

Study of the sociological components in Amal Donqol's poetry based on Goldman's theory

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Introduction

Literature is not merely an art form; it is a social tool that reflects, analyzes, and influences society. Sociology helps us understand literature more deeply by analyzing the social contexts that produced it. "Literature is, in fact, a clear and shining mirror reflecting the lives of its people and what they have been influenced by in general events and specific circumstances" (Dhaif, 1957: 11). From this perspective, the study of the sociological components in the poetry of Amal Dunqol holds particular importance, as he is a poet whose works are connected to the interactions of Arab reality in the second half of the twentieth century. Lucien Goldmann's theory in literary sociology is one of the critical approaches that allows for a deeper understanding of the relationship between literature and society, as it assumes that literary work is a reflection of the mental structure of a specific social group. Accordingly, studying Amal Dunqol's poetry through this theory contributes to revealing the nature of the interaction between social structure and literary creativity, highlighting how his poems reflect collective consciousness and the social and political changes of his time.

Methodology

This research relies on a descriptive-analytical approach, where the sociological components in the poetry of Amal Dunqol are described and analyzed according to Lucien Goldmann's theory in literary sociology. This approach involves studying selected poetic texts and analyzing them from a sociological perspective to reveal how the social and political structure is reflected in the poet's works. This research aims to study the sociological components in the poetry of Amal Dunqol by employing Lucien Goldmann's theory, in order to analyze how the social and political structure is reflected in his poems. It seeks to explore the relationship between poetic creativity and the intellectual and cultural changes in Arab society during his lifetime, as well as to clarify the role of literature in shaping social consciousness and documenting political and cultural transformations.

Amal Dunqul's poetry reflects the relationship between social structure and literary production according to Lucien Goldmann's theory, where the concerns of society and the class struggle that characterized the Arab reality during periods of political transformation are evident in his texts. Dunqul used poetry as a tool to convey collective consciousness, influenced by the historical and cultural context, which makes his poems a reflection of the worldview of marginalized classes opposing authority. Thus, his poetry was not merely a personal expression but a voice that addresses social and political issues, reflecting the dialectical relationship between literature and social structure. Additionally, the deep structure of Amal Dunqul's poetry can be dismantled to reveal its relationship with social structure through the analysis of the symbols and poetic images he employed in his texts. His poetry appears as a linguistic tapestry that reflects a troubled collective consciousness, shaped by the social and political conflicts he experienced. Through the use of metaphors and distinctive linguistic structures, the extent of social structure's influence on shaping poetic vision becomes evident, making his poems a model for analyzing the interaction between literature and cultural context according to Goldmann's theory.

Discussion and Results

Goldmann believes that "literature and philosophy, in that they express a worldview at different levels, are not individual realities but social phenomena belonging to a group or a class. According to his argument, any coherent and unified perspective on the totality of reality and the thoughts of individuals, which is rarely consistent and unified except in some cases, does not pertain to a metaphysical and abstract unity, devoid of substance and form. Rather, it concerns a conceptual system that imposes itself, under certain conditions, on a group of people who exist under similar circumstances, that is, on certain social classes" (Goldmann et al., 1986: 48). Amal Dunqul went through harsh life experiences and psychological struggles, yet he managed to leave a profound impact on the Arab poetic scene. His personal suffering, particularly during his final illness, manifested in poetry that addresses the issues of the nation and resonates with human concerns, giving his poems an unparalleled depth and humanity. Despite his passing, Amal Dunqul remains a symbol of poetic creativity in Egypt and the Arab world. His poetry continues to serve as a guiding light for new generations, a voice that expresses pain and dreams. Despite the difficulties of his life and his lack of fortune, his name remains alive in the memory of Arabic literature.

The analysis of Amal Dunqul's poetry according to Lucien Goldmann's theory reveals the close connection between social structure and literary production. His poetry is not merely a reflection of political and social conditions; it transcends that to become a tool of resistance and a formation

of collective consciousness. His poems reflect the struggle of marginalized groups against authority, embodying the global vision of his society as described by Goldmann, where the connection between the intellectual structure of the text and the social structure that produced it becomes evident. By dismantling the deep structure of Dunqul's texts, it becomes clear that his use of symbols and rhetorical devices was not random but stemmed from his profound awareness of social and political transformations. According to Goldmann, every literary production carries within it an intellectual structure that reflects social contradictions, which is evident in Dunqul's poems that blend Arab heritage with contemporary reality to create a critical vision that challenges authority and hegemony.

Conclusion

The exploration of Amal Dunqul's poetry through the lens of Lucien Goldmann's literary sociology reveals profound insights into the intricate relationship between literature and society. Dunqul's works serve as a testament to the power of poetry as a social tool, reflecting the collective consciousness and the socio-political realities of Arab society during a tumultuous period in the second half of the twentieth century. By employing a descriptive-analytical methodology, this research demonstrates how Dunqul's poetry articulates the struggles, aspirations, and frustrations of marginalized classes, thereby transforming personal expression into a collective voice that resonates with broader societal issues.

Goldmann's theory underscores that literature is not an isolated phenomenon but a reflection of the mental structures and worldviews of specific social groups. Amal Dunqul's ability to weave his personal experiences and societal observations into a rich tapestry of poetic imagery and symbolism exemplifies this dynamic. His work not only critiques authority but also documents the historical and cultural transformations that shaped the Arab world, thereby affirming the role of literature in shaping social consciousness.

Furthermore, Dunqul's legacy endures, inspiring future generations to engage with the complexities of their socio-political landscapes through the lens of creativity and resistance. His poetry continues to illuminate the struggles of the oppressed, reinforcing the idea that literature can be both a mirror of society and a catalyst for change. Ultimately, this study highlights the enduring significance of Amal Dunqul's contributions to Arabic literature, illustrating how his poetic vision remains relevant in understanding the ongoing interplay between art and the social fabric from which it emerges.

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