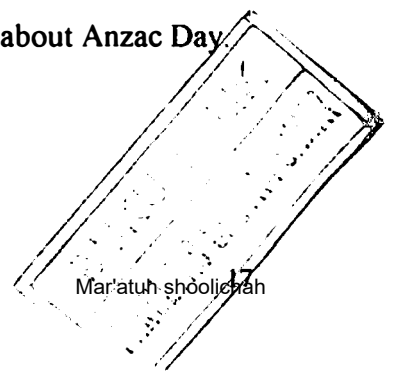


CHAPTER III

ANALYSIS

Reading the title of Alan Seymour's play, *The One Day of the Year*, it can be grasped that it actually refers to Anzac Day. This Australian national day is put as a central topic of the story. For some people, sometimes a national day may be simply considered not more than just a day to be commemorated each year. But Anzac Day is different. Some people might say that it is just a routine, in fact, it is more than that. Anzac Day has become a moment when many people glorify it with great pride as well as tears. Ironically, some others reject and feel ashamed of it. These different attitudes might be influenced by what meanings they give to the existence, the history, and the celebration of the day itself. This study finds this notion becomes what Seymour's play, *The One Day of the Year*, basically wants to say.

Actually, there are possibilities to have analysis with other topics, instead of Anzac Day only. For instance, one may study the psychological conflict of the ex-servicemen or study the class tension in Australian society. Aside from that, the issue of interpretations on Anzac Day deeply provides a reading in a new historical perspective. In this way, therefore, it is essential to look at how Anzac Day is presented both in literary texts and non-literary ones. In this case, the literary material is provided by the play itself, whereas the non-literary material is taken from traditional historical accounts of Australian history about Anzac Day.



A. Anzac Day: Seen through the Traditional Historical Accounts

Specifically, in this part of analysis, this study attempts to observe several accounts in Australian history, which can be considered traditional. In this case, these accounts are analyzed to know how the traditional historical criticism is different from the new historical one. They are those presenting the so-called “official” history, i.e. history which is regarded as the true, right, and accurate version. This study also compares how the new historical ideas would explain the problems of interpretation in the play differently from the traditional historical ones. This discussion includes how Anzac Day is generally defined and what important issues are behind Anzac Day celebration. In this case, there are three main issues that can not be separated from each other: the definitions of the day, the event in Gallipoli with its historical facts and responses by Australians, and the day's celebration.

1. The Definitions of Anzac Day

According to John Shaw in *The Concise Encyclopedia of Australia*, Anzac Day is commemorated in Australia every 25 April as a public holiday. The word ‘Anzac’ itself is derived from the initials of Australia and New Zealand Army Corps. It is actually the day when units of Anzac were landing on the Gallipoli Peninsula on 25 April 1915 (26). It can be seen that this explanation simply provides brief and plain information from which readers might not get more than what forms the word ‘Anzac’ and when to commemorate the day.

Another definition, which seems similar to the previous one, is proposed through an article entitled “The Anzac Tradition” (online: www.awm.gov.au.) Here, Anzac Day is believed to be the commemoration of 'the first major military action' in which Australia and New Zealand forces took part during the First World War. This first experience of a military action has given a very strong effect in the form of a great pride within the ex-soldiers that will always be maintained in the coming years (1).

Anzac Day is also defined as one of the solemn points in Australia's year, as it is proposed by K.S. Inglis in *Observing Australia 1959 to 1999* (61). In practice, he shows how Anzac Day has given interest in Australian schooling. However, through school activities students are involved to prepare for Anzac Day's commemoration, but unfortunately not to re-evaluate it. Moreover, it is interesting to know how Australia as a nation proclaims itself 'a true nation' just by the time a number of its troops landed on a country's territory.

On the last schoolday before 25 April [Australians'] teachers and visiting speakers prepared [them] for the holy day, commemorating the landing at Gallipoli which had made [them] a nation (61).

Such expression, that the landing at Gallipoli had made Australia a nation, has become a strong belief in most of Australians' minds. It has been widely written in many official Australian history books. However, there can be more questions on how come it could give meaning to the country to become a nation. A simple answer can be taken possibly from the previous explanation, that it was due to the first major military action experienced by Australians which was initiated and

marked by the landing of Anzac troops on Gallipoli. This reason might be supported with a common belief saying that a true nation must experience an action of fighting against another nation. In fact, Australians had never fought against a military attack by a particular country into their national territory before the event in Gallipoli. Therefore, this action has truthfully given a deep meaning to the Australian history. But this consideration is nevertheless not much exposed in the official historical texts.

Australians' love and dedication to Anzac Day are also obvious in Pringle's description that the day is believed as 'Australia's only true national day, and it calls forth deep emotions' (qtd. in Inglis, 63). This is reinforced by the War Widows and Widowed Mothers' Association resolving that Anzac Day should be maintained as 'a closed day in honour of our fallen ... and not as a holiday, but as a holy day' (qtd. in Inglis, 64-65).

In relation with the word 'Anzac', Godfrey Kircher gives another significant meaning, which shows Australians' great love and pride to the nation:

...A-N-Z-A-C... had become synonymous with the nation at its highest and best; ...the spirit of Adventure, Nobility, Zest, righteous Anger, and Consecration of the men who died for their country (qtd. in Inglis, 67)

At a glance, the expression 'the men who died for their country' seems showing deep and great meaning of the Australian soldiers who sacrificed their lives to Australia in the warfare at Gallipoli. However, an official historical text about Anzac Day would apparently give less explanation about how such men could be

deemed as truthfully or really 'died for their country'. Even though this kind of belief is saying so, in fact, it is possible that there are other reasons behind which have not been explicitly told.

It can be found that the above definitions are accounts of history, which are based on facts. In this way, such accounts tend to give a report or information as close to the facts of the historical events of Anzac Day. The above definitions of Anzac day certainly contain varied meanings, nevertheless, none of them represents negative outlooks. Everything explained there shows information in such a way that readers are expected not to get bad impression. This way of presenting history is exactly similar to what a traditional historian usually does.

2. The Event in Gallipoli and the Servicemen

a. The Historical Facts

The official history of this event, which is also known as Gallipoli Campaign, can be found in several accounts. In *The Concise Encyclopedia of Australia*, further information also includes the basic aims of the campaign: 'to enable Allied naval forces to sail through the Dardanelles into the Sea of Marmara, from where an attack might be launched on the Turkish capital, Constantinople (Istanbul)' (271). In this way, it was expected that at least some of Turkey's military efforts would be diverted. Winston Churchill was the one proposing the plan that a naval attack would be sufficient to perform this aim. In fact, this plan did not work successfully and suffered heavy casualties. As a result, another way was attempted by landing troops on the Gallipoli Peninsula to 'gain

possession of the heights behind the Turkish forts at the Narrows ... and put them out of action' (271). Beside the British, French, and Indian troops, the men of Anzac (who had been trained in Egypt) were the force to perform this task.

By the end of that day, 25 April 1915, 16 000 men had been landed, but the Anzacs had penetrated only half a mile inland ... and has suffered 2000 casualties (271).

But, it then became the second unfortunate task. It is reported that '...when they went ashore just after dawn it was in the little bay later called Anzac Cove, which had only a narrow beach, backed by a 100m-high hill' (271). In the condition that it was dark, they did not realize that actually the Turks had been expecting them with a strong resistance under the leadership of General Liman von Sanders. Later on, there were several following attempts to continue their invasion, but once again all became failed operations. Finally, the Allied forces, including the Anzac soldiers, were evacuated in December with over 33,000 dead (of whom 8587 were Australians) for the whole campaign.

Obviously, it can be said that the above account tend to provide written report in the form of a chronicle of the action, which provides less understanding on the meanings. This way of telling history, once again, shows a way of traditional historical account. Here, the emphasis is how to tell historical event as close as possible to the fact happening during the campaign. This kind of historical report then is deemed by traditional historians as the official, the accurate, and the true story of the event. One thing to be noticed from the above

account is that there were failed and unfortunate tasks during the campaign. But it should be kept in mind that these failures are only reported, not re-evaluated.

b. The Responses by Australians

The events experienced by the Anzac soldiers in Gallipoli, Turkey during both World Wars become the most significant reason why Australians commemorate Anzac Day. As it is written in *The Concise Encyclopedia of Australia*:

The Allied attack on the Gallipoli Peninsula during World War I holds a special place in Australian history. The participation of Australian troops ... in this ... highly publicized campaign aroused such admiration in their homeland ... (271).

To explain this response, it is important to look at the description by Victor Swain in *Australia: Moments in History*. He chronicled that the outbreak of World War I was initially marked by the aligned European nations into two camps in 1910: 'Germany, the Austro-Hungarian Empire and, later, Turkey on one side; and France, Great Britain and Russia on the other' (212). Here, it is clear that Australia was initially not mentioned as a participating nation. Thus it can be said that this country basically had nothing to do with the war, but it is further explained that Australia was involved in supporting the Britain. It was 4 August 1914 when Britain declared war on Germany. But consequently, the Australian Prime Minister at that time, Joseph Cook, gave announcement to the people that Australia was also at war with Germany and Austria. Toward this announcement,

the people responded it with a spirit of patriotism. Many people, even those who were very young, became volunteers to be ready to participate in the warfare wherever Australia took part (213).

Furthermore, Swain shows how the reinforcing responses given by Australians toward the war kept continuing with great expressions. The Australian public at that time showed their responses to the war with a belief that the heroism of the Anzac soldiers should always be remembered. The great number of the Australian dead men is considered terrible slaughter, which is perceived interestingly as landmarks in the development of Australian psyche. Moreover, Gallipoli is believed as providing expressions concerning mateship, which is about the trust and help for a fellow (217). In this case, the fellow might be referred to Britain. As he further assures, Australians strongly believe 'they were doing the right thing: serving their King and Country and the British Empire...' (226).

The description above shows Australians' devotion to their nation, which is apparent through their responses and slaughters. In this way, it seems as if all individuals at that time did share the same single spirit of patriotism. However, it can be found that this is provided only in a form of report, which does not fully tell how it might be interpreted with different outlooks.

3. The Celebration and Rituals on Anzac Day

It is well known that on Anzac Day Australians hold some traditions to celebrate the day. Paul Learmonth in *Easynews – Anzac Day* describes that

ceremonies and marches of veterans are always held every year on Anzac Day around the country, and in New Zealand, France, Turkey, England, and Canada as well. On that day people lay wreaths on memorials and graves (8). The ceremonies include the Dawn Service, which is 'a moment of silence of one or two minutes' (16). Beside this, in all Australian cities it can be found the morning march of the veterans, as it is described in *The Concise Encyclopedia of Australia*. Interestingly, the march is also for those who served in the armed forces 'not only at Gallipoli or elsewhere in World War I, but in all wars in which Australia has participated' (26). Learmonth further explains that during the march, the veterans or those who had served Australia in various wars march down the streets and roads wearing uniforms and carrying the banners of their regiments and pictures of fallen comrades or family members as well (17).

Finally, this description of how Anzac Day is celebrated indicates that those celebration and rituals are presented as meaningful, noble, righteous, and great traditions. None of the descriptions perform them in less worthy values. In this way of presentation, people who do not know much about the day and its history will be possibly impressed. However, what other possible meanings that could be learned from those celebrations have not been fully proposed.

B. Anzac Day: Seen through the Play, *The One Day of the Year*

Usually, when seeing a movie or reading a work which is based on history, what is provided there is just a visualization of chronological report of particular historical events. This report then tries to retell the event as close as possible to the fact, to present a true story. In this way it provides lack of opportunity for people to get lessons from such historical events, conversely, Alan Seymour's *The One Day of the Year* is different. It does not tell the history surrounding Anzac Day as a factually based visualization of a true story, rather, it presents how such event might have been interpreted with another outlook different from what has been represented in the official historical texts.

However, this study finds that actually psychological life of the characters is quite interesting to be discussed, but interpretations proposed by the characters of the play, especially on everything about Anzac Day, are considered more essential to be studied.

Seeing through the play, there will be two contrastive views toward meanings, history, and ritual celebration of Anzac Day. These different views, which are so strongly believed, separate the characters of the play into two "parties" and further send them into hostility. This conflict of views can be seen through the dialogues and actions of the characters. There are five characters in the play: Alf Cook, Dot Cook, Wacka Dawson, Hughie Cook, and Jan Castle. The first "party" involves Alf and Wacka, who both are ex-servicemen of Anzac soldiers taking part in Gallipoli Campaign. The other "party" involves Hughie

(Alf's son) and Jan (a friend of Hughie's), who both are friends in the same University. Dot Cook, Hughie's mother, apparently acts more as a mediator between those conflicting groups.

Both of the parties consist of individuals from different generations, young and old. Alf and Wacka, who are members of the older generation, glorify Anzac Day and regard everything related to it as greatness that has built their pride of being Australians. On the other side, the younger generation, represented by Hughie and Jan, reject the glorification of Anzac Day and claim it as something useless, which makes them ashamed as Australians. These younger characters get more cynical about Anzac Day in terms of three major issues: its meaning or definition, its historical event, and its ritual celebration. The cynicism begins when they see all things given to describe the day are totally not suitable with the real facts that they have observed. The Anzac history, as officially told, stands for bravery, patriotism, and sacrifice. But there come other views such as: the soldiers were truthfully feeling scared during the battle; the campaign was not a form of patriotism, but a glorification of war; and the soldiers died not as sacrifice, but suicide. The celebration of the day, for Hughie, is not a commemoration of the moment when Australia first reached its maturity as a nation, as it is officially told. Rather, he sees it as a commemoration of the stupidity of past Australians. Further, he questions how Anzac Day can be great with the fact that, according to him, it is not a remembrance for those who fought and died for their own nation, but fought for other nation's war. And about the ritual celebration, Hughie observes that it cannot be said as a noble tradition, as generally believed by the

older people, since what he sees after the march is just a tradition of drunkenness. These cynical attitudes can be clearly explained through the following discussions.

1. The Definitions of Anzac Day

This discussion would talk about how far Anzac Day can be interpreted, specifically through how the characters of the play see it and define its meanings.

Through Alf's speech at the beginning of the story, it can be seen how Anzac Day is regarded as a very special day, especially for ex-servicemen who once took part in the warfare where Australia was involved. Interestingly, it is believed that the day should be commemorated only by those who admit themselves as true Australians. In other words, this belief implicitly says that those who do not feel proud of the day should not be regarded as true Australians. Generally, it can be noticed that the commemoration of Anzac Day is defined as an expression of Australian nationalism. As Alf proudly admits, 'I'm a bloody Australian, mate, and it's because I'm a bloody Australian ... It's Anzac Day this week, that's my day, that's the old digger's day' (31). It can be grasped that for Alf, as an ex-serviceman, Anzac Day is the only day which gives meaning to him. This notion is supported by the phrase 'the old digger's day'. According to Australian English, the word 'digger' is a term to address Australian soldier from World War II, which was previously used by servicemen returning from the trench warfare of the First World War. Therefore, here Alf defines himself as an

'old digger'. He also defines that Anzac Day is the most important day for people like him.

More than just a special day, Alf proposes another understanding on Anzac Day, '...if I ever thought I'd see the day when people'd think of their own comfort on Anzac Day' (58). Here, Anzac Day has a more developed meaning: not only a special day for the 'diggers', but also the day on which people could think and express their deep feelings with their own ways. The emphasis is that such feeling expressions can be performed only on Anzac Day. This speech is affirmed by what Alf says at another part of the story. Then, it can be understood that the pride to be Australian can really be felt only on Anzac Day. As Alf reminds it, 'Well, you know what day this is. This day used to mean someth'n' once. ... I'm not ashamed of it. I'm proud to be a bloody Australian ...' (59-60).

However, these views are opposed and conflicted by younger characters in the play. It can be seen when Hughie pronounces his reason to expose Anzac day through pictures in his University paper. For him, the day cannot be seen as great, rather, as nothing more than a day of people getting drunk. Conversely, his mother denies it and claims that it has more meanings though she does not further explain why (75).

HUGHIE : Because we're sick of all the muck that's talked about this day ... the great national day of honour, day of memory, day of salute to the fallen, day of grief. ... It's just one long grog-up.

MUM : But –

HUGHIE : No buts. I know what you lot think about it, everyone your age is the same. Well, I've seen enough Anzac Days to know what *I* think of them ... What I think of it. (74)

From Hughie's speech above it can also be found how the feelings of what it meant to be Australian is deeply questioned. On one hand, to be Australian could mean to be proud, but in another hand, it could mean to be ashamed. In spite of his son's attack in his views on Anzac day, Alf still stands on what he believes the day as 'a bloody lovely day' (76). The word 'bloody' that he repeats many times in the story can mean to strengthen the value of the day.

This conflict of different views appears until the end of the story. In the last act, Hughie even proclaims his opinion of what it meant to be Australians. Although Anzac Day is actually the day when Australians should be proud of, in fact he can not accept such view. For him, the day is merely a moment providing doubts about Australian identity. This is shown through Hughie's University paper about Anzac Day, which is then read by Alf:

ALF : ... Listen to it! LISTEN to it! 'This is the day we are supposed to be proud. But ... [*He is suddenly very quiet.*] 'I never feel more ashamed of being an Australian than I do on Anzac Day.' [*A pause. He can't do anything but look at the paper and then stare at HUGHIE.*] Ashamed. Ashamed. (86)

In life, it is commonly believed that self-esteem can mean something, which someone develops for his or her self-confidence. Even, it is able to

influence one's psychological life. In the story of this play, Anzac Day can be said as having a very significant role to develop self-esteem and pride within life of people who once took part in it. It is told in the play that Alf, as well as Wacka, is an ex-serviceman who has ever taken part in the Gallipoli Campaign. For him, this experience is the only record in his life since he feels having no other special thing to be proud of. He did not experience good education. As a result, then he only becomes a lift driver. Therefore, he always waits for Anzac Day in every year because it is the only moment that could make him 'something'. In a more touching confession close to the end of the story, Alf explains why people of his age always glorify Anzac Day.

ALF : It's more than jobs. ... [my mates and I] are nothin' much either. ... [*he is trembling.*] But for one day they're someth'n'. [*Quietly*] Anzac day. The speeches and the march ... and y're all mates. ... The whole year round I look forward to it. ... – and the feelin' y're not just ... not just ... It's the one day ... the one day [*He is almost unable to speak.*] I ever feel ... (90-91)

Alf has proposed much his arguments about Anzac Day, nevertheless, Hughie still disapproves them. Hughie even sums up his views that 'the day is a mug's day' (80).

2. The Event in Gallipoli and the Servicemen

This play also presents how the characters see the historical facts in Gallipoli supported with descriptions about the servicemen. This is important to understand to know how it may influence some characters to see it as positive, whereas some others see it as negative. Similarly to the previous discussion about the definitions of Anzac Day presented in the play, here the characters also face disagreement in the way they think about the day.

a. The Historical Facts

In this play, the description of the factual event in Gallipoli is retold in details through the characters' views, but perhaps in a quite distinct way compared to what has been told in the official historical accounts. Here, the emphasis is more on what the servicemen might feel during the Gallipoli Campaign, not on the chronology even though it is also briefly mentioned. This notion is clearly obvious in some dialogues between Wacka Dawson, who had served in both World Wars, and Dot Cook (Hughie's mother), who had never experienced one.

Through Wacka's speech below, it can be seen how this play portrays the situation at the beginning of the campaign. Like in the official history, here it is also mentioned that the Anzac troops landed on the beach when it was still dark and that they had to climb the hills. Nevertheless, the official history will only tell factual data such as the name of the beach, the date of the landing, and the number of the soldiers. It would probably never tell what the Anzac soldiers felt and thought during that landing. Conversely, this play clearly invites the reader not to

memorize the factual data about the landing, rather, to understand and feel more about the event. As Wacka tells, at that time the soldiers wondered about the hills they had never seen before in their lives, and even felt uncertain as if they were 'bloody mountain goats' sent to climb up the hills (71). Also, Wacka portrays how the soldiers soon realized that the campaign, which is generally believed as great, was in fact a disorganized campaign. The speech also encourages the readers to imagine what it feels to be a soldier in the middle of the war field, but knows nothing where the enemies are exactly standing and how many of their number is. As Wacka describes that the only thing to know was that the Turks were sitting up the hills 'like Jackie waiting to pick [them] all off as [they] climbed' (71). And the more interesting to know is that at that time, as a soldier, he was feeling scared, not as brave as what is commonly believed that the Australian soldiers are brave fighters. These all are strongly exposed in the story of the play so that readers may find easily what they cannot learn from the official history.

MUM : Was you scared?

WACKA [*nods*]: Yeah.

MUM [*with rather automatic sympathy*]: Must've bin terrible.

WACKA: It was the feelin' of not gettin' anywhere, that was the worst (71).

How the battle during the Gallipoli campaign was like is also a significant issue, which is retold differently in this play. The difference is not showing a contradiction on the accuracy of the fact, for instance, whether it was truthfully a

great heroic campaign or not. Rather, the play reveals clearly on how terrible the situation was during the battle, as well as how hard the soldiers felt along the fighting. Wacka's speech also describes how it feels when noise, burst of gunfire, blood, corpses, and the anxious feelings are all round at the same time (72). In such situation, it can be learned that what to do is to keep fighting with all strength, physically and mentally. This is of course not a simple thing to do, as there will come a difficult situation of a soldier attempting to help his mate, but finally finds it impossible. These are viewed in the eyes of an ex-serviceman that in this case is represented by Wacka.

MUM : But where was the fightin', the battle, like?

WACKA : All round yer. Noise, crikey. Y'd never know who'd come over the next rise at yer, burst of gunfire or bloody Turk. [*He slows: then gravely*] Then when the sun comes up y'could see yr mates...bodies...corpses everywhere...blood and everything... sometimes y'd be runnin' and y'd hear a noise and it'd be y'self sorta screamin'. ...Y'couldn't stop 'n' help yr mates, that was the worst...y'had to keep pushin' on. (72)

To know what exactly happening at the end of the Gallipoli Campaign, people can look up in official history books. However, usually there are only details such as the date when the campaign was ended, the number of the servicemen when they were pulled out, or the number of the casualties. Such things are not put as emphases in the play. Instead, the play attempts to represent

the end of the campaign with a different angle. Through Wacka's speech, it is represented how it feels when there were only some of his soldier mates left. He also describes how the rest of them had to be patient to face the condition at that time. With a deep feeling, Wacka tells how they stayed there nine months in 'the stinkin' heat with the stinkin' flies 'n' the bully beef 'n' dysentery' and sometimes there were the Turks trenched not ten yards away, until the time when they were finally pulled out (72). Furthermore, concerning what happened in the end of the campaign, Wacka shows another significant thing which probably can only be felt by ex-servicemen like him. It is about the great meaning of being Anzac soldiers, before and after they went to the war, which is portrayed through Wacka's description. Before they went there in Gallipoli, these soldiers realized that they were nobody. But when they got back to their country, there was great self-confidence within their selves. They became famous under the name 'Anzacs', which then gave a strong influence in building their identities, from nothing special becomes something respected.

MUM : What happened in the end?

WACKA : ... [*Laughs softly*] When we went in there we was nobody. When we come out we was famous. [*Smiles.*] Anzacs. [*Shakes his head.*] Ballyhoo. Photos in the papers. Famous. Not worth a crumpet ... (72)

The battle of the characters' arguments in viewing what happened in the historical events in Gallipoli also can be seen in the last scene of Act II. Indeed,

there is some information about the official historical facts quoted from a famous historical book into the story, but it does not mean that this play concerns only on matter of facts. Rather, its aim is to search the meanings that could be learned from the factual events. The play portrays the conflict happening between the two opposing parties, particularly between Alf and his son Hughie, as a conflict of views and feelings in terms of interpreting the meaning of the campaign. The following Hughie's speech can indicate that historical chapters might easily be read many times, but what lessons lay behind them are often not realized.

HUGHIE : ... It's here. Encyclopedia for Australian kids. You gave it to me yourself. Used to make me read the Anzac chapter every year. Well, I read it. The official history, all very glowing and patriotic. I read it ... enough times to start seeing through it. ... Do you know what that Gallipoli campaign meant? Bugger all.

ALF [*lunging at him unsteadily*] : You – (78)

From the following quotation, there are significant ideas about the Gallipoli campaign, which are in contrast to what is generally believed by Australians (particularly by Alf). As Hughie proposes, the official history of the Gallipoli campaign has been written in relation with the history of Anzac Day. But, here he sees something that others do not see from the campaign. If the average Australians regard it as a very glowing and patriotic event as it is written in the official history, on the other way Hughie opposes it. For him, the campaign was merely a device used by the British (as Australia's mother country) to fulfill

its own importance by encouraging the Australian troops to take part in it. In this way, as if the Australian soldiers in the Gallipoli campaign fought and died for their nation.

HUGHIE : A face-saving device. An expensive shambles. ... the biggest fiasco of the war. [*Starts to read rapidly.*] 'The British were in desperate straits. ... The Navy could not do it alone and wanted Army support ...the British Army had no men available.' So what did they do? ... no matter what the risk. ... There was one solution. [Anzac] troops had just got to their initial training. Untrained men, untried. ... 'Perhaps they could be used.' [*He snaps the book shut.*] Perhaps they could be pushed ... into a place everybody knew was impossible to take from the sea ... to save the face of the British ... KNOWING it was suicide. (79)

Based on his speech above, it is clear why Hughie claims that Gallipoli campaign and Anzac Day commemoration are not significant things. For him, it is more important to question what such campaign was for. He explains that the Anzac soldiers can not be deemed as fighting for their nation (Australia) as his father has always declared. In his point of view, the war in Gallipoli had nothing to do with Australia. He encourages his father to think back whose war that was. These all ideas become a big shock for Alf to accept such views. Since many years he had believed the greatness of the campaign in which he once took part. But then suddenly his son attacks him with such contradictive views, which are

indirectly saying that what he and people of his age have strongly believed in many years is wrong. This is what leads the characters into conflicts of interpretation, both within themselves and among them.

b. The Responses by Australians

To reveal and understand more on how the play *The One Day of the Year* interprets Anzac Day, the responses toward the day and its history are also significant. In the story, different responses given by Australians are represented through responses of the characters' in the play. Starting in the first act, Hughie seriously proposes his disapproval toward the facts in Gallipoli.

JAN : You get so burned-up about it...

HUGHIE : ...I can't stand waste. Waste of lives, waste of men. That whole thing – Anzac – Gallipoli – was a waste. Certainly nothing to glorify. [*Impatiently*] God, there's been another war since then! Dozens of wars everywhere, thousands of lousy little victories and defeats to forget. But they go on and on about this one year after year, as though it really was something. (36)

Here, everything about Anzac including Gallipoli is seen by Hughie as nothing significant to be remembered. The great number of the casualties which has been officially believed as “sacrifice” is no longer as a real sacrifice, but waste of lives instead. The war in Gallipoli is then compared to many other wars happened in the world to give meaning that such war is not the only best war in the world. Further,

here Hughie proclaims that any war, whether it is a victory or a defeat, should be forgotten.

In response to what officially has been believed as noble to the role of Australian soldiers in warfare, Hughie once again has a different opinion:

HUGHIE: All that old eyewash about national character's a thing of the past. Australians are this, Australians are that, Australians make the greatest soldiers, the best fighters, it's all rubbish. [*His father is about to cut in. HUGHIE finishes in a rush*] ... maybe the next generation won't be so one-eyed (40).

From what Hughie says, it can be grasped that there is a generation gap between the older people and the younger. Interestingly, this gap is different from a daily contradiction between the two groups which usually in the form of hostility on the views about clothes, music, or life style. Here, the generation gap occurs in the matter of seeing their national history. The younger generation even deems that the older one is too one-eyed since the older people seems think about their history only from the eyes of ex-Australian servicemen. In contrast, Hughie as a member of the younger group finds that their history (especially about Anzac day) can be seen from many other different views.

Conversely, Alf regards the participation of Australian servicemen in the warfare, including his and Wacka's, was a righteous conduct. Here, such participation is seen as part of what they best could do for their nation.

ALF: Wacka's been in both shows ... in the Fourteen-Eighteen and the Second one, wasn't you, Wack? ... at World War One with my

Dad and World War Two with me. That's a record, isn't it, eh?

That's a good record (44).

In attempts to correct his son's way of thinking about the historical facts in Gallipoli and the servicemen, Alf exclaims his reason. It is that they are unique and distinguished soldiers that there are not many people in the world that might be as brave as them. Unfortunately, Hughie only replies this argument in a teasing allusion.

ALF [To HUGHIE]: ... Y' know why y' can't hurt it? Y' know why it's as strong as a rock? ... All them blokes like Wack' n' me and the lot of 'em get out there for someth'n' there's not too many men in not too many countries in this world'd want to do. That's not a victory we're celebratin', son. It's a defeat. All right, you said it couldn't never be a victory. Well, it wasn't. They lost. But they tried... (86-87)

It is quite clear that the campaign in Gallipoli was in fact not a victory, but a failure. But, it should be noticed that, as Alf notes above, such failure should never be defined as something negative. Rather, it should be seen as experience and lesson showing that the most important thing is a willingness to fight the best, whether it is going to be a success or a failure.

3. The Celebration and Rituals on Anzac Day

Toward this issue, the play also pays much attention on the way it is presented through the discordant outlooks and attitudes of the characters. This notion can clearly be found in the second act of the play.

In act two, the story is set on an Anzac day. The first attitude of Alf for the celebration can be seen from the way he makes himself ready before dawn and gets dressed in 'an old but neat blue suit' (57). This implies how he respects the day so much by preparing himself for the celebration. He admits proudly that he would not care exactly about how long he will join the Anzac day celebration, as he says, 'You know I never know what time I'll get home on Anzac Day...I'm gunna celebrate this day the way I always celebrated this day' (60).

There is another respecting attitude in celebrating Anzac Day, which is performed by Wacka Dawson. This is obvious from the stage direction telling what he does and says in the dawn time on Anzac Day. It is shown how a two or three minute remembering the past on Anzac day has inevitably become a great moment deep in ex-servicemen feelings. The sentence 'It was now' that is spoken by Wacka is in fact very short, but contains a very deep meaning of Anzac Day remembrance by people like him.

[He stands another second or two then shrugs, laughs quietly to him self. But still he stands, looking out and up. There is absolute silence]

WACKA *[to him self, so quietly it can hardly be heard]*: It was now.
[He stands still, remembering] (61).

The performances by the older characters of the play namely Alf and Wacka, are apparently in accordance with what the official historical accounts tell about how Australians celebrate Anzac Day. Surprisingly, this play does not only portray the celebration in such manner, but also in a more realistic way. This exposition can be shown through comments of the characters while they are watching a television program presenting the Anzac Day celebration on that day. This is initiated by the stage direction, which portrays Hughie's feelings when seeing his father suddenly appears on the TV.

HUGHIE: ... Gee, he looked an old idiot, didn't he?

MUM [*who has been laughing to herself, stops*]: No, he didn't.

HUGHIE : Well, you were laughing.

MUM: it was just the shock, seeing him, plain as day. I wasn't laughing at 'im.

HUGHIE: Well, I was! [*but the feeling are still mixed*]. He looked such a big aleck, marching along as though he'd won both wars single-handed. It was-pathetic. (66)

In this case Hughie's mother gives comments differently from her son's and regrets Hughie's appreciation toward Alf's performance, as she says, 'It was very nice. Pity more people don't appreciate it (66).'

As mentioned in the previous description based on the traditional historical accounts, the main celebration on Anzac Day includes the Dawn Service and the Morning March. These two rituals also appear in the story of the play. But, there is one ritual, which seems to be avoided to expose in the official historical

accounts. It is the ritual of getting drunk done by the Australian ex-servicemen just after the march. This tradition becomes one of the main disapprovals and makes the younger characters, Hughie and Jan, get more cynical about Anzac Day.

Back in the beginning of the story, Alf announces that his family strongly admires and respects Anzac day. Since Hughie was a little boy, he and Hughie have always kept joining the traditions on Anzac Day particularly the Dawn Service and the march.

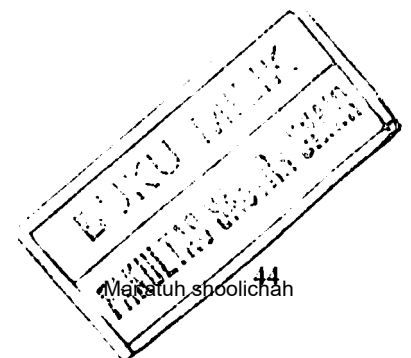
ALF : ... We're pretty strong on Anzac Day in this house – because of the old Dad, see. We always keep it up, don't we, Hughie? Hughie's been to the dawn service and the march with me every year since he was that high. (46)

In fact, at that time Hughie had not developed his critical thinking yet about the existence of Anzac Day with its history and celebration. But then, when he has become a University student, he has his own way to actualize his feelings about how people in his society celebrate the day. The photos here are certainly not simple pictures portraying the march or the war memorials in town where he lives. Rather, these are realistic photos of drunken citizens along the streets just after an Anzac Day march. Hughie wants to show what official history books might not show. In this action, Hughie is supported by his University girlfriend namely Jan Castle. She helps writing the best story to describe the pictures, which of course, according to their views. In this way, they try to encourage people in

their society to think again whether it is proper to call Anzac day as a great day. This is compared to the fact that it is always celebrated each year with alcohol everywhere around the country.

HUGHIE : ... This time I'm going to celebrate Anzac Day my way, with my feelings, my photos from my camera, on paper, in print. Even if it rubbishes absolutely and completely all I've been brought up on, that's what I'm going to do. (36)

Consequently, this action sends the characters into dispute when finally Alf finds what Hughie and Jan expose through their University paper. Furthermore, Alf finds out how he really feels insulted by what his son and Jan wrote there. It is because according to Alf the content of the play includes what he believes as improper to be put in a printed-paper. Besides, the paper clearly shows the pictures of Australian men getting drunk, fighting and vomiting on the streets. Alf gets more burned up since he feels that Hughie deliberately does not respect him. Moreover, several days before, Hughie has asked forgiveness to his father after his mother attempts to make them reconcile. But suddenly a new row starts again. This hostility is also because of the story written by Jan: 'One would never know from the way it is...observed'. However, Alf admits firmly that such orgy in fact always happens (84-85). In spite of that he cannot accept if it is openly publicized. In other words, this drunkenness is regarded as part of feeling expression for people like Alf, but not for Hughie.



It is mentioned with pride in the official history that Anzac Day is the day believed as the great moment showing Australia's maturity of a nation. But here, why alcohol can be put on such great moment is critically questioned.

MUM : It's more than that. Anzac Day's more than that.

HUGHIE : Yeah, it's a lot of old has-beens ... saying, Well, boys, ... we're here to honour our mates who didn't come back. And they all feel sad and have another six or seven beers.

MUM: Just because a coupla blokes get a few in-

HUGHIE : Couple? Everywhere you look – every suburb you go through – every pub, every street – all over this damned country today men got rotten. This is THE day. [*In a dinkum-Aussie speech-maker's voice*] 'When Awstrylia first reached its maturity as a nation.' [*His own voice*] Maturity! God! (75)

Hughie also questions the role of the ex-servicemen for their nation, aside from their service in the war. In relation to what Hughie said before about the drunken men on Anzac Day, the day may also be viewed as a day celebrated by people who never give contribution to the nation. Also, here it is shown how it meant to be Australian on Anzac Day commemoration. The day is not always celebrated with pride, but also feeling of being ashamed.

ALF: Look at it, read it. ... 'It is a strange thing that men who for three hundred and sixty-four days have never given the nation a thought will on this day proclaim its greatness. How can it be great when - the winge-ers, whiners, and no-hopers shoot their big

mouths off on Anzac Day and do nothing the rest of the year round?' That little bitch! That –

ALF : Shut up! L I S T E N to it! 'This is the day we are supposed to be proud. But...' [*suddenly very quiet.*] 'I never feel more ashamed of being an Australian than I do on Anzac Day.' [*He can't do anything but look at the paper and then stare at HUGHIE.*] Ashamed. Ashamed. (85-86)

In an emotional intonation, Alf then pronounces his argument about what the march means as a part of the celebration. In the story of the play it is also mentioned that the march is held throughout Australian cities, as what is written in the official historical report. But, it can be noticed that there is a difference about how the march is performed and what it is for. Compared to the official account about the day, there are differences on the description about the Anzac Day's celebration on the morning march. Here, the marching veterans are not wearing uniforms, whereas the official text tells that the uniforms they wear are part of their pride. Interestingly, Alf explains that marching without uniforms does not show whether they were great soldiers or not, rather, it shows their strong relationship of being mates for their experience in the Gallipoli campaign as the greatest moment in their lives.

ALF : ... You know what that march means? ... March without uniforms, that's what that is. Y'don't get out there t'show what a great soldier y'was, y'r there as mates. Y'r there to say it was a job.

Y'had to do it and y'done it. Together. ...Every city, every little town in this country puts on its service and its march on that day. Every year for forty years they done it and they always will do it. Y'think this [*he shakes newspaper*] c'n make any difference to it, a few pitchers and a few big words from a little squirt like you? Do yer? (86)

Finally, based on the representation of the characters' views and attitudes, it is shown that this play by Alan Seymour really presents the features of Anzac Day differently from the way the traditional accounts of Australian history present them. In addition, it can simply be seen from the explanation above that someone's interpretation on history is essentially not a simple thing to be ignored. Rather, it is basically important to be learned to develop consciousness of respecting others' views.

C. The Representation of Anzac Day in Seymour's *The One Day of the Year* : Seen through New Historical Perspectives

This part of discussion would analyze Alan Seymour's play *The One Day of the Year* as a reading in the perspective of New Historicism. Later on, this analysis will also try to answer several points including how the representation of Anzac Day in the play can be explained by new historical ideas, as well as, why the different views surrounding Anzac Day which appear in the play can emerge. Since this is going to be a new historical analysis, in explaining the problems found in this play, understanding which is based only on the story would not be sufficient. Rather, external factor such as historical text is essentially needed to support such understanding. In this case, this factor can be a historical text which is relevant to the topic of the story that can be provided in official historical accounts of Australia about Anzac Day. But, it should be kept in mind that both the play (as literary text) and the official historical accounts (as historical text) have equal weight to be analyzed. This means that the historical accounts should not be regarded simply as the background. It is because both can have the same level of importance and can support each other. Therefore, in the previous discussion, several historical accounts on Australian history about Anzac Day have been included into the analysis.

It can be understood that the play has no purpose to portray history of Anzac day as it really or factually was. But, it stresses more on how to re-situate such history within the interpretations of the characters. It will be different if *The*

One Day of the Year is based on the purpose of representing the history of Anzac Day as a factually based true story. If it is so, it is just exactly the same as reading a chronological report of the factual event which is usually written in traditional history books that is regarded as providing the official history. However, if viewed from a new historical outlook, actually the historical fact is impossible to be really presented. It is because any knowledge and consideration of the author about what actually happened in the historical event is in fact only interpretations. Thereby, objective analysis or description, including about Anzac Day and its history, is almost impossible to produce. In this way, if *The One Day of the Year* was written as factually based on the real event, what kind of story told would depend on what the author know about the event and on the way the author tells it. Here, it is possible that this author would select and deem which is important to be told. This is what usually done by traditional historians in writing official history. This notion obviously appears in the story of the play when Hughie complains about what he can only find on reading a history book. Here, it is shown how a traditional history book can only provide information that you should know about what happened in history, but without providing what that history actually means.

HUGHIE: ... I feel as though I've been a priggish, hysterical kid, shooting his mouth off at something he's never understood. I *thought* I understood, I'd read all the books. The books don't tell you enough. [*He is struggling to make it clear to himself.*] It's funny ... (91)

In a new historical view, the representation of Anzac Day in the play can show that the most important thing is not what exactly happened as facts of the historical or celebration event, rather, how those historical events have been believed to happen. In this way, what actually happened during the campaign in April 1915 in Gallipoli, and what happens each year during the commemoration of that event as Anzac Day in Australia are not the most significant things to be put into debate or dispute. Instead, what should be discussed is what those events can be interpreted. In this way, everyone may have his or her own different interpretation, based on what he or she knows and believes about the event. This can be seen from the story of the play which represents how Anzac Day and everything about it can possibly be interpreted differently. But, it should be noticed here that none of them should be regarded having more accurate interpretation than others.

The historical event of Anzac Day no longer exists in reality. What can be found in real life is only its history in the form of text, which of course not always in written form, but also in oral or even in mind. This textual form of history is what people have as interpretation, not fact. In the story of the play this notion can be shown when the older group of characters, especially Alf Cook, and the younger one, particularly Hughie Cook, face disagreement in the way they view everything about Anzac Day. Even though Alf and his old mate Wacka Dawson had experienced the historical event in Gallipoli themselves, they will never be able to present such event as a real fact. They can only re-present or re-situate it in the form of interpreting what they believe to know and understand about such past

event. This can also be applied to the interpretations of Hughie Cook and Jan Castle. The play does not want to say that the interpretations of these younger characters are more accurate and relevant to the factual event than the older characters'. Rather, the story shows that Hughie and Jan also can only expose what they think about it. It means that what they do is actually just exposing their interpretations on such issues.

Another thing that can be explained through new historical perspective to the representation of Anzac Day in this play is that it shows how differences should be accepted. This is shown from the way the play presents the different views of the characters toward Anzac Day and everything related to it. In this case, they involve detail arguments in a thick description to search meanings. This thick description is essentially needed to get what facts of Anzac Day can mean. It can be seen in their dialogues that everything ones believed should be questioned and re-evaluated to get the meanings.

HUGHIE : Do you know what you're celebrating today? [*To MUM*]

Do you even know what it all meant? Have you ever bothered to dig a bit, find out what really happened back there, what this day meant? (78)

It can be found in the story how Alf considers Anzac Day noble and great, whereas, Hughie considers it useless and unworthy. Such contrastive considerations lead them into conflict of views. Based on new historical perspective, actually what the characters believed as "right" or "wrong" is just matter of definition. In this case, it is not realized by the characters that actually

such definition is unconsciously constructed. It means that if Anzac day is regarded as something noble, it does not mean that it is truthfully like that because actually such belief is merely something constructed. People in the society where the characters live might not realize that such definition is constructed by particular people who have particular aims and interests. These people can be those having a ruling power and attempting to maintain such power.

The above notion can clearly be seen in the story of the play when the characters, represented by Alf and Wacka, as members of Australian society give their participation in the wars in Gallipoli. In this case, Alf and Wacka proclaim their participation as great contribution and good record to show their love and pride to the nation. In fact, if seen from the historical report, it can be understood that their strong willingness to devote their lives is not apart from the influence given by the government at that time who announced the war and encouraged the people to join up. This can be seen in a history book entitled *A Short History of Australia* showing 'a 1914-18 recruiting poster' which announced, 'AUSTRALIANS! YOUR COUNTRY NEEDS YOU!' (qtd. In Clark, 182). From this example it can be said how the Australian government deliberately encouraged and influenced the people by declaring that what they would do in the war is a righteous and noble service. Regarding the historical facts, this can indirectly give advantage to Australian government to be admitted in the world affairs. It is because Australia certainly did not want to be ashamed in front of the mother country, Britain. It is told that the British needed Australia to support the invasion to Turkey. In this situation, the British might probably think that Britain

could maintain its power with the fact that Australia and New Zealand Army Corps would readily give supports. In fact, if seen from a new historical point of view suggested by Foucault, power does not always emerge from a particular top level since it 'flows' to and from all social levels. Therefore, the participation of Australia to support Britain is actually to give power to Britain. In this case, the power flows from Australia, which is perhaps considered as a lower level, to Britain as a mother country, which is considered as a top level. However, this power seems give more advantage to Britain than to Australia, which because of that Hughie considers the Anzac soldiers 'stupid'. This consideration can be grasped when Hughie proposes his ideas in a quite long speech:

HUGHIE : A face-saving device. An expensive shambles. It was the biggest fiasco of the war... 'The British were in desperate straits... The Navy could not do [the campaign] alone and wanted Army support...the British Army had no men available.' So what did they do? ... Britain's Russian ally was expecting it. No matter what the risk, there was one solution: [Anzac] troops... Untrained men, untried. ... 'Perhaps they could be used.' [*He snaps the book shut.*] Perhaps. Perhaps they could be pushed in there, into a place everybody knew was impossible to take from the sea ... to save the face of the British. ... THEY pushed those men up, that April morning, KNOWING it was suicide.

HUGHIE: ... Show them the maps. Show them the photos. A child of six could tell you men with guns on top of those cliffs could wipe out anyone trying to come up from below... (78-79)

Here, the definitions of the war and everything related to it can be unconsciously constructed by those ruling powers through the exchange of discourses. As a new historical analysis, this study needs a thick description about this exchange of discourses to get to know why particular characters think like this or like that.

However, any interpretations about everything surrounding Anzac Day are actually and inevitably influenced by the conditions when the play was written. Hughie and Jan have never experienced the event by themselves, what they believe about it may be possibly influenced by what they have read from related texts. This means that the characters' interpretations are shaped by the discourses concerning the Anzac legend, which circulate in the time when the story is set. In this case, the discourses can be any ideas, ideologies, or texts that play roles in shaping the people's reading experience, which then forms the horizon of their thinking.

Looking at the play script, it could be found that the playwright set the story in the same time with the publication of the play, i.e. in the 1960s. According to Ken Inglis in a radio-interview, "The Spirit of Things-25/11/02: Australian Sacred Sites Part 2", the 1960s was the decade of Alan Seymour's *The One Day of The Year* and the decade of Vietnam protest, a time when not many

young people would have regarded the Anzac tradition (1). This gives a view that the story of the play is influenced by an anti-war mood dominating among most young people at that time who were against the Vietnam War. Of course, it is not necessary to discuss about the history of this war. Instead, it is important to look at how the anti-war mood, as a discourse, takes part in shaping the way of thinking of the younger characters of the play, especially Hughie, in interpreting the Anzac legend.

However, regarding the story of the play, which does not tell anything about the Vietnam War, it can be said that Hughie does not propose the ideas of anti-war, but is only influenced by such ideas. According to *Wikipedia* encyclopedia, anti-war attempts to end or oppose a future or current war (1). But, the war opposed by Hughie is not only the occurring war at that time. It can be found in the story that Hughie also opposes any war as it is shown in his debate with his father about the meaning of war. To this extent, Hughie's views might be influenced by the discourse of general pacifism, which in *Wikipedia* encyclopedia is defined as 'opposition to the practice of war' (1). In this case is any war.

ALF: ... more credit to 'em they got up there ...

HUGHIE: Oh yes, ... if you happen to see any credit in men wasting their lives.

ALF: Well, that's war, that's any war –

HUGHIE: Yes, and as long as men like you are fools enough to accept that, to say that, there'll always be wars. (79)

Kippax in his introduction of *Three Australian Plays* has already mentioned that the play also observes the intolerance of 'Australianism' (18). In this case, Australianism can mean devotion or loyalty to Australia and to its customs and traditions. This spirit of Australianism is strongly held by Alf as he declares many times in the story with expression such as 'I'm a bloody Australian', or 'I'm proud to be a bloody Australian'.

On the other hand, the way Hughie rejects to glorify Anzac Day with its history and celebration and then feels ashamed of being Australian because of such things, shows that Hughie's views about the day are shaped by the discourse of anti-Australianism. *Wikipedia* notes, anti-Australianism is 'a hostility towards or disapproval of the culture, history, and/or people of Australia' (1). This is very suitable with what happens to Hughie in his cynicism about everything Anzac Day stands for. But, Hughie's spirit of anti-Australianism should not be easily and directly regarded as negative. For, deep in his heart Hughie only wants the best for his country. He gets more cynical because he finds several things about the day, which are not good or not proper to make him proud as an Australian. In fact, his disapproval is not directed to everything Australia stands for, but only towards the things about Anzac Day. He implicitly aims to do something best for his country which is in the form of encouraging people to think about the value of their love and devotion to the nation. Therefore, Hughie can also be seen as proposing the spirit of patriotism.

Considering the older character of the play, especially Alf, it can be noticed clearly that he also holds a spirit of patriotism. Nevertheless, this does not

mean that Alf and his son hold the same sort of patriotism, as it is seen in the following dialogue.

HUGHIE: ... Why go on and on remembering it? Oh yeah, 'that's war, that's war' ... Well, war's such a dirty thing I'd have thought ..., be ashamed, as human beings, ashamed you ever had to take part in it.

ALF: Ashamed? Ashamed? To fight for your country? (80).

The encyclopedia *Wikipedia* defines patriotism, in a simple term, 'a feeling of love and devotion to one's own homeland' (1). It is further explained, which kind of actions considered patriotic depends very much on one's point of view. Therefore Alf and Hughie, who come from different generations, have different opinions about the spirit of patriotism and about how patriotism is morally good. In one hand, Alf, who once experienced the act of risking death in the battle during the Gallipoli Campaign, is considered patriotic. On the other hand, Hughie, who is looking out for the meanings and the morale of the Anzac soldiers, can also be regarded as patriotic.

However, why these two characters perform different patriotic acts is interestingly significant to be learned. Alf can be seen as doing it because he is essentially admiring the spirit of Australian patriotism itself with a narrow-minded view. It means that he loves and adores all things which are Australian without much speculation. On the other hand, Hughie can be seen as doing it because he

deeply has a broader-minded commitment to save the nation from any negative impressions which may decrease the value of its national identity.

But, with a new historical perspective, it should be kept in mind that this conflict is just matter of definitions and interpretations. Therefore, it is not necessary to decide whether one of them is right or wrong, as it is proposed by Wacka to reconcile Hughie and Alf in the end of the story. It is suggested here, that it is important to understand that one does not have to agree with others, but has to respect other's right about his feelings so that any conflict of views can be possibly avoided.

WACKA: [*To Hughie, gently*] 'Scuse me, lad. ... Can't you let 'em enjoy it? You don't have to agree. But they've got a right to their feelings (75).

WACKA: [*To Alf.*] Your boy's growing up. You've got to face that. He's got the right to think and say what he likes. Any fightin' we ever did, you'n' me, in any wars, it was to give him that right. And if we don't agree with what he thinks – well, its his world. ... (95)

In the new historical perspective, the above discussion clearly shows that there is not only one, but many ideas, spirits, or ideologies circulating in the time and place where the characters live. This discussion explains, it should be noticed that these discourses are overlapping, competing, and even contesting with one another. Then, these overlapping discourses possibly shape and influence the way the characters think about the history and celebration of Anzac Day with varying

interpretations. And finally, these interpretations do not only become varying views, but also opposing and competing views. Apparently, what happens among the characters is that they do not realize the role of such competing discourses in shaping their beliefs and feelings about the day. Instead, what they feel is merely what they believe as true. That is why they are involved in the conflict of views and get more cynical towards each other's views.

CHAPTER IV
CONCLUSION