusion rather than to simply offer a solution to society's problems; a writer should diagnose the problems and present the conflict without suggesting solutions, letting the readers decide for themselves. In an interview with Violet Ketels, Durrenmatt states: "I can force no individual into any way. The individual must find the



answer himself. I can only be something of a midwife" (Kerima, A. & Hamid, R.A., 2010, p.2).

So how does Durrenmatt make us face this problem of morality and justice in *The Visit*? What is the play's main character, Clair's response to injustice and the moral codes of the townspeople? This play presents different questions and by the end of the play, we find ourselves asking the same questions as to how we respond to wrongdoings, and whatever answer we may provide for the last question may exonerate Claire or the townspeople of their sin or justify their actions. This paper attempts to answer such questions by the use of a rather new theory of justice called Fairness theory and connect it to the deontic response.

Theory of Justice and Response to Unjust actions

Assigning of blame is the main idea in the Fairness theory. Essentially when someone is mistreated, they identify a wrongdoer to blame and hold another person responsible for their situation. Thus, moral accountability and how people define it are the focus of this theory. Folger and Cropanzano (2001, p.5) opine that for us to be able to hold someone accountable for a wrongdoing, we have to decide if the harm or injury violates "ethical principals of social conduct, discretionary conduct and moral transgression."

When a person analyzes the situation, they mentally look for factors that help them to decide by relying on their own feelings and thoughts and interpretations. They try to evaluate or judge what their life would be like if this event had not happened to them (Roese & Olsen, 1995). First, they imagine what an alternative situation would have been like — namely, what would happen and how their life would turn out if not for the harm they received. Second, the "discretionary conduct refers to the actions of the other person and the possibility that their choices could have made the scenario different." This

means that the victim tries to imagine, what could have happened; they seek an alternative reality in which life could have been different if the harm doer had not acted the way they had acted. Third, judging a person's conduct based on ethical standards implies the contrast between what was done and what *should* have been done" which means victim is aware that the wrong doer has broken social norms of Fairness and justice. They create different and alternative scenarios in their mind and in a way "each of the three central judgments in Fairness theory is decided by comparing reality with the corresponding aspect of a counterfactual scenario" (Folger& Cropanzano, 2001, p. 6). So, would, could, and should judgments are the core of accountability act. If we could ascertain that the harm doer would have acted differently and could have done so, and he should have done so according to moral principles of the society or the person, then that person is guilty of that crime in our eyes, and we seek justice to avert the sense of injustice and wrong. When the victim asks what would have happened in their life if this harm hadn't happened and could the harm doer have done something different and should have acted differently, this generates a feeling. This feelings tells the victim that an injustice had occurred that violated the moral codes of the society and in addition to this, the wrong doer(s) had control over doing it and still chose to do so and they should be held accountable for the wrongdoing.

This way of approaching injustice is also shared by some versions of social exchange theory hold that "Fairness is a social norm that prescribes just treatment as a moral principle" (Blau, 1986, p. 157). If the moral and social norms are violated, the victim might feel exploited and oppressed. In turn, this may lead to a "desire to retaliate ... [which] may well become an end-in-itself in the pursuit of which people ignore other considerations" (Blau, 1986, p. 229). This intrinsic desire for justice can create a motivation to punish the transgressor



for “ the anger, the bitterness, the fears, the helplessness” (Bies & Tripp, 2002, p.203) trigger the person toward action.

This process of interpretation and the desire for justice generates an emotional response. The Fairness theory considers this emotion as the main trigger in response to injustice. This response to injustice and searching for justice can be explained through the deontic response or approach. Some scholars also used the word deontic theory but since this paper has used the original source which has discussed this approach in detail by using the term "deontic response", we keep it as such.

In this paper, we show that the 5 attributes of a deontic response to injustice can be traced to a varying extent in what Claire does. The deontic response argues that the response to unjust and transgression usually has five characteristics. First, the response almost always is automatic and “occur in an unconscious and heuristic-like fashion”. Second, it is not always in the economic interest of the victim to seek justice, meaning the victim may overlook any economic disadvantages. Third, the punishment is usually an end in itself, and the retribution may be the goal itself and not reversing the situation or upholding justice or compensation or deterrence. Fourth, the response may provide room for reconciliation if both parties come to agree to that, and lastly, and more importantly, this response to injustice is driven by emotions (Folger, et al, 2005). In the play, Claire clearly saw herself entitled to her long-awaited revenge because most of all her trust in her lover was betrayed by none other than the lover himself. Bies and Tripp (1995) point out “the need for revenge after unfair treatment that violates trust.” (cited in Folger, et al, 2005, p. 224) This area analyzes Claire’s action in the light of the Fairness theory and deontic response to injustice.



The play *The Visit* offers a rare opportunity in literature to examine the nature of the response to injustice, what others may call seeking revenge. While seeking revenge and seeking justice are not synonymous, they certainly overlap. One reason for this tangled relationship, this paper argues that not only justice is not served by the society of the legal system but these two have a hand in inflicting the injustice on the victim due to corruption of moral values. All features of the deontic response to injustice can be seen here, specially revenge become its own end. In addition to this, this research links corruption to injustice and immoral actions as consequences.

This play can be analyzed based on injustice and its consequences more aptly than that of justice since we are faced with a dilemma; if justice can only be achieved through another injustice, who can be held accountable as the criminal at the end? Robinson Jeffers once penned a line in his poem as "corruption has never been compulsory." However, individuals and nations succumb to it to mold the institution or their own reasoning to what they need.



Discussion

The play tells the story of an enormously wealthy woman called Claire Zachanassian who returns to her hometown after forty-five years. Claire returns only to take revenge on the man who wronged her at the time of youth. She wants the townspeople to kill the man who got her pregnant and left her, in exchange, she will give enough money to help the town. The targeted man is Alfred Ill, a respected shopkeeper and most popular man in the town who is nominated to be the next mayor. The wealthy and powerful Claire Zachanassian has been betrayed by Ill in the past in favor of the future Mrs. Ill, daughter of the town grocer. He also bribed two men to perjure themselves and deny Claire's paternity claim. However, it is not only Alfred Ill who is on trial for justice here; it is also the whole town that are complicit in the crime.

The actions of the play take place in a small Swiss town called Gullen. The play opens in the railway station when the people of Gullen are waiting for the old lady. Durrenmatt shows the town in the midst of a deep economic depression with almost all unemployment and with all of its factories shut down.

After her arrival, Claire quickly tells the townspeople about her intention. She narrates how she was obliged in the past to leave Gullen as a poor, pregnant girl. She also tells them about Ill's malicious act when he bribed two men from Gullen to testify falsely that they have slept with her, the action that left her disappointed, and left her with no choice but to be a prostitute.

The Mayor of Gullen and the townspeople prepare themselves to receive the billionaire, they try to purify and beautify her history in Gullen and convince themselves of her righteousness, so they begin to collect her great and heroic deeds when she was young, they mainly depend on Ill as Claire's former lover to support them by needed information like her loving of justice and her



generosity. Unaware of her intention, Ill volunteers to be her personal guide during the visit.

Ill: I can help you here, Mister Mayor. Clara loved justice. Most decidedly. Once when they took a beggar away she flung stones at the police.

Mayor: Love of justice. Not bad. It always works. But I think we'd better leave out that bit about the police.

Ill: She was generous too. Everything she had she shared. She stole potatoes once for an old widow woman. (*The Visit*, Act1, p.15).

The seeds of corruption appear from the very beginning in the play, the townspeople prove their tendency to be corrupted as they begin to justify and even rationalize Claire's small corrupted actions in the past for the sake of their own expediency, and they continue to do that till their corruption grows and allows them to justify and rationalize a murder crime at the end of the play. The scene provides an ironical situation for Claire shows that she did not love justice in the past particularly and had her own reasons for doing what she did and even at the moment, she is there "to buy justice", the mayor replies that "justice cannot be bought", and she says that "Everything can be bought".(*The Visit*, Act1, p.36).

When the doctor and the schoolmaster beg Claire to give up her plan of murder, she recounts her plight all those many years ago:

It was winter, long ago, when I left this little town, in a school girl sailor suit and long red plaits, regnant with only a short while to go, and the townsfolks sniggering at me. I sat in the Hamburg Express and shivered, but as I watched the silhouette of Petersen's' Barn sinking away on the



other side of the frost-flowers, I swore a vow to myself, I would come back again, one day. (*The Visit*, act III, 66)

This among other quotes in the play showcases the automatic response against injustice and her emotional drive for revenge. As Goldman & Thatcher (2002, p. 18) aptly put it, "the sense of injustice... the anger, the bitterness, the fears, the helplessness" engulf the wronged one because these are emotions that naturally happen when injustice happens. (p. 204) The emotional bitterness is present even after almost half a century when Claire declares that she would turn the world into a "brothel" because they made her a "prostitute". "The intense and personal pain is profound harm to one's psyche and identity. " (Bies Tripp, 1996, cited in Folger et al, 2005, p. 90)

Claire's justice comes out as vengeance, and she schemes to punish Ill and the townspeople who wronged her many years ago. They are held accountable and since the Judge who represented the procedural justice system not only did not act to bring about justice in her case but was an accomplice in the crime as well, this made Claire take things into her hands. She does not even want retribution. She does not want to teach anyone anything. She seeks her own justice as the end itself. This is evident when the schoolmaster and the doctor beg her and reason with her to stop her plans. It is also evident when she talks about her love for Ill at the end of act III, telling him that she has prepared a special place for him for burial, showing absolutely no feelings.

Claire says that "justice can be bought," and she proves her claim since she has already purchased justice several times in her life as she was able to buy the "Lord chief Justice in Gullen...forty-five years ago" (*The Visit*, Act1, p.36), and made him her own servant with a nickname Bobby. Bobby, the Butler has preferred to leave his profession as a "Chief Justice Courtly" "for quite a fantastic" salary. Claire was wronged due to the corruption that happened many



years ago. The blind pair stated that "Ill bribed us", (*The Visit*, Act 1, p.38) and once again she proves the corruptibility of justice when she chased those two men (Koby and Loby) to the ends of the earth and punished them by giving them to Toby and Roby who castrated and blinded them. Not only that but comically enough, Toby and Roby were the American gangsters themselves who were doomed to die in the American electric chair before have been bought by Claire.

Claire's justice is not objective or absolute but it is malleable and subjective; it is not based on static principles like religion or law. For instance, when she wants to punish Koby and Loby, the two men who testified against her in Gullen's court a long time ago, she orders Toby and Roby, the American gangsters, to castrate and blind them. Claire's position as the richest woman in the world enables her to act with no consideration for consequences if there are any. She does not have any economic consideration, and that is a fact that she reiterates throughout the play. So economic burden is not something to worry about and to step in the way of revenge according to the deontic response. Claire tells the Mayor of Gullen that she will offer a million on one condition; "A million for Gullen if someone kills Alfred Ill" (*The Visit*, p.38). Claire adds addressing Ill "you chose your life, but you forced me into mine" and now "I want justice. Justice for a million". (*The Visit*, p.39)

At first, the townspeople proudly refuse Claire's offer, they are moved by old civilized humanity in them. However, Claire has a deep knowledge of human nature, and she says that she will wait.

Mayor: Madam Zachanassian: you forget, this is Europe, you forget, we are not savages. In the name of all citizens of Gullen, I reject your offer; and I reject it in the name of humanity. We would rather have poverty than blood on our hands. (*The Visit*, Act 1, p.39)

The speech of the mayor is so impressive and strong; however, it is not long before the people of Guellen begin to live above their standard of living which indicates their involvement in Claire's deal. In the beginning, they thought of the impossibility of betraying their moral values, then, little by little they go toward accepting Claire's sought-after revenge. The townspeople could not understand the real meaning of 'justice'. For them, justice only means 'doing the right thing' without connecting it with any real principles and is therefore easily twisted to fit in with greed and self-interest. As for Claire, this is her "final revenge to twist those morals until they fit into the mold of her own fabrication". (Tiusanen, 2015, p.226)

Naturally, no one can accept the idea of killing someone for the sake of money. The Gulleners' initial rejection of Clair's deal is a result of their religious or humanistic sense of morality even though they are very poor. However, their decision is not conclusive. At the beginning, the people of Gullen see Claire's offer as a heinous crime, but gradually, they start to aggravate Ill's crime by searching a logical basis to come up with a rationale for murdering Ill. In addition to that, they try to elevate themselves to the level of someone who demands justice for the whole society. Durrenmatt here wants to ask his audience a question: "How much rationalization is required before murder becomes justice?" (Crockett, 1998, p.80) So, now the townspeople are the ones who seek to hold Ill accountable not for the sake of responding to an old injustice but for the sake of material wellbeing.

However, Claire's offer creates a bizarre situation in which while she loses money to the culprits of the crime, she is the winner at least in her own eyes. She gets what she seeks in exchange for a small sum of her wealth. The townspeople perform a harmful act or at least that is what a normal society would believe to be a harmful act. They gain money for the murder of the member of their society. Here, Durrenmatt wants to show a situation that defies



the audience's moral understanding. He is not a moralist but he believes that crisis could remove all the masks and show people's hypocrisy. The Gullenars are bankrupt and their poverty is not merely economic but they suffer moral bankruptcy as well, and they seem to always have been so or else Claire would never be forced to leave the village at that young age.

Durrenmatt does not want to criticize the townspeople's conduct but to show the moral dilemma and weakness inherited in human nature. In his postscript to *The Visit*, Durrenmatt states:

The Visit is told by someone who feels himself at no great remove from the people involved, and who is not so sure he would have acted differently.....The Guellenars who swarm round the hero are people like the rest of us. They must not, emphatically not, be portrayed as wicked. (Durrenmatt, 1962, pp.105-107)

In here, Durrenmatt recommends not to treat the townspeople as wicked because he believed people are by-products of their environment. Like many other dramatists, Durrenmatt was influenced by his environment. He was especially influenced by post-war Germany and reflects the corruption that prevailed in the European world after the Second World War. *The Visit* can be regarded as an allegory for post-world war II Europe, as the people of Guellen stand for the degrading morals of the European countries, for instance, Switzerland, was ready to corrupt its moral values in order to improve its economic system. Durrenmatt realizes the irony in what called 'Switzerland's neutrality', as to have its existence as an island of freedom in Fascist Europe, Switzerland had to cooperate with the Axis countries and work for Hitler. Claire has already realized this fact, and she does not take the townspeople's refusal to her offer seriously, and coldly says: "I'll wait". (TV, Act1, p.39)

One would wonder why not like the judge or the two blinds, Claire also did not try to procure justice with her own hands-on Ill. She already had purchased



the town's business and shut them all down thus allowing the depression and unemployment to happen in the town. However, gradually we realize that the townspeople are responsible for the original crime as much as Ill through the sin of commission and passivity. One critic states: "Justice and freedom, evasion of responsibility, guilt by passivity, greed and political decay, the contrast between the small state and the large state are all prominent aspects of what Durrenmatt calls the dramaturgy of life".(Northcott,2006,p.ix) However, this hidden corruption in the hearts of people caused the misfortune that happened to Claire all those years ago. As a result, Claire at a very young age also became morally corrupted both to survive and to take revenge as she says later in the play, "I've grown into hell itself." (The Visit, Act III, p. 38) This in a way highlights the road from corruption to injustice and to more injustice for the sake of revenge.

From the very beginning, the Guelleners constantly thread their way to commit the sin of murdering; they try to make Ill's past sin worse and more serious. Even his own family who will inevitably benefit from their father's imminence death keep on persuading themselves that nothing serious will happen to him; they lessen the seriousness of the case and never take precautions concerning their father's life.

As mentioned, Ill is not let down by his townspeople only, but he is let down by his family as well. Ill's son and daughter begin to allude their father's responsibility of being poor, they call indirectly his attention to know his charge and remind him of his old guilt.

Ill: Aren't you going to eat with us Karl?

Son: I'm going to the station. There's a railway man off sick. Maybe they want a temporary.

Ill: Railroad work in the blazing sun is no job for my boy.

So: It's better than no job. (TV, Act2, p.40)

His daughter has done the same that which grieves and upset him, but he never suspects their intention. As for his wife, she is ready to exchange her husband's life with a coat of fur.

Society gradually submits to temptation as the schoolmaster is the last person to succumb. Act three opens with the schoolmaster and the doctor going to Claire to persuade her to retreat on her decision about Ill's death, and to make a business proposal with her. Another aspect of the deontic response is the possibility of reconciliation between two parties. The schoolmaster tries to persuade her in many ways and even begs her: "... cast away those evil thoughts of revenge, don't try us till we break. Help these poor, weak yet worthy people lead a slightly more dignified life. Let your feeling for humanity prevail!" (TV, Act3, pp.66-67)

The schoolmaster wants to clarify his position as a humanitarian leader and instructor to his society saying: "...For two decades, I have been sowing the Humanities' tender seeds in this poverty-stricken population.....Why such agony of sacrifice? For the money?" (TV, Act3, p.65) The schoolmaster and the doctor seek reconciliation on the behalf of their humanity but their attempt fails to convince Claire of giving up her revenge plan. However, we as an audience never have the chance to see Ill himself seeking to amend his wrongdoing. He is not seen to be thinking of apologizing to Claire or asking for forgiveness. Even in his final conversation with Claire, he does reminisce their past and seems calm and accepting of his fate, but he still does not offer any apologetic words. This lack of clear utterances of apologies and seeking conciliation may be due to the fact that the townspeople including Ill have accepted their guilt, and they know nothing can change the past or alleviate the pain Claire went through. Words seem to be hypocritical. So, if they know that their past crime cannot be

forgiven, they hope Clairs' faith in humanity may force her to withdraw her request of murder but of course, it does not. Claire was expelled from her home and her cries of outrage went nowhere. This led to the spiraling emotions that led to her scheme of coming back and taking justice in her own hands.

The Visit shows all perspectives of society members. Durrenmatt expresses his disbelief in the society when he shows the mayor, priest, teacher, doctor, policeman, common people, and even Ill's family corrupt their morals and become murderers. The schoolmaster tells Ill the truth when he is drunk about what their society's intention. He says:

They will kill you. I've known it from the beginning, and you've known it too for a long time, even if no one else in Guellen wants to admit it. The temptation is too great and our poverty is too wretched. But I know something else. I shall take part in it. I can feel myself slowly becoming a murderer. My faith in humanity is powerless to stop it. (TV, act3, p.77)

Finally, in the play, the Guelleners decide what can be bought by the one million pounds, and they conclude that they can buy everything including justice. They call Ill's murdering as "achieving justice" for the wrong he had done in the past. The schoolmaster wants to explain to people of Guellen Claire's aim for donation, he says: "Her aim is to have spirit of this community transformed to the spirit of justice." (TV, act.3, p.91) He adds that "poverty is the root of much evil.....and yet we are not moved by the money....we are moved by this matter of justice". (TV, Act.3, p.91)

The people of Guellen could accept Claire's offer only when the case takes a further step in order to render the moral dilemma more serious to reach their final rationalization; as they will kill an "evildoer" and rid society of injustice in exchange for a million pounds. (Crockett, 1998, p.80) Ill's license of the death penalty is taken by the name of justice in an impressive way when the mayor



announces that; "All those pure in heart who want justice done, raise their hands".(TV, Act.3, p.93) Roger A. Crockett says: "When changed from individual guilt to participation in moral burden becomes even further diluted".(Crockett, 1998, p.80) Ironically by ridding the society of an evildoer, they create a whole town of evildoers while Claire watching and waiting for her *justice*.

Ill realizes that the townspeople are like himself must find meaning in their life. Though his death penalty is going to be a big mistake, Ill grasps his helplessness in the face of fate and decides to carry the burden of the townspeople, their greed, and hypocrisy in order to offer hope for a better life to people in Guellen. Besides, Ill has felt guilty for what he did to Claire in the past, and his realization of his guilt and his inevitable death lead him to be courageous; he does not feel fear anymore. On the contrary, he begins to challenge the townspeople to face their moral dilemma. Durrenmatt depicts modern man as usually being on trial and under judgment.

While it is true that the people were faced with a dilemma challenging to all they believed, at the end we cannot but notice the cycle of injustice and moral accountability in this story playing forever. While Durrenmatt does his best to present the reader characters that are not morally wicked but morally challenged, one can but wonder if their corruption has not been voluntary, ever so gradually in an unnoticeable way if not for the return of the victim. The voluntary silence of the people, the "sniggering" of people in front and behind Clair's presence, the acceptance of throwing out a pregnant teenager in the cold are not shown to be compulsory. Not even acceptance of the one million deal in exchange for Ill's life has been shown to be compulsory.



Conclusion

Durrenmatt presents a hopeless portrayal of society and lets the audience decide whether the townspeople have the right to kill Ill in order to rescue their lives from poverty, or whether Ill has the right to live after what he did to Claire. It is certainly up to the audience to decide whether Claire is justified in her holding the whole town accountable for their corruption and double standards or she should also be held accountable for the final act of immorality of the people.

Moreover, as the writer shows injustice and seeking revenge are direct results of moral corruption and lack of moral accountability. The desire for justice creates an emotional response that due to corruption may lead to more unjust actions and this is something that men in power should be careful about for everyone can get corrupted as the play showcases.

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جاءت بحوث هذا العدد لتتناول العلوم الإنسانية المختلفة (اللغة العربية ، وعلوم
الشريعة (الفقه وأصوله ، والعقيدة) ، والفلسفة ، والجغرافية، والتاريخ ، والقانون
، فضلاً عن اللغتين الانكليزية والروسية ، وشغلت علوم اللغة العربية (نحواً وصرفاً وأدباً)
حيزاً كبيراً في ثانيا صفحات العدد .

وبرزت بعض البحوث التي تطرقت الى واقع المجتمعات منها بحث في آليات
النهوض بواقع المرأة العراقية في المناطق المنكوبة ، وكان لبحث (الضوابط القانونية لعمليات
نقل وزرع الاعضاء البشرية بين الأحياء – دراسة في ضوء التشريع الجزائري) حضوراً في هذا
العدد.

وفي الختام لابد من القول بأن هيئة التحرير عازمة على مواكبة تطوير المجلة بما يليق
بسمعتها ومكانتها الدولية .

وأسأل الله تعالى ان يعصمنا ويعصم الباحثين من الزلل وأن ينفع بهم وهو حسبنا ونعم
الوكيل .

أ.م.د. الحسن طه ياسين

رئيس التحرير

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كلمة العدد

الحمد لله رب العالمين ، والصلاة والسلام على سيدنا محمد (صلى الله عليه وسلم)
المبعوث رحمة للعالمين ، وعلى آله الطيبين الطاهرين ، وصحابته الغر الميامين ، ومن تبعهم
بإحسان الى يوم الدين .

وبعد:

فيطيب لي في بداية العدد (الخامس والستون) وهو العدد الاول الذي أدون فيه كلمتي
لأثبت تاريخ استلامي مهام مجلة (سر من رأى) الدولية ، مكملًا مشوار الأخوة رؤساء
التحرير السابقين ساعياً في الحفاظ على مرتبتها بين المجلات العلمية المحكمة ، وذلك بنشر
البحوث العلمية الرصينة والدراسات الاصيلية ، مؤكداً على رصانة تلك الدراسات
والبحوث كما ونوعاً للارتقاء والتقدم في تعزيز مسار البحث العلمي .

ومن نعمة الله علينا ان يوافق إصدار هذا العدد مع اطلالة شهر النور ، شهر ربيع
الأول من العام الهجري ١٤٤٢ ، شهر فيه ذكرى ولادة فخر الكائنات سيدنا محمد (صلى الله
عليه وسلم) ، الرحمة المهداة ، صاحب الخلق العظيم الذي حثنا ربنا للاقتداء به ، واتخاذ
قدوة حسنة قَالَ تَعَالَى: ﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ

وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ ﴾ (١١) الاحزاب ٢١

ومن هذا المنبر العلمي لابد من التذكير الى أن الله تعالى ذكر العلم والعلماء في مواطن
عديدة من آياته ورفعهم في درجات الفضل ، كُلُّ عَلَى مَقْدَارٍ مَا يَمْتَلِكُهُ مِنْ عِلْمٍ وَمَعْرِفَةٍ

وَسُلُوكٍ وَعَمَلٍ ، قَالَ تَعَالَى: ﴿ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ ﴾ (١١) المجادلة ١١ / جامعة سامراء



الاشتراك في المجلة

تدفع المؤسسات الحكومية والجامعات ومراكز البحث بدل اشتراك قدره (٢٥٠.٠٠) دينار داخل القطر للعدد الواحد وتخاطب سكرتارية المجلة على العنوان المدرج في أدناه لغرض الاشتراك أو التبادل.

المراسلات

أ.د. إحسان طه ياسين

رئيس هيئة تحرير مجلة سر من رأى

جمهورية العراق / سامراء

ص.ب/١٦٥

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الأسس الطباعية للبحث

❖ يطبع البحث على الآلة الحاسبة، وعلى ورق حجم (A4) وبوجه واحد.

❖ لا يتجاوز عدد صفحاته (٢٠) صفحة بما فيها: البيانات، والخرائط، والمصورات، وإذا زاد البحث على ذلك يتحمل الباحث دفع مبلغ (٢٠٠٠) دينار عن كل صفحة إضافية، على أن تقدم النسخ الأصلية الخاصة بالأشكال والخرائط على ورق (تريست)، وبواسطة برنامج (Microsoft Word).

❖ بعد الأخذ بملحوظات المقيّمين يرفق قرص (CD) مع البحث المصحح.

❖ تكون الطباعة بحرف (Simplified Arabic)، وبحجم (١٤).

❖ تكتب الهوامش في آخر البحث بنفس خط المتن، وبحجم (١٢)، على أن تذكر معلومات المصدر كاملة عند وروده أول مرة، لتغني عن كتابة قائمة للمصادر.

❖ يقسم البحث على مقدمة وعناوين مناسبة تدل عليه، لتغني عن قائمة المحتويات.

❖ لا تلزم المجلة بإعادة البحث إلى صاحبه، إذا اعترض على نشره الخبراء، ويكتفى بالاعتذار.

❖ منهج البحث العلمي والتوثيق من سمات المجلة المحكمة.

❖ يدفع إلى المجلة مبلغ (٨٠٠٠) ثمانين ألف دينار بدل نشر، بالنسبة إلى الباحثين داخل العراق.

❖ يمنح الباحث نسخة مستلة من بحثه بعد نشره.

❖ تعنون المراسلات باسم (رئيس التحرير) او مدير التحرير.

❖ إذا كان البحث يحتوي على آيات قرآنية، يكون نمط الآيات وفق برنامج مصحف المدينة ولا يتم نشر البحث خلاف ذلك.

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تصدر عن كلية التربية / جامعة سامراء

تعليمات النشر في مجلة (سر من رأى)



ترحب مجلة (سر من رأى) العلمية المحكمة بإسهام الباحثين في القطر وسواه من الأقطار، فتخطو بهم ومعهم خطوات واثقة نحو مستقبل مشرق في نواحي الحياة، وفيما يأتي بعض ضوابط النشر فيها:

الأسس الفنية والتنظيمية

- ❖ تستقبل المجلة البحوث العلمية في مجالات العلوم الانسانية كافة.
- ❖ تقوم هيئة التحرير بالبحوث علمياً مع خبراء مشهود لهم بالكفاية العلمية في اختصاصهم الدقيق.
- ❖ ترفض المجلة نشر البحوث التي لا تطابق منهج البحث العلمي المعروف.
- ❖ يلزم الباحث بالأخذ بما يرد من ملحوظات حول بحثه، من خلال ما يحدده الخبراء المقومون.
- ❖ أن لا يكون البحث مقدماً إلى مجلة أخرى، ولم ينشر سابقاً، وعلى الباحث أن يتعهد خطياً بذلك.
- ❖ يشترط أن يقوم الباحث ببحثه المقدم.
- ❖ يثبت على الصفحة الأولى ما يأتي: (عنوان البحث، واسم الباحث، ولقبه العلمي، ومكان عمله، وبريده الإلكتروني، ورقم هاتفه، وكلمات مفتاحيه باللغتين العربية والانكليزية)، وفي حالة وجود أكثر من باحث تذكر أسمائهم وعناوينهم، لتسهيل عملية الاتصال بهم.
- ❖ يطبع موجزا للبحث في صفحة مستقلة، وباللغتين العربية والإنكليزية، على أن لا يزيد عن صفحة واحدة.
- ❖ يعتمد أسلوب البحث العلمي في كتابة هوامش البحث ومصادره، ويعتمد الباحث المنهج البحثي الخاص باختصاصه، وتذكر الكتب المستعملة في البحث على النحو الآتي: اسم الكتاب، واسم المؤلف، ورقم الطبعة، ومكان النشر، وجهة النشر، وسنة النشر، والجزء (إن وجد)، والصفحة. أما الدوريات فتكتب على النحو الآتي: اسم الدورية، وعددها، وتاريخ صدورها، وجهة الإصدار، والصفحة.
- ❖ لا يعد قبول النشر ملزماً للمجلة بنشر البحث العلمي ضمن الأعداد إلا ما يليق بسمعتها الدولية.

أعضاء هيئة التحرير



- | | |
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مجلة علمية فصلية محكمة
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