



this and that: vol 1  
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College of International Education • HKBU



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A JOURNAL OF  
LITERATURE AND CULTURE

College of International Education  
Hong Kong Baptist University

Each year, students from Cultural Studies and Bilingual Language and Literature Studies form a team to vet and edit student essays and creative work submitted to *This and That*. The journal celebrates the College of International Education's writing talent. The Journal is headed and produced by the CIE English Team.

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POETRY

# AT HOME, ALONE

Tsang Yi Cheung, Ally

In a dark-walled house I call home  
What sound is it?  
Clink, crunch.  
So deep that nobody can hear;  
So deep that nobody would pin an ear back,  
Still beating, but  
Broken and now bleeding like a river.  
Feel like sucking a cup of smoothie,  
Chills and aches spread through my heart, throat, to my nose,  
Trachea is jammed from breathing,  
The frozen heart is rent into pieces,  
So I cover my chest with hands for warmth and healing,  
But it's already too late.  
And even, just a sudden ring,  
Forces me back to your sweet oaths,  
They are so deeply carved,  
Like thistles and thorns,  
Hurts every time I touch, and be reminded of,  
Being at home, when you were once here with me.

## A DEDICATION

Ho Long Chin,, Phoebe

The wheel of fortune keeps spinning around  
Along the moment we wander around

When days are passing by the "tick-tock"  
We realize that life is just mocked

Life is seemingly the pathless wood  
As it is rare to encounter our own route

Cobwebs are there in the woods for confusion  
Where likely as discrepancy in life for illusion

We are then disappointed in losing our ways  
For what we've long believed has not come into our gaze

Disparity indeed roots from our expectation  
But I say we are just human not for perfection but appreciation

After all  
Adulthood is far more than just being mature

But is the blooming of acceptance and forgiveness

## FATHER

Chu Kei Ki, Amber

When I am looking at the sky,  
All my yearning spread boundlessly,  
All my moods as blue as the sky,  
I wish you could wrestle with them to stop this misty February.

When the cloud is crying,  
I can feel you in the rain,  
Every moment when we touch,  
I think of when I can see you again.

When every star finds their partner and turns into constellation,  
I find myself as a water sign,  
I feel the sigh of this lonely night in slow motion,  
I wish you were an air sign.

My day has been done since that February,  
Shadows cover my life with heartbreak,  
Because you are standing in heaven.

# WHAT IS DYING

Yeung Ho Tat

Let's pray to me, I am dying,  
My life has become black when I am breathing,  
I think everyone is dying, I know everything,  
I am always the winner till the end of our world.

Let's pray to our classmates, we are dying,  
The brain has become messy when people are competing,  
When people are studying, they are dying,  
They are the losers of the world.

Let's pray to our colleagues, they are dying,  
Their thoughts have become dark when they are working,  
When people are working, they are dying,  
They are the losers of the world.

Let's pray to our parents, they are dying,  
The act has become irrational when both are annoying,  
When people are annoying, they are dying,  
They are the loser of the world.

Let's pray to our city, it is dying,  
The situation has become worse when people are resisting,  
When people are resisting, they are dying,  
They are the losers of the world.

Let's pray to our world, it is dying,  
The goal has become wrong when people keep on arguing,  
When people are living, they are dying,  
They are the losers of the world.

Let's pray to me, I am dying,  
These thought have turned into extremes when I am collapsing,  
I want no one to leave me, I know the world is fantastic,  
I know I am the loser of the world.

FICTION



# NOTHING MUCH EVER HAPPENS HERE

Lee Cheuk Ming

“Number 68. Wylie,” the helper next to the judge said.

It was the last contestant. The judge had difficulty staying awake.

All eyes were on Wylie. He walked slowly to the stage. He looked across the hotel ballroom. “Saturday Night at the Bethlehem Arms,” he articulated. “By Gareth Owen.”

He paused for 5 seconds. The audience were confused. “He’s going to wet his pants,” one contestant told his neighbor. This silence, however, refreshed the judge.

Something strange was happening around him. He did not see the audience, nor the judge. He saw wooden walls, a big oak barrel of wine on the floor and some tables and chairs. They were of a very old style. He found it difficult to walk. To his puzzlement, he had graying beard and a big belly. He had become a portly, old man.

It was very quiet in this place. He could hear birds singing. It was pleasant and melodious. “Boss, do we need to buy some vintages?” shouted a scrawny middle-aged man. In this very moment, Wylie began his performance – in a baffled tone...

*“Very quiet really for a Saturday.  
Just the old couple come to visit relations  
Who took the double room above the yard  
And were both of them in bed by half past nine.”*

The judge looked up and saw a big bright star.

Wylie watched as the scrawny man cleaned the wine glasses, the towels, the bed sheets, the quilts, and everything. The place was immaculate and welcoming. The man was standing at the entrance waiting for potential patrons. Wylie’s eyes were itchy and red. His legs were stiff. He was very tired. He wanted to sleep. Suddenly, a couple walked inside. The woman had sleek ginger hair. There was something strange about her eyes. She looked helpless and in great pain.

“She is expecting,” said her husband. Her eyes were like those of a frightened kitten. She was about to fall. Rooted to the ground, Wylie was too far away to help. In Bethlehem Tavern, Wylie slightly nodded his head and said...

*“I was just about to call Time  
When the knock came at the door.  
At first I was for turning them away.  
But something desperate in the woman’s eyes  
Make me think again and I told them  
They could rough it in the barn  
If they didn’t mind the cows and mules for company”*

Wylie had no more patrons. He continued to speak the old English until suddenly he found his beard had disappeared. Imperceptibly, the wooden walls were turning back to the concrete ones. “Good night, Boss,” the bony man shouted as the candles on the tables went out completely.

The audience gave him a round of applause but he had no idea why.

He was clueless. He walked back to his seat as the helper instructed. Everyone was looking forward to the result; Wylie was pondering over the helpless woman. The judge stood up.

“Creative works offer an experience for readers they cannot find elsewhere. The champion of this year’s Speech Festival could let me feel what he was experiencing while reciting the poem. I have to say he has enriched my understanding of the poem. The first place goes to Wylie!”

“How was she?” Wylie whispered, still preoccupied with the poor woman.

# DRUGGING

Sarah Kang

After vomiting, I drank a lot of water. It's too afflictive, just like a hand scooped my intestines and stomach. The metallic taste still remained in my mouth.

Sitting at the table, I gawked at the bruises on the back of my hands. I felt very tired and my nose felt like it was filled with mud. Some strange fear flustered me to seek great power and resist it. I didn't know what to do.

A sudden poignant sound caught my attention. I looked around to seek the source. There were a man and a little girl. With a pale belt in a hand, my husband lashed on my daughter in white on the floor, on her arms and on her knees. She huddled up herself rolling back and forth on broken glass.

The great pain attacked my heart and paralyzed me. I couldn't move my feet to prevent the beating. The sound of scolding, crying, shouting and begging hovered around my ears. The inner fear became stronger. Diverting my sight, I saw a pack of colorful pills. A colorful pack of pills? Without any hesitation, I picked up the pills and swallowed them.

After A little while, the sound of crying and shouting seemed to quiet down. I felt that I sweated like a pig with a jumping heart. Becoming more and more light, I felt myself like a feather flying with the wind,

like zero gravity in space .

I gradually had a headache, like thousands of ants eating my flesh and blood. A number of pictures flashed into my mind with black and white color interlaced continually. These odd pictures changed themselves into different shapes, round, triangle, ghosts, people and so on. They increased and changed faster, which filled up my mind like a full cup of water. Pulled and dragged by the invisible power, I felt that I had lost myself in a mess.

I opened my eyes and the sight became blurry and shaking, like the floating wave. There were more and more bloodstain appearing on the white dress, blot by blot. Seemed like many beautiful Datura flowers, from bright red flower buds to coquettish flowers with pieces of dark red petals. They were captivating and dazzling. The headache became more serious and my head was shaking. The sight seemed to have changed. My husband and my daughter were heaping up a castle with sands together on the beach. Both of them were in red family suits. The sound of happy laughter hovered around my ears. Warm smiles were on their faces.

My daughter said to my husband, "Daddy, I want to be a princess."

"You are my princess all the time, and now I am building a castle for you," said my husband.

"Really? Can I live in the castle with daddy and mommy?"

"Of course, my sweet heart. You and your mommy are my most precious treasure. I love you so much." He turned to me and asked sincerely, "My dear, are you willing to be my exalted queen?"

"Yes, I am."

# EXCHANGE

Lin Xiao Tong, Agnes

I caught Ann's cat, Lily, and smeared some soil on its foot. Stupid Ann loves it so much, now it is time to “return” her.

“Dear Ann. Should I go to mother’s room and clean her clothes?” I asked.

“Go! Don’t bother me.”

I go to that old bitch’s room, put some dried fish on her favorite book which belongs to my father, open the window and leave her room with the door slightly open.

Watching the broken mirror, I erase the dust on my face and caress it. The light in my “room” is so dark, but I can still see how beautiful I am. There is no difference between Ann and me.

Why, why do you treat me like this, my dearest mother? I stare at the picture taken five years ago. Since father left us, that old woman put all the resentment on me.

Look at us! Bitch! We look the same! While she is your baby daughter, what about me? She has everything—beautiful dress, delicious food, education. Me? Nothing!

Oh no, there is one thing that I do have. I point to my “food” —

some leftovers which covered with dust. I really appreciate it. Thank you, you two whores. I hold the pencil tightly, and strike my twin sister’s picture with its tip. Once, twice, thrice... a sense of pleasure has welled up in my heart.

I calm myself down. Looking around, the moldy wall is turning to dark yellow, the mold is everywhere, like a wonderful landscape painting. I am not lonely because I am not the only creature living here. There are many cute creatures at the corner. They are soft and moist. They wriggle each other, and the mucus surrounds their little bodies. Adorable! Ann, these worms will be your friends soon.

I go upstairs and pretend to do some housework.

“Ann. Why is Mother’s room open?” I ask.

“How can I know? Idiot.” She cares nothing except her pretty make-up.

“Can I go inside and check?”

“Just go!”

I go inside and find the dried fish is gone, and there are some tiny footprints on the book. I smile.

“Ann! I think something happened!” I yell.

“What? Just say it!”

“I think your cat did something on mother’s book.”

“What? What has Lily done?” She starts to panic because Mother cares about this book a lot.

Ann is shocked when she has seen Lily’s footprints on Mother’s

book. “How did this happen?” She’s scared now.

“I don’t know what happened. Ah! Look at the window! It’s open!” I point to the window.

“God! Lily went to mum’s room and left these footprints, what should I do? If she knows that Lily ruined her favorite book, she will kill Lily!” Ann is so nervous and she almost cries.

I close my eyes for a second and pretend to think.

“Okay,” I say. “Let’s exchange our looks, give me your clothes and you wear mine. I will tell mother that it was my fault to let Lily in accidentally. After the punishment, we will exchange back. Don’t worry. I will bear it for you because we are sisters.” I hold Ann’s hand, and try to squeeze some fake tears.

While looking at our hands held together, Ann turns her big blue eyes to me and nods.

## MONA LISA

Li Lai Man, Louise

It was a midnight in autumn. The whole town fell asleep, except the wind and the two men. The wind was whispering and glancing outside the house. William and Vinci were looking at each other in front of the fireplace. It was the only light in the house. Paintings on the walls were invisible in the dim environment. Their shirts lay on the floor.

“Are you sure?” William asked and blushed.

“Yes,” said Vinci.

“This is forbidden in our town,” said William.

“This is forbidden anywhere, but I don’t care.” Vinci was unzipping while he was replying.

Their trousers lay near their shirts.

“Why do you love me.?” asked William. His neck was touched by Vinci’s lips and teeth.

With a pause, Vinci said, “As you are Mona Lisa.”

William pushed him away without hesitation.

It was the third day since Mona Lisa changed herself into a male body.

*Mona Lisa recalled her memory of a thousand years ago. Numerous angels in the garden of Greece were attracted by the most artistic angel, Vinci. But only one plain angel got his response. An angel who devoted all herself to love.*

*Time passed quickly. She started to lose control of her desire of Vinci's talent. She became confused about who her lover is, Vinci or his talent. One morning, when Vinci was sleeping on her thighs, she took out the largest rib from Vinci. He instantly became a mortal and was sent downward to the ground in Italy.*

“No matter how you change, I will recognize you by your touch.”  
Vinci moved towards Mona Lisa. Step by step.

“You *remember* everything?” Mona Lisa retreated until her feet struck the couch.

“Not everything but at least some pieces of each life,” Vinci said.

He sat on the floor and patted the carpet.

Mona Lisa sat between him and the fireplace.

“I am still working on this puzzle.” Vinci crossed his legs.

“You won’t want to know the answer,” said Mona Lisa.

Vinci gazed at her. “My dear, show me the real Mona Lisa.”

him seemed like an angel’s face.

“You are my only consolation,” said Vinci.

“I keep searching you every time,” said Mona Lisa.

“Thanks for your love,” said Vinci.

“I just want to be friends this time but you...” Mona Lisa bent her head down.

“Come on, tell me how many ‘lives’ have we met in?” said Vinci.

“130,” Mona Lisa replied.

“Then, how many times did I fall in love with you?” joked Vinci.

“130,” Mona Lisa giggled.

Her smile faded away within a minute. “Sleep on my thighs, darling,” said Mona Lisa.

Vinci kept a slight smile when he did so.

“Will you love me if I don’t paint?” asked Vinci.

“Can you not ask this question?” said Mona Lisa.

“Okay. Then... Can you not ask me to sleep next time?” Vinci looked straight at her mouth.

Mona Lisa kissed his forehead and sang a lullaby.

Mona Lisa turned on the light and sat in front of the mirror. With the power of Vinci, she used the fresh rib to draw a smiling woman and signed it as *Leonardo da Vinci*.

She devoted all herself to love, but it was the love with paintings.

ESSAY

# A MARXIST CRITIQUE OF SLUMDOG MILLIONAIRE

Law Ching Lam

What is Marxism? According to Karl Marx, society is divided into two classes - dominant class and subordinate class. In this essay, I am going to critique Marxism by using a media text, *Slumdog Millionaire*, as an example. The film follows police interrogation of Jamel Malik's suspicions of cheating in the TV programme - the Indian version of "Who Wants To Be A Millionaire?", since it is not possible for a slumdog to answer all the questions correctly, which is out of people's expectation. In the essay, I will focus on these three concepts: "class struggle," "cultural reproduction," and "the problematic."

The key to understanding the concept of "class struggle" is to know what the meaning of the word class is. According to Karl Marx, the dominant class is 'compelled... to represent its interest as the common interest of all the members of society... to give its ideas the form of universality, and represent them as the only rational, universally valid one' (Storey, 2008). Marx (1976) also claims that class struggle becomes chronic during the periods of social transformation (4). However, he has not explained why some class struggle is absent during the periods of social transformation. In Antonio Gramsci's "Prison Handbook" (1992), the concept of hegemony explains the above phenomena. He argued that



domination was not only rooted in the economic sphere, but also in politics and culture, leading it through the exercise of “intellectual and moral leadership.” He also claims that the state was growing rapidly in power and invading the civil society, the institutions like the church, which had previously been independent, being taken over and regulated by governmental agencies. State is an instrument of class domination.

Louis Althusser also has a similar belief. In his “Ideology and Ideological State Apparatuses” (1970), he suggests the concept of “the Ideological state apparatus” (ISA), the soft-power force used by the dominant class as the instrument to perpetuate ideology, which people are not aware of, such as ideas from church, school, etc. He clarifies one important point: “the state has no meaning except as a function of State Power. The whole of the political class struggle revolves around the State”. He argues that a large part of the State Apparatus survived after the seizure of State power by the alliance of the proletariat and the small peasantry. As a result, there is the absence of socialist revolution (large in scale) in capitalist democracies.

In India, the setting of *Slumdog Millionaire*, the objective conditions for revolution had been present for some years – the capitalist economy in crisis, many people are living under the poverty line, and there are a large proletariat - but the revolution (large-scale class struggle) had not occurred yet. Class struggle still occurred on the individual level (small-scale class struggle). One realizes oneself as being oppressed by the dominant class, the state, then he will fight against for his own interest. But this act mostly will not affect the dominant class's domination toward others. For example, *Slumdog Millionaire* (2008) mainly shows how Jamel challenges the dominant class. When Salim and Jamel knew the truth that Maman was not a good guy, as he is the one who blinded the child, so they escape from him (dominant class). But the other children were still oppressed by Maman. When Salim and Jamel grew up, they came back to Mumbai. Salim killed Maman, and rescued the girl Latika, who fell in love

with Jamel. In another incident, Jamel joined the game “Who Wants To Be A Millionaire?” and won it. After winning the game, he became a millionaire and entered another class. But the other subordinate classes were still under the oppression of the dominant class.

Moreover, in this paragraph, I will focus on the concept of “cultural reproduction”. In Walter Benjamin's most influential essay “The work of Art in the age of Mechanical reproduction” (1933), he argues that with the rise of industrial capitalism, cultural products undergo radical transformations. Before capitalism, the productions in society had rich textures of meaning. They are organic products of social relationships and invested with a spiritual character. Technology keeps on reproducing the products, then, it has removed the auratic quality from the contemporary cultural products. They lose their unique value and spirituality, showing homogeneity and predictability (227-8). Most Bollywood films copy Hollywood. For example, *Iron Man* and *Jai Ho*. The films in “Bollywood” lose their unique value, showing “homogeneity” and “predictability” (oversimplify). *Slumdog Millionaire* also has a simple setting with a simple plot and an unrealistic happy ending. The film is predictable, “the individual reactions are predetermined by the mass audience response”. The result was a general deadening of critical and intellectual faculties (234): in other words, the film depoliticizes the audience. Besides, Bollywood films are all escapist. The audience can escape the reality that they are being oppressed, so they gain pleasure. After watching the film and going back to reality, the pleasure can keep them out of the oppressed feeling, so that they can concentrate on their work. This concept can also explain why everyone loves the show “Who Wants to be a Millionaire” - which is called a millionaire TV phenomenon, as it is just like a chance for one to escape the reality – being oppressed by the dominant class, and gain pleasure. “Who Wants To Be A Millionaire?” game is the same as gambling, the lottery, Mark Six and horse racing. They are games of chance and big prizes. “Who Wants to be a Millionaire” may involve knowledge but the questions are so difficult that we still have to guess and rely on

are one type of ISA. According to Althusser, 'the role of ISA was to provide agents with false concepts (illusion) about society and their place on it (self-identity)' (Smith, 2001, 54). They provide us with the illusion of equality. These games seem like everyone, no matter rich or poor, will have equal opportunity to win the prize. Because of this illusion, we deeply believe that we can win, and this is the chance to change our own life and enter another class. However, there is no equal opportunity as no one can win the game except Jamel, the main character in *Slumdog Millionaire*. The film shows that it is impossible for one from subordinate class to win the game to escape destiny - "how can he (Jamel) win the game? It is destiny."

Let me explain the concept of "Problematic". According to Althusser (1969), we see 'problematic' when we see 'answers' to questions that 'are not supposed to be asked' as knowledge is limited. In order to find out the "Problematic", we need to perform "symptomatic reading" of the text, which means reading a text symptomatically: read the text twice, first the manifest text, and then read the latent text through the manifest text. A symptomatic reading of *Slumdog Millionaire* would reveal number of problematic. Firstly, how can the child actors come home (slums) after performing on this big stage? Child actors had to come home, the ideology does not permit people think about the child actors. The film "The Slumdog Millionaire" have changed only their world view, but not their lives. They still live in slums as they were exploited and underpaid by the filmmakers. Then, is it possible that an uneducated person can answer the questions that even the highly educated can't? If yes, why do we need education? We cannot answer the question because the ideology is built deep in our minds. This is why we have a suspicion of Jamel cheating rather than believing he really knows the answers. The symptomatic reading of "The Slumdog Millionaire", reading the "symptoms" for an underlying "dis-ease", is constructed from the film's contradictions, its evasion, its fairy-tale ending, the central and structuring absence – democracy in India.

To conclude, so far, I have analysed the three concepts of Marxism:

"class struggle" "Cultural Reproduction" and "Problematic". Marxism is less influential in Cultural Studies, and also Cultural Studies was already post-Marxist. However, these three concepts still explain the phenomenon. In modern society, large-scale struggling such as revolution may not occur to challenge the domination of the ruling, however, the small-scale struggling may still occur, one or a group of people will challenge the dominate class for their own interest, but not the whole society. The "Hegemony" and "ISA" are still in the capitalist society and favour the domination of the ruling class. "Cultural Reproduction" will still occur since culture is reproduced during the interactions between individuals and these interactions will never end. In the future, will these concepts still be relevant?

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# THE IDEOLOGY OF BEAUTY AS MEDIA CONSTRUCT

Wong Pui Mei, Mabely

'Beauty is in eye of the beholders.'—It is an old saying that beauty is subjective, and the meaning of beauty varies from one to another. Is it true that 'Beauty' has many meanings? When we search the word 'Beauty' on the internet, plenty of attractive faces pop up on the screen. The search results on the internet clearly indicate 'Beauty' equals to one's outer beauty, like body shape or face. Even though beauty is subjective the media tends to highlight 'Beauty' through one's physical appearance. The media spreads this false belief to keep influencing people's understanding about 'Beauty'. Hence, it is not strange to hear that some girls are fasting to lose weight for catching boys' attention in our daily life. This paper aims to use advertisement and magazine as media texts to explore and illustrate how the ideology of beauty is constructed and projected to the public, re-explained and unified by media through using the idea of Stuart Hall about mass media.

Media construct and project the ideology of beauty to reality. Ideology is a set of beliefs that people use when making decisions. According to Stuart Hall (1977), media 'colonised the cultural and ideological sphere'. It imposes the ideology in favour of bourgeoisies'

can exploit and dominate proletariats. Through media, the ideological works can be eased to impulse on proletariats' minds in order to affect their judgment without being noticed. Proletariats will regard the interest of bourgeoisies as their interests without concerning what their real interests are. The ideology of beauty is mediated by media in order to deceive people that beauty should only relate to physical appearance. In 2011, *Elle* magazine worked on a project called '51 Beautiful People: America the Beautiful'. They invited 51 celebrities to show their beauty. Part of the photos focus on their body shapes (*Elle*, 2011). It expresses that beauty is to show the muscular bodies or the curves of a female body. Furthermore, People.com conducted an election in 2014 for people to vote for 'PEOPLE's Most Beautiful 2014' (People, 2014). The website provided close-up photos for people to choose which candidate is the most beautiful. It clearly implies that face is the main criterion to decide whether a person is beautiful. Media precisely point out the lines of beauty for the public to regard, which have already constructed the ideology of beauty and projected it to the reality. Through media hype, the public will adopt the given standards to define beauty as common sense without queries. Therefore, media is a means for bourgeoisies to depict what they want to present to proletariats, and then keep the constructed ideology within the reality for dominating proletariats.

The media re-explains the constructed ideology of beauty in reality from time to time in order to reinforce it. Time is flying, trend is changing. All the old things will be subverted or re-written by new things, including media. Stuart Hall states that media decide what is meaningless and meaningful, preferred and excluded; as a result, media undertake the responsibility to modify the ideology under the transitional period (Hall, 1977). The constructed ideology may not be fit into the reality anymore. Taking 1970s Lucky Strike advertisement as an example (Figure 1.1), media put an equal sign between beauty and cigarette to deceive people that smoking can help lose weights; hence, you will look more slim and beautiful. It is the original constructed ideology of beauty that appearance is beauty behind the cigarette packaging. However, science tells us that smoking harms

our health rather than making us more beautiful. People start abandoning this belief. For keeping the dominant ideology of beauty by bourgeoisies, media have to re-write and re-package the ideology of beauty under the transitional period. 2009 Calvin Klein Underwear Spring advertisement (Figure 1.2) is an example for showing how media change themselves to keep the dominant position in the reality. In the advertisement, the models pose their bodies in a sexy way for showcasing the products. Beauty does not relate to smoking today, but it relates to dressing and posing sexily. The format of expressing beauty has been changed, but the ideology has not. It aims to obliterate proletariats for putting them again within the system so that bourgeoisies can continue to dominate proletariats. Fundamentally, media still spread the ideology that beauty should be composed of beautiful face and sexy poses of slim body shapes. Media not only play an active role to construct the ideology of beauty for people to believe, but they also re-examine, modify and reinforce the constructed ideology to keep deceiving people within the system.

The media also unifies the different ideologies of beauty as a whole through negotiating and compromising with opposing opinions. 'It is here that the media begin to negotiate the difficult territory of representation... to represent minority views in order to withstand accusation of bias' (Davis, 2004). Stuart Hall borrows the idea of hegemony from Antonio Gramsci for expressing that media do negotiate and compromise with the minority in the reality for preventing the emergence of class struggle. The more people are educated, the more they examine and critique the reality. Therefore, the struggle emerges. As media constructs the ideology of beauty, and define it as physical appearance, groups of people may start thinking whether they are deceived or not. At the same time, the minority will indicate the problem of the dominant ideology. The well-known female underwear brand Victoria's Secret produces an advertisement for promoting the *Love My Body* Campaign. On the advertisement, all the models are slim and have beautiful faces. They pose their body in front of the camera for showing what a perfect body is. Although Victoria Secret claims the campaign as 'Love My Body Campaign',

the slogan on the advertisement uses "The Perfect "Body" ironically. It implies that beauty means having a slim body, which is the constructed ideology of beauty by media. But, there is a group of educated minority to protest the false ideology of beauty. From an interview of a plus-size model on the magazine she clearly points out 'I am fat but beautiful. I do not be shame on my body' for showing the disagreement with the dominant ideology of beauty. This is a negotiation from the minority to the majority. From preventing to withstanding accusation of bias, media have to compromise to adjust part of the ideology. The campaign of *Real Beauty* from Dove conveys that the beauty is about differences. It is viewed as a compromise between the minority and majority. Media play a passive role in this situation to compromise with opposite opinion that the ideology of beauty that can be defined in various ways. Even though there is a compromise, media do not change the ideology that beauty needs to expose your body in front of the public. From the *Love my Body* campaign to the campaign of *Real Beauty*, the models wear minimal clothing and exhibit their bodies for everybody to see. Negotiation and compromise are the means for the media to unify the different voices from the minority. Through modifying works, the media seem to adjust the constructed ideology of beauty. However, it is not true at a closer look. The media simply reveals a new version of ideology by blending all the opposite voices with the original ideology of beauty, in order to reinforce the dominant position.

Bourgeoisies make use of media to do ideological work, in order to construct a reality for proletariats. The ideology of beauty has already mediated and have been implanted in people's minds by the media. When saying 'Beauty is in eye of the beholders', people have to re-think whether beauty is subjective. By reason of education, the media is no longer able to fully control the ideology of beauty; and there are groups in the minority trying to take the ideology of beauty back from the media. But the media will integrate the voices of the minority and the constructed ideology of beauty together to continue the domination. Therefore, it is hard to be completely out of the constructed ideology but people can still be wary. Through



highlighting the problems within it, the public can contend with the media to stop being influenced by mediated ideology.

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# IN PURSUIT OF EXCELLENCE

Lau Ka Hei, Kammy

“Life is a race. If you don’t run fast, you’ll get trampled,” said Viru Sahastrabuddhe, the director of the Imperial College of Engineering in *3 Idiots* (Hirani et al., 2011). In the reality race, everyone may have different goals but all of them are running on a single track towards the same direction. To win this race, some people would be eager to run blindly and follow the main stream but there are still some people who run faster than conformists and towards their goals with great passion. The one thing all runners should remember, "You better run faster or you will fall behind and get lost". A way to run fast could be listening to our heart while running as what Rancho always believed. Life is a race towards one’s excellence for either fulfilling material enrichment or satisfying spiritual needs.

Excellence is an abstraction which indicates a goal which one can achieve to oneself best and suggests oneself going beyond a limit. Excellence is achieved by seeking top performance in ourselves and being constantly dissatisfied at less-than-perfect results (Heller, 1999, p.22). It is an idea that many people will fight for and make great efforts to achieve.

“Finishing races is important, but racing is more important,” said Dale Earnhardt, a race car driver ("Dale Earnhardt Quotes-

BrainyQuote," n.d.). Process is more vital than the result in a race. So, winning the life race is not meaningful unless we are trying our very best to race and get through checkpoints along the track.

Life is a race towards one's excellence in material level. Many people growing under capitalist societies are now blindly pursuing wealth and status to achieve their perfection of life. For instance, Chatur in *3 Idiots* measures success on a material level. This kind of mindset is deeply rooted in capitalist societies.

Materialists have great desire for money as well as possessions. For example, both Dakin and Posner are smart and knowledgeable boys in *The History Boys*. However, Dakin is just studying for a higher educational level to get a ticket to greater material gain in the future. Dakin became a tax lawyer after he finished his studies as he loved money while Posner chose to be a teacher which would definitely earn much less than Dakin but could pass on things he learnt from Hector. In *3 Idiots*, Chatur and Rancho also show the contrast of practicing materialism as Dakin and Posner. Chatur focused on keeping things in mind just like a machine and being materially rich based on grades he got in college while Rancho focused on learning for inspiration, operating a school to educate children and inventing for expressing interest towards engineering instead of gaining a huge profit.

People who utilize materialism also have huge concerns of their social class which is evaluated by education level, income, occupation and wealth. Through the bet between Chatur and Rancho, "Sept 5", in *3 Idiots*, we can find that Chatur cares a lot about social class while Rancho shows the opposite. Chatur often mentions he is more successful than Rancho as he is the vice president of Rockledge Corporation, and he makes fun of Rancho when he thought Rancho was only just a primary school teacher. Apparently, the one with a higher social status is more successful in Chatur's beliefs. In contrast, Rancho becomes a great scientist with 400 patents but he lives in a remote area and not many people have seen him before. Although he

has remarkable achievements, he does not need a high social status towards the public.

Another example of this is when both the headmaster in *The History Boys* and director in *3 Idiots* are result-oriented and intend to pursue excellence which shows their emphasizing on social status. "I want to see us up there with Manchester Grammar School," said the headmaster (Bennett, A., 2006 p.11). According to the website of the Manchester Grammar School, the school had the most Oxbridge and State scholarships in 1964. For *3 Idiots*, the director decides row-seating for group photo taking according to students' grade rankings and some students with lower scores would sometimes not be able to take an annual photo with him. It is similar to the caste system which is the institution of classifying social classes in India.

"The secret of joy in work is contained in one word - excellence. To know how to do something well is to enjoy it," said Pearl S. Buck ("Pearl S. Buck Quotes- BrainyQuote," n.d.). We should do things with enjoyment in order to achieve excellence. Materialism only suggests the preoccupation with material objects and considerations, with a disinterest in or refusal of spiritual or intellectual values (Dictionary.com, 2014). So, we should not just focus on material enrichment and ignore mental satisfaction when achieving excellence since we can run fast in the race by enjoying it in spiritual manner.

Life is a race towards one's excellence in spiritual manner. It is an idea of achieving internal satisfaction other than physical wealth. Belief is the second vital ingredient in the pursuit of excellence and it gives us bravery to extend our limits while knowledge can enrich ourselves in intellectual way and support us to achieve material gain as a tool ("Zone of Excellence," n.d.). So, I am now going to further discuss achieving spiritual excellence psychologically and intellectually.

To achieve psychological excellence, we must have passion as it is the key to success. In both stories, Hector and Rancho pursue excellence

of education and learning with great passion and it is obvious to all. Felix knows there is a passion in Hector's general studies lessons. And when Farhan and Raju were upset about their poor academic results, Rancho told them the reason he can come first is that he loves machines and engineering is his passion. "Make passion your profession then work will become play" (Hirani et al., 2011). Farhan and Raju listened to Rancho's advice and ran fast in the life race with a focus. Finally, they become successful with joy. Rancho also teaches children in rural area after he finished his studies and it reveals he does not need public recognition to satisfy his spiritual needs but only pursues happiness through inward significance. "Success is based upon a spiritual quality, a power to inspire others," said Vince Lombardi ("Vince Lombardi," n.d.). Hector and Rancho are successful because they do not only achieve their own excellence but also inspire others and help them make changes in life as life tutors. Hector is aiming at teaching stuff to make the boys become more rounded human beings while Rancho would like to encourage others to listen to their heart.

In pursuit of intellectual excellence, we should become roundly knowledgeable and should not only learn for a temporary target but for long-term, like what Hector and Rancho are encouraging. Learning is a lifelong journey and exams are just checkpoints in one's life. When we do not understand the knowledge, Hector told us to "learn it now, know it now and you'll understand it whenever" (Bennett, 2006 p.30). And Rancho brought out the purpose of study that we should "study to be accomplished, not affluent" (Hirani et al., 2011). Instead of lifelong learning, people should learn with and by heart other than just for grades because only understanding and applying what we have learnt can make our knowledge become useful to us, and help us achieve excellence intellectually.

The goal of our life race is excellence of either material or spiritual. In Hong Kong, most of the people pursue material excellence, and most of the secondary school students in Hong Kong will not have much time for PE and music lessons since both schools and parents think it

is a waste of time. However, parents will arrange intensive after-school activities for their children,. Usually parents think it can help their children have a greater chance to receive better education and is beneficial to their children's future. As what Rancho said "Follow excellence. And success will chase you" (Hirani et al., 2011).

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# MERCHANDISED EDUCATION IN THE HISTORY BOYS AND 3 IDIOTS

Tsim Cheong Cheung, Fendi

The school principals have been mighty figures in schools throughout centuries. Their dominance has been recognized for the direction of what teachers teach in schools. According to Clark, Martorell and Rockoff (2009), the school principals determine the school-level policy decision matters, thus focus on schools. Principal, who has an important influence on the composition of the school workforce and course content, is responsible for monitoring the quality of instruction delivered by teachers. To a certain extent, their decisions are affected by the concurrent education system, for instance, disciplines related to Business should be emphasized most among other disciplines, since their graduates can be hired easily and can earn more money. As a consequence, being educated is not for the sake of learning knowledge, but for earning money for an individual. Likewise, in Alan Bennett's play "The History Boys" and Rajkumar Hirani's film "3 Idiots", which are themed as education system in contemporary era, share common perspective towards education, which is its purpose has been altered. Education and knowledge are treated as commodities nowadays.



The two philosophies applicable to analyze the cause of change concerning the purpose of education are, namely, Marxism and Existentialism. On one hand, alienation, as a notion under Marxism, is defined as human beings separated from social institutions in urban community, which is:

“The proliferation of literary characters who struggle with alienation is a result of the real-life struggle many human beings have with feeling disconnected from, shunned by, and unrelated to other human beings and the societal institutions that shape and guide us” (Literacle.com, 2015).

Commodification, as another notion under Marxism, can be characterized as the nature of object changes as merchandise like turning people and ideas into goods and machines (Literacle.com, 2012). For example, education is commodified in “The History Boys” and “3 Idiots”. Existentialism, on the other hand, contradicts the perspectives towards human existence under Marxism:

“A group of attitudes (current in philosophical, religious, and artistic thought during and after World War II) that emphasizes existence rather than essence and sees the inadequacy of human reason to explain the enigma of the universe as the basic philosophical question” (Harmon, 2012, p.188).

The conflicts between the protagonists and antagonists in the two literary texts can be shown in three aspects of education, like the primary purpose of being educated versus how principals’ decisions can be influenced by current education system, from the rank of the school, through competitions, as well as the humanistic and pragmatic approaches towards education.

### **Higher Rank, Greater Education**

The rank of school is the most important measurement for education, which can be shown by Felix, the headmaster from “The

History Boys” and his influence on the boys; and “The Silencer” and other schoolmates in “3 Idiots”. Hector and Rancho, however, contradict their viewpoints.

In “The History Boys”, Hector thinks that the rank of school is not a crucial factor for students to choose a university. He was brought up in the West Riding. Subsequently, he gives out a hypothesis that implies the rank of the school, like studying in Oxford, is not the most important parameter when choosing where to study (Bennett, 2004, p.9). The boys, on the other hand, believe that Oxford and Cambridge are old, tested and tried (Bennett, 2004, p.6). In other words, they believe that Oxford and Cambridge have good reputations and experiences, which are therefore beneficial to their future. Felix, who agrees with the boys, concerns mostly the rank in the league tables as well as scholarships. He therefore hires Irwin for getting the boys into Oxford and Cambridge, as well as scholarships. For instance, “Get me scholarships, Irwin, pull us up the table (league table), and it is yours. I am corseted by the curriculum, but I can find you three lessons a week” (Bennett, 2004, p.11). According to Machin and Vignoles (2006), policy makers in the UK at that moment worked on educational ‘league-tables’ which show information about the effectiveness of schools, publicly available test score, as well as the position of school relative to one another. The higher the school ranks, the greater its reputation is. Therefore, Felix believes that Irwin’s pedagogy can enhance the school’s status, so can his status.

In “3 Idiots”, Rancho indicates that the rank of Imperial College of Engineering (ICE) is not vital when he converses with the principal. He says that studying in ICE is for better jobs and lives in the future rather than for learning engineering. He specifies that inventions, which are not accepted in ICE, are the most important thing not only in the engineering field, but also for the contribution of mankind. The lecturers teach students how to get good scores, but not engineering. “The Silencer” and other schoolmates, nevertheless, credit studying in ICE as producing high social status afterwards

which reveals the commodification of education. One way or another, they want to be rich people, which implies that learning knowledge for them is only a channel to get rid of their current underprivileged circumstances, not for accomplishing themselves.

With that said, the rank of the school dominates as the most important criteria for students to study in contemporary era, since studying in the finest school is to exchange with high social status. Besides, it can be asserted that education is somehow a social subsystem, which other social systems can determine its role and content. Education therefore becomes a commodity under Commodification. On the contrary, Hector and Rancho believe that learning knowledge is for the sake of knowledge rather than Utilitarianism, which shares the similarities with Existentialism. Under no circumstances do they believe that rank of the school is not the most important parameter in determining which school they should get in, but the knowledge they can learn for pursuing their dreams.

### **Inevitable Competition in Modern Education**

The rank of school is dominated by the modern education system, which competition is one of the derivative products. In the eyes of Irwin and Professor Viru Sahastrabuddhe a.k.a. 'Virus', the college's dean in "3 Idiots", they share the same perspective towards the competitions in education, which is an undoubted fact. Protagonists of those two literary texts are, however, the enemies of modern education. They believe competitions, like tests and examinations, are the enemies of education.

In "The History Boys", Hector thinks that examination is an example of competition, which is the enemy of education (Bennett, 2004, p.48). That is to say, the purpose of students being educated is distorted. The examination can determine a person by how many correct answers one gets in the paper. Instead, he regards what he teaches as useless knowledge, which implies that this (General

Studies) is not for the examination (Bennett, 2004, p.5).

Notwithstanding the distortion in education, he preserves learning knowledge as "Take it, feel it and pass it on. Not for you but for someone, somewhere, one day" (Bennett, 2004, p.109), as well as comforting ourselves when we are sad. Irwin, on the contrary, believes that there is no doubt about the existence of examination, which fits for current education system. For example, when Hector shares a lesson with him, he says, "Education isn't something for when they're old and grey and sitting by the fire. It's for now. The exam is next month" (Bennett, 2004, p.48). Having said that, he implies examination is indeed for determining whether the boys can get into Oxbridge.

In "3 Idiots", Rancho contradicts the fact that education is a tool for trading high social status. For instance, when he sits next to Professor Viru Sahastrabuddhe when taking group pictures, he says to him "Grades create a divide." The seats the students sit depend on their results. The closer a person sits next to the college's dean, the higher the score of that person has. Since his friends are the last and second last in the class, they are "standing" far away from them. It conveys the impression that grades, as a product of examination, can alienate students and heighten their pressure, which twists the purpose of education. For Professor Viru Sahastrabuddhe, who always insists, "Life is a race. If you don't run fast, you will get trampled." The essence of education is a competition to find out who is the best. For instance, when Rancho and other students firstly meet him, he explains the crucial reality by illustrating how koel birds push other eggs on the nest while they hatch. "Competition is over." He believes that in the nature, what eggs (human) can do is to compete or die. He thereafter mentions that ICE gets 400,000 applications per year. Hence, he wants to show how noble ICE is. What is more important, getting selected as an ICE student is through competition, which is an undoubted and undeniable fact.

Thus, competitions in our society are the enemies to the essence of being educated. Under Commodification, the winners of the

competition can get high sign-exchange values. In other words, they can get high social status. Alienation, on the other hand, can illustrate that scores students get create a divide. On the contrary, for Hector and Rancho, under Existentialism, assert that learning knowledge is not for competing with other students, but for achieving ourselves.

### **A Humanistic Approach Versus a Pragmatic Approach**

A pragmatic approach is what Felix favors. He therefore hires Irwin, a teacher who specializes in pragmatic approach in order to fit for the current education system, which can be regarded as merchandised education, so are “The Silencer” and Professor Viru Sahastrabuddhe. Due to the original purpose of being educated, which is to learn knowledge for accomplishing life by heart, Hector and Rancho, however, take a humanistic approach in “The History Boys” and “3 Idiots” respectively.

In “The History Boys”, when Irwin asks for the reasons why Hector locks the door, it implies that closing the door can fight against the current teaching pedagogy, as his humanistic approach is not for the exam (Bennett, 2004, p.36). According to Bregović (2013):

Hector's teaching ideas resemble the modern concept of education that is based on the idea that knowledge can exist for the sake of knowledge itself, without serving any practical purpose outside of educational system itself, because it will eventually lead to the completion of grand narratives.”

The headmaster Felix, on the contrary, draws attention to notice that Hector’s orthodox pedagogy does not produce results, as what he teaches is “unpredictable” and “unquantifiable” in the current educational climate (Bennett, 2004, p.67). Meanwhile, Irwin’s unorthodox pedagogy suits him best (Bennett, 2004, p.35). He is most concerned about the league table results that would rocket the school to fame with a remarkable number of students admitted by Oxbridge in the same year.

Unlike other students, Rancho does not give up the purpose of learning engineering—gaining knowledge for the sake of learning knowledge in pursuing his dream in “3 Idiots”. For instance, he says, “We will study with all our heart but not just for grades.”, “To quote the wise one—Study to be accomplished, not affluent.”, and “Don’t cram blindly. Understand and enjoy the wonders of Science.” Meanwhile, both “The Silencer” and Professor Viru Sahastrabuddhe contradicts Rancho’s approach towards education. They prefer to study hard, as high grades coming with high social statuses for the rest of their lives are what they strive for. They are, somehow, materialistic.

The existence of the pragmatic approach somehow reflects Marxism. Pursuant to be richer, people become servants of the social system—“Economy”. Social and economic statuses of an individual are therefore closely related. Felix, “The Silencer” and Professor Viru Sahastrabuddhe take the pragmatic pedagogy into account in pursuing their ultimate goals, in spite of the original purpose of being educated and the existence of education. In contrast, Hector and Rancho, who emphasize the humanistic approach like learning knowledge by heart, match with the Existentialist’s perspective. They do believe that learning precious knowledge is not only for examination, so as to facilitate the underprivileged situations.

### **Conclusion**

All in all, comparisons between “The History Boys” and “3 Idiots” are clearly stated, such as the different perspectives towards the rank of the school, competition, as well as different approaches towards education. A clear picture is shown how the conflicts exist in between the traditional and contemporary education system. Hypothetically speaking, knowledge is regarded as merchandise in contemporary society, which is not for the sake of learning. There is no doubt that under the notions of Alienation and Commodification, the nature of education is distorted and determined by other social systems like Society and Politics. Education, therefore, becomes a part of other social systems. It seems that the pragmatic approach, which Irwin,

the boys, Felix the headmaster, “The Silencer” and Professor Viru Sahastrabuddhe in “3 Idiots” likes to advocate, will replace the orthodox pedagogy sooner or later. More advanced society will often apply this approach in its education system. On the contrary, it is rare to see students studying very hard for the sake of learning knowledge, as well as pursuant to their unique and precious dreams. Learning knowledge should be for enriching ourselves, not for affluence. Robert Maynard Hutchins says, “The object of education is to prepare the young to educate themselves throughout their lives.” Likewise, being educated has only one purpose once and for all—learning what you do not know so as to accomplish life, one way or another.

### Limitation

There are, however, limitations in comparisons with these two literary texts. For example, England and India are two distinctive countries, developed country and developing country respectively. Notwithstanding parameters that should be taken into account, for instance, income levels as well as living standards, their comparisons seem incontrovertible.

### Implication

Also, the implications from “The History Boys” and “3 Idiots” are, somehow, slightly different. On one hand, “The History Boys” implies that knowledge should be learnt by heart, but not for treated as a tool to pace future career path and how beneficial it is for our future careers. Knowledge, like literature, should be passed on, regardless of what circumstances we are under. “3 Idiots”, on the other hand, implies that the failure of contemporary education system in India. For example, it has been asserted as norms that men are born to be engineers, whereas women are born to be doctors. With that said, their dreams are exploited and bound by it. They do not have rights to pursue what they want in such materialistic environment, which matches with the concept of Marxism. Apart from that, “3 Idiots” brings out the essence of a person’s heart. For

example, if you have a dream, go for it without worrying too much. Pursuant to what you want to achieve, at the same time, you should be aware of the fact that the human heart is fragile.

*All is well.*

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# AN ANALYSIS OF AMERICAN ENGLISH BRITISH ENGLISH

Ko Chit Sze, Ken

English is a popular language in Hong Kong. Most people claim that they are using British English (B.E.), while somebody believes that they are using American English (A.E.). However, no one can be absolutely sure that they are entirely using British English or American English. The purpose of this essay is to broaden our horizons in vocabulary, expressions and semantics, and also to explore more different usage of grammar and syntax between American English and British English.

First, it is necessary for us to understand the history behind these two varieties of English. The early settlers in America had no verbal contact with the folk left behind in England, and the division of the language began (Davies, 2005, p.2). Before the Industrial Revolution, the Dutch and Spanish colonization left a hefty legacy in America. During the Industrial Revolution, not only the introduction of B.E. through books affected the development of A.E., but the promotion of the Industrial Revolution also needed lots of new words (Davies, 2005, p.3).

A good way for us to understand A.E. and B.E. is to focus on their

spellings. A.E. allows either of two spellings for a word, and B.E. allows only one, for example: ax/axe. Both varieties allow variation in spelling for a word, though possibly not in the same proportions, for example: judgment/judgement.

Now, it is essential for us to realize that some words and expressions may cause more serious problems when we use them in another country. For example, “fag” means cigarette in the United Kingdom, but it is an offensive term meaning “gay man” in the United States. “Give me a tinkle” can be used in the UK, whereas it sounds vulgar in the US. People will use “give me a call” or “give me a jingle” instead. My “mate” is the word that we always use, such as in “classmates” and “group mates”. In the US, it refers to a marriage partner, so people would use “my buddy”. “Tramp” means hobo or homeless person, but it also means “loose woman” in the US.

Similarly, some American terms and phrases may confuse or offend Britons, such as “knickers”, “fanny”, “bugger” and “I’m stuffed”. The US meaning of “knickers” is knee-length trousers, but it means panties in the UK. “Fanny” sounds vulgar, so people prefer using bottom instead. “Bugger” means gay in the UK, and no one uses “I’m stuffed” because it is offensive. “I’m full” is preferred when you mean your stomach is full. A word can convey really different meanings in two countries. “Billion” means one thousand million in the US, but it means one million million in the UK. The meaning of bomb is “go badly” in the US, but it is “go very well” in the US. You can use “nervy” to describe the person who is nervous, but it means impudent in the US. You can say “Wow, how beautiful skivvy you are!”, but you may be slapped by an American lady, as it refers to underwear. One should not ask “where is the slot machine?” in the US, because it means gambling not vending machine.

There are plenty of grammatical differences between American English and British English, such as Verb Phrase, Noun Phrase, Conjugation, Tenses, Use of the article, Use of Delexical Verbs, Collective Nouns, Clausal Patterns, Adverbials and Prepositions. In the following, we will focus on their Noun Phrases, Use of Delexical

Verbs, Clausal Patterns and Adverbials and Prepositions in particular.

For Noun Phrases, there are some differences with the word order between A.E. and B.E., such as Hudson River and River Thames. Americans put the name, “Hudson” before the noun, “River”. British people put “Thames” after the noun, “River”. Another example is “a half hour” and “half an hour”. The British people would say “I need to go there a half an hour”, while the American would say “It takes me a half hour to go there.”

A Delexical Verb refers to a small group of very common transitive verbs taken out of the verb and put into the noun. “Have”, “take”, “make”, “give”, “go” and “do” belong to Delexical Verb. Taking “have” and “take” as examples, the British prefer to use “have”, for example, they would say “I’d like to have a bath”. However, the American use “take” rather than “have”, which is “I’d like to take a bath”.

The Clausal Patterns between A.E. and B.E. are sometimes different, for example, “come take a look” is used by the American, while the British prefer adding “and” to separate these verbs, which is “come and take a look”. Another example is the American would ask their friend to visit a place by saying “I asked that he go”, but the British people would just say “I asked him to go”.

For Adverbials and prepositions, the American would say “I’ll go momentarily”, but the British would say “in a moment” instead. We always see “backward” in American story-books, while “backwards” is preferred in British story-books. When you ask somebody what the time is. If she is British, she would probably say “It’s twenty to four”. If she is American, she would say “It’s twenty of four”. For Prepositions, the British people always use “from... to”, whereas the American prefer to use “from... through”. Another example is when you ask somebody where the box is, the American would say “it’s in back of the building”, and the British prefer to use “behind”, which is “it’s behind the building”.

To sum up, it is favorable for us to focus more on the vocabulary and semantics in A.E and B.E, because their meanings of vocabulary are sometimes offensive. It is beneficial to explore the more usage of grammar and syntax between A.E and B.E. We realize that Hong Kong people prefer B.E because they think B.E is more historical and traditional. It indicates that B.E has become a language culture in Hong Kong as well.

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# CHANGES IN THE IMAGE OF GODZILLA

Chan Pak Hei

“Godzilla as an infamous creature that must be staved off” has undoubtedly been deeply rooted in our mind throughout many generations. *Godzilla* (2014) by Gareth Edwards is a typical science fiction monster film in American. Yet, unlike other ordinary monster films, the messages signified from this film are out of our expectations. Most importantly, the image of Godzilla is being constructed to mean something else. In this essay, the argument will be divided into three parts; the change of meaning of Godzilla is a process of simulation, the reasons for the change of meaning and the audiences’ reception towards the change of Godzilla.

First, the change of Godzilla’s meaning is a process of simulation. According to Jean Baudrillard, “The corpse of the Real - if there is any - has not been recovered, is nowhere to be found. And this is because the Real is not just dead, it has purely and simply disappeared.” (The Vital Illusion) It suggests the idea that the original meaning is usually difficult or nearly impossible to be traced back as there are so many copies. And, with the presence of altered meaning, there is no way to identify which is bearing more resemblance of the real one.

*Godzilla* (2014) is a remake of another film produced in 1954 which has the same name. However, it is not the only remake, as there are

more than thirty-five “Godzilla” copies after the 1954 release of the Japanese one. There are amendments in every remake-product. For instance, the signature high-pitch roar sound and the appearance of Godzilla have kept on changing throughout these years and through every remake. To be more specific, with reference to the research done by Deep Sea News, the height of Godzilla has been fluctuating. It is shorter than 200 feet in year 1954-1975 but it rose to more than 300 feet in year 1991-1995 and reached its peak of 500 feet in year 2014. (Santos, 2014) This shows that even if the object is the same; the features presented are not the same. Therefore, with the fact that there are so many different copies nowadays, it is hard for the people to identify which is the real and which one is copy. In other words, the original is hard to be traced. Nonetheless, there is still a factor which kills the possibility to trace the original image of Godzilla. Godzilla is a fictional dinosaur created and constructed by a Japan director, Ishiro Honda. The fact that Godzilla is not an animal in the reality means that it is meaningless to know whether the image presented in front of them is the original one or not. And this hyper-reality leaves room for interpretations about the meaning of Godzilla.

The change in interpretation is a result of political struggle between the United States and Japan. According to Rafferty, “For Godzilla was, even in its bowdlerized “King of the Monsters” incarnation, an obvious gigantic, unobtrusive, grimly purposeful metaphor for the atomic bomb.” (2004) This illustrates the idea that, in the original Japanese version of Godzilla in 1954, it is a monster symbolizing the Japanese people’s fear towards atomic bombs and the use of nuclear power. In fact, after suffering from the two atomic bombs in Hiroshima and Nagasaki in the World War II, the Japanese government has become more alert and reluctant in using nuclear power and weapons. However, at the same time, United States was in a rapid technological development after the victory in World War II. According to the Comprehensive Nuclear-Test-Ban Treaty Organization (CTBT), “Between 1951 and 1958, around 100 nuclear weapon tests were conducted in the atmosphere at the Nevada Test Site.” (CTBTO, 2012) It evidently proves the highly active state of

nuclear development in America. Specifically, on 1 March 1954, the United States launched the “Bravo Test” at Bikini Atoll. Meanwhile, the “Bravo” yielded 15 megatons which was the largest U.S nuclear test ever exploded. (The Guardian, 2014) All the above actions of the United States frightened Japan. And, it can explain why Godzilla has a symbolic meaning as the fear of nuclear power. With the fact that, Godzilla in its film is presented to be an absolute devil that caused serious damage to Japan and even posed a threat to the entire world. Godzilla must be defeated and killed. Nevertheless, in the American version of *Godzilla* (2014) by Gareth Edwards, the idea of Godzilla has changed from a monster to a hero who can bring the balance to the ecology. From this change of plot and characterization, it shows that the U.S producer is trying to take control back and reconstruct the meaning of Godzilla for the whole world. Obviously, the US has been relying on the nuclear power in generating electricity and developing weapons. The amount of nuclear power generated from 1971 until 2014 is in an increasing trend, more than 789,000,000 MWh is created per year. (Nuclear Energy Institute, 2014) The fact that US heavily relies on nuclear can explain why the role of Godzilla has to be a hero that rescue the whole world from disaster. Even though the US *Godzilla*, similar to the Japanese version, is a product of radiation, the producer presented it as a monster that can bring the balance back to the world. At the end of the story, Godzilla is even appreciated by the citizens in US and Japan for bringing peace to them. In this way, the US producer is creating an ideology that making good use of the nuclear power can be the optimal solution for the energy crisis, hence, justified the US’s uses of nuclear power. To sum up, the reason for the change of meaning is a result of political struggle over the use of nuclear power between the United States and Japan.

Last but not least, the reception of audiences towards the changes of *Godzilla* is divergent. According to some *Godzilla* supporters in Japan, the remake version by the US producer has downgraded the image of *Godzilla*. “American *Godzilla* is just a giant iguana freaking out,” said Mudai Nozaki (New York Post, 2014). This response was very common in Japan after watching the American remake.

Also, Kazuya Haraguchi suggested that “I hope the day will come when a Japanese director can make a *Godzilla* movie again for the world.” (New York Post, 2014) These negative comments from Japan towards the US remake version proves that the ideology created by the US has not yet been welcomed or accepted by the Japan audiences. The supporters from Japan are still supporting the original version from Japan instead of the Americanized one. Simply speaking, the US has not attained a complete domination and hegemonic leadership. In order to consolidate her leadership, it is expected that the US, who is now holding the power to make meaning over *Godzilla*, will create a sequel to further strive for a consensus between the supporters in Japan and in US. In fact, Gareth Edwards, director of *Godzilla* (2014), has signed to produce *Godzilla 2* and set to release in 2018. (Schilling, 2014) Meanwhile, Toho, a Japanese film-making company, has also started the *Godzilla Strategic Conference* which is to plan for a complete new *Godzilla* movie by Japan. In short, as the reception towards *Godzilla* is still in a large divergence, the US producer will try to use sequels as a means of consensus while the Japanese producer is going to re-claim the power over the term that they created, *Godzilla*.

In conclusion, from the change of the image of *Godzilla*, the differences between the original one and the remake version by the US provide room for interpretation as *Godzilla* itself is a hyper-reality. And, it is evidentially supported that sequels will be made down the road in order to attain a complete hegemonic leadership.

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# GENDER CULTURE: THE FEMALE CREATION IN CLASSICAL MYTHS AND GENESIS

Li Lai Man, Louise

“Women were a curse, created to make men miserable” (Meyer, 2006). Women are always regarded as the source of trouble and intrinsic evilness for humanity. In order to examine the origin of this stereotype, function of the first female in Classical mythologies and Genesis as well as mankind's perception of women will be analysed.

## Functions of women

Although both Pandora in Classical mythologies and Eve in Genesis bring misery to mankind, the purpose of creating them and their functions are diametrically different. One is a form of deceitful punishment whilst another one is a form of kindness. Pandora's function is to activate the punishment for humanity by opening the jar from Zeus. As Prometheus steals wisdom and fire for mankind, as well as plays trick in the ceremony of sacrifice to befool Zeus, Zeus is enraged and decides to punish Prometheus's beloved mankind. Therefore, he commands Hephaestus to form the first female, and then gives a mysterious jar to Pandora's husband. Opening the jar to

release “sorrow and mischief to men” is the main function of Pandora (Hesiod, 1996). In other words, Zeus’ aim to create Pandora is to punish mankind. On the contrary, God’s purpose of creating the first woman is pure and blessed in Genesis. Eve is supposed to be the “help meet” of Adam (Genesis 2:18, King James Version), therefore her function is to help Adam manage the earth and to be one flesh with him. Nevertheless, same as Pandora, Eve then becomes the victim who is exploited as the tool of revenge. As the serpent wants to challenge the Lord, it beguiles Eve to fall. Eve exercises the free will and eats the forbidden fruit with Adam, since then, the punishment from God and evilness descend to the humanity. Therefore, Pandora is a tool of vengeance for Zeus and Eve is a tool of revenge for Satan.

### **Mankind’s perception of women**

Apart from being treated as a curse, women are regarded as the symbol of weakness and excessive curiosity. Both Pandora and Eve possess the features. Pandora cannot control her curiosity to open the beautiful jar while Eve is frail to resist the serpent’s deception. This perception is widely shared around the world through all the periods. It is also shown in various literature. In Hamlet, William Shakespeare equalizes woman to weakness and states that “Frailty thy name is woman” (SparkNotes Editors, 2007), which shows his contempt towards women. Another example is the classical literature Snow White. Similar to Pandora and Eve, Snow White possesses an attractive semblance but owns a curious, naive and frail personality. Despite the fact that she is always warned by the dwarfs that strangers are dangerous, she still eats the poisonous apple provided by the witch because of her sympathy and weakness (Grimm, 2009). The above perception is not merely indicated in literature but also in the societies. Traditionally in both the East and West, mortals live in a gendered hierarchical society which females are inferior to males. Since people consider women as the curious and frail figures, women are restricted within the domestic sphere. In many patriarchal societies, women have little sense of self-agency, they are born to satisfy men and to propagate the species. This phenomenon

continues in our society, people regard higher on males in China, Chinese parents always prefer sons to daughters so some of them might have abortions if the embryo is female.

A famous American comedian, Groucho Marx, said “Man does not control his own fate. The women in his life do that for him” (BrainyQuote Editors). Intentionally or unintentionally, the first female in Classical mythological tradition and Genesis determined the fate of humanity.

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# THE CINEMATIC REPRESENTATION OF SOUTH KOREAN LEGAL-DEMOCRACY IN THE ATTORNEY

Chen Le Yi

Casting off long years from 1948 to 1992 of dictatorship and widespread human rights violation, South Korea political system has transited to democracy since 1992. On the one hand, democratization of South Korea political system has resulted in significant effect for Korea legal profession. On the other hand, during the approximately twenty years in democratization of political system, deficiency of political system has been revealed gradually in numerous practices. While law can't protect innocent people, media come in. The present civilian government is just a front for the old military regime. Some distinctive features of contemporary South Korea legal profession are not beneficial to a democratic legal system. With the increasing concern for human rights, problems in legal system and legal profession surface. South Korean democratizes step by step, not overnight.

Even though justice is not guaranteed by law, citizens hold onto their

their freedom of speech. In the 1980s the innocent students were helped by acquaintance and in 2000s the bullied disable children were helped by their teachers. Similarly, when two truth stories of both movies were in sight of public, the innocent people gained impartial judgment. Nonetheless, most of cases are not in sight of public, those innocent people gain injurious judgment. Tomorrow will trial the dark side of history. No Mu-hyeon, as a human right lawyer, who endeavored to help the innocent students and to fight for democracy, was selected as South Korea president in 2003.

There is a distinctive feature of contemporary Korea legal profession that the size of legal profession is small. Lawyers are the most privileged profession in South Korea. Although lawyer is elite of the society, some of them were indifferent to the legal justice. They lacked the sense of mission, some lawyers only chased for economic profit. As you can see from Attorney, during 1980s, most of lawyers were unwilling to involve in National Security Law, unmask their cowardice of confrontation of the legal justice. At the beginning, the attorney Song Woo-seok is engaging in his law office, however, he is indifferent to legal justice. Owing to a special case related to who has helped the attorney Song in the period of predicament, sparked attorney Song to fight for impartial legal. Apart from Song's wife and partner disagreed with his involvement in National Security Law. Other colleagues and friends suspected his competence in National Security Law. However, in this case, the attorney Song insisted on it and demonstrated he fight for next generation without fear and regret. Judge asked the attorney Song that whether you plead for your relative? At that time, if the innocent student didn't bond with the attorney Song, who would help him? The judge said he would try to care Lawyer Song's relative. It is ruled by man rather than governed by law during military regime. Another case, the retired judge SNU graduated defended for three baddies, but ignored disable children's right, what he did was shameful for legal justice.

It is one of the major obstacles to obtain fair trails that judicial cronyism or the granting of personal favoring among judges, prosecutors and lawyers. South Korea has been transiting to democracy since 1992, whether South Korea legal system develop for

the Korean legal profession. Female lawyers were treated unfairly, even though democratization of South Korea, inequality between men and women was still an issue. At the end of *The Attorney*, a lot of lawyers supported the lawyer Song. Nevertheless, there were no female lawyers in the picture of the movie. Although the proportion of female lawyers had dramatically increased since 1981, there were 173 women passed the judicial exam, which was only 17.5% of all successful candidates. The small number of female lawyers was not a benefit for the legal profession. There are some indications that female lawyers are significant for contemporary South Korea. Female lawyers pay more attention on protecting female right, fighting for female right, participating in public charities. Not only do female lawyers deal with cases patiently, but female lawyers play an important role for vulnerable groups such as female and children's human right cases.

With twenty years of development of democratization, citizens' sense of democracy became stronger. As we can see from *The Attorney*, the old generation had blindly trusted the government's narration. They overlooked policies that supported a violent dictatorship. The 'Yongsan incident' revealed the citizens' higher sense of democratic rights. Lawyers, who have sense of legal justice mission, endeavored to help victims' relative to fight for impartial judgment. The contemporary South Korea society demands more responsive democratic legal system as well as better lawyers with profession knowledge, legal ethics and a strong sense of democracy. In contrast, No Mu-hyeon, the president of South Korea in 2003, attempted reform politics to give up controlling the judicial authority, yet opponents thought order and authority had collapsed. It was actually a way to restrict president hegemony. Therefore South Korea urgently needs to replace the conservative and defective legal culture and system. There is a long way to achieve democracy.

Dispute is continuous. The accelerated democratization of South Korea requires a more positive role for the legal profession to meet the challenge of expansion of human right. In order to meet the demands of South Korean society in the 21st century, it is essential to

increase lawyers of various backgrounds, male and female, establish a more sophisticated training programme as well as reinforce ethics. They also need to maintain the democracy of the press and freedom of speech. It is critical to further promote the political neutrality of the police. Without these, it will be a long way from achieving a sound democratic legal system.





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