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*La Revue Africaine des
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THE POWER OF EXPECTANCY IN EFE PAUL AZINO'S *FOR BROKEN MEN WHO CROSS OFTEN*

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Résumé

La collection des poèmes d'Efe Paul Azino concerne entre autres l'attente mutuelle de l'être humain en termes de besoins. La lecture de cette collection d'Azino informe le lecteur sur l'ambivalence et l'ambiguïté de l'attente des humains. Cet article "The Power of Expectancy in Efe Paul Azino's *For Broken Men Who Cross Often*" a pour objectif de discuter, d'une part, les effets de l'attente de l'être humain sur les autres autour de lui et, montrer comment évaluer une telle attente d'autre part, afin de promouvoir et préserver la paix et l'harmonie sociétale. Le « Reader response theory » ou la théorie de la réception et de la lecture est utilisée comme cadre théorique dans ce travail. Cette théorie sera utilisée pour interpréter quelques portions de poèmes en nous basant sur la diction, le ton, l'atmosphère et d'autres éléments poétiques. Ce travail a découvert que l'attente entre humains présente à la fois des avantages et inconvénients pour le développement social. En outre, cet article encourage une analyse sérieuse de l'attente que les gens ont à l'égard des autres afin d'éviter une exagération et une illusion

Mots clés : attente société, famille, gens, individu

Abstract

Efe Paul Azino's collection of poems is, in addition to other subjects, about what people expect from one another, in terms of needs and hope. The reading of Azino's collection informs the reader about the ambivalence and ambiguity of human expectancy. This article "The Power of Expectancy in Efe Paul Azino's *For Broken Men Who Cross Often*" discusses, on the one hand, the effects of people's expectancy on others around them and shows how to evaluate such expectancy so as to promote and preserve societal peace and harmony on the other hand. Reader response theory is used to corroborate our arguments. This theory is going to be used as a torch light to interpret different extracts from the collection focusing on the diction, tone, mood and other poetic elements. This article discovers that people's expectancy is both advantageous and disadvantageous for societal development. In addition, the article encourages serious analysis and evaluation of people's expectancy so as to avoid illusion and exaggeration.

Keys words: expectancy, society, family, people, individual.

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Introduction

Societal life at different levels is the sum total of people’s endeavors to cooperate with one another regardless of so many disparities. This cooperation which is the sacrifice of each and every one suffers sometimes when what is expected from these community members is not fulfilled. Expectation or expectancy of people varies from individual to social levels. The failure to respond to people’s expectancies brings misunderstanding, frustration and disappointment, let alone conflict. Additionally, some false expectancies also bring disagreements among people. However, it is also true that without expectancy human beings are devoid of effort and commitment toward success. Unfortunately, what people expect from one another radically influences their judgements. What, for instance, a woman expects from her husband affects their marital relationship and vice versa.

When elaborating expectancy in marital relationships, T. Ojaide (2010) makes the following statement in his “Deploring

Masculinity in African Oral Poetic Performance: The Man in Udje”: “masculinity is a conglomerate of virtues and characteristics built around *the traditional expectations of being a man* and the glorification of virile values (the italic are ours)” (pp. 66-67). The book in which this article by Ojaide is published has shown entirely how gender expectancies have been grounded since time immemorial in African societies. The authors of this book have looked at human expectancy from the angle of gender. The conclusion they draw is that this affects women and men socialization: men were favored while women underwent injustice in all its forms –lack of school education, bad treatments in marriage, poverty, and so on. At social level, what the population of a country and their governors expect from one another determines the social climate that will prevail in that country. The important questions that need to be addressed are: how to deal with false expectancies? That is, when people expect things from others while they should not expect. When the person

from whom something is expected is not informed or aware of such expectation? And finally, is societal life possible without expectation?

This article discusses the effects, the ambiguity and the ambivalence of human expectancy in societal life; because conflicts whether individual or social take their roots from the expectancies people have toward one another. At an individual or family level, the expectancies people have towards one another are taken for granted but misunderstandings occur when such expectancies are not fulfilled, leading thereby to frustration and family dislocation. Ironically, our modern societies do not seriously consider individual worries as long as social atmosphere is not in danger. The human society is nothing else than a group of individuals from different families. So, regardless of laws and regulations that govern the society, people sometimes expect wrongly from one another. The government can wrongly and exaggeratedly expect from the population and vice versa. As a result, frustrations and disagreements become daily woes of the society members. However, human life is meaningless, effortless and uncommitted without expectation from one another. Efe Paul Azino, in *For Broken Men*

¹ Efe Paul Azino, 2015, *For Broken Men Who Cross Often*, Lagos, Kachifo Limited. The subsequent references will be made to this edition and will be

Who Cross Often, has his speakers, throughout the poems, experience the ambiguity of human expectancies either at family or societal levels. The speakers are both sorrowed to have failed what is expected from them by their mother and as a result, their determination to satisfy such expectancy frustrates and traumatizes them.

We sent hope when money wasn't available to go,
she sent prayers, boasting to anyone who cared to know
about her sons who went after the rainbow,
soon to return with pots of gold.
In the city, we rode storms.
We rode them continually,
leaving us too tired to reap the golden fruits of opportunity
they said the city grew.
We hustled to the drumbeats of our mother's expectations,
modern day messiahs bearing the cross of an entire lineage,
on our university-certified shoulders,
charged with redemption¹ (FBMWCO, Pp.5-6)

The persona's frustration is perceived in the diction of the poem when they refer to their mother as boasting about her expectancy towards them: "soon to return with pots of gold." The implication is that she will undermine other women whose children have not travelled to the city. And, by the verse "boasting to everyone who cared to know," the

marked parenthetically in the text as (FBMWCO) followed by the page number.

persona insinuates their mother's gossip and talkativeness which does not please them while they "rode storms" and "rode them continually" until they are "tired to reap the golden opportunity/they said the city grew." The speakers not only blame ironically their mother but also the whole family that look onto them as "modern day messiahs bearing the cross of an entire lineage" "charged with redemption." At this level, the persona's lives then are taken as hostage because they feel obligated as the verse highlights it: "we hustled to the drumbeats of our mother's expectations". But, the other side of the mother's expectancies is the hold they have on the children to thrive or succeed by all means. So, expectancy is a double edged tool: it fosters creativity when it is legitimate but it becomes destructive when it is exaggerated. In other ways, expectancy goes with responsibility. The persona's mood is the torchlight the poet uses to raise the reader's awareness on the quintessence of human expectations. To answer the problematic of this subject, reader response theory is used. I believe in the reader's responsibility in the meaning he or she draws from the literary materials. The reader is not neutral as M. A. R. Habib (2005) highlights it:

Subsequently, several Romantic theories stressed the powerful emotional impact of poetry on the reader, and various later nineteenth-century theories such as

symbolism and impressionism stressed the reader's subjective response to literature and art. Several other kinds of theories, such as feminism and Marxism, have long acknowledged that literature, necessarily operating within certain social structures of class and gender, is always oriented toward certain kinds of audiences, in both aesthetic and economic terms. The hermeneutic theories developed by Friedrich Schleiermacher, Martin Heidegger, and Hans Georg Gadamer, as well as the phenomenological theories inspired by Edmund Husserl, such as that of Roman Ingarden, examined the ways in which readers engaged cognitively and historically with literary texts (p.708).

The reader is a participant in a literary work not only in reception but also in the essence of literature. When Ngugi wa Thiong'o observes that literature does not grow in a vacuum, his intention does acknowledge the fact that literature has a function in the society and this objective is achieved having readers at the center. It is the reader who makes literature what it is. That is, the meaning of a literary text, as W. Iser (1978) notes, is not a fixed and "definable entity" (p.22) but a "dynamic happening" (p.22) and interactions between the text and its readers. Put differently, the audience can exist without literature but not the other way round. E. Husserl (1965) one of the pioneers in this theory stresses that "all values, all goods, all works, can be experienced, understood, and made objective as such only through the participation of emotional and volitional consciousness" of the

reader, for no literary work is well appreciated by a reader “devoid of all aesthetic sensibility” (pp.13-14). So, the reader is not just a consumer but rather a maker whose role is not to neglect. W. Iser (1974) distinguishes thereby two poles in the judgement of literary works. He identifies “artistic” pole which is the text created by the author, and the “aesthetic” pole which refers to “the realization accomplished by the reader” (p.274). On the whole, we align with L. Rosenblatt’s (1978) transactional reader-response theory. For her there is a perpetual transaction between the literary text and the reader. In her explanation, this transaction occurs as follows:

As we read a text, it acts as a stimulus to which we respond in our own personal way. Feelings, associations, and memories occur as we read, and these responses influence the way in which we make sense of the text as we move through it. Literature we’ve encountered prior to this reading, the sum total of our accumulated knowledge, and even our current physical condition and mood will influence us as well (pp.6–21).

In Rosenblatt’s transactional reader-response theory, the reader is not just an individual person but rather a conglomerate sets of values that interfere knowingly or unknowingly with what a literary text does and not what it is.

This article is structured around two main sections. The first section of this paper discusses individual expectancy, a tool for

success and development. The second is about political expectancy as a crippling tool for societal peace and harmony.

1- Individual Expectancy : A Double-edged Tool for Societal Life

The portion of poem quoted in the introduction shows the restless effort of the children to satisfy their mother’s expectations. There are two realities that sustain their commitment: they are informed on the one hand, and on the other hand, their mother is right to do so. Without expectation, human creativity and potentials are not put to work. What is expected from a person fosters the latter in his or her daily life. Convincingly enough, expectancy at this level should be legitimate, rightful and constructive rather than false and exaggerated. It is normal let alone right for parents to expect things from their children especially in Africa, for children are considered as heritage to parents. Some parents invest in their children expecting to reap the result when they become grown-ups. This is where the reader’s role as a gap-filler in literary interpretation shows its vividness, for as fathers, we understand the mother’s hope in the following stanza:

We have come from the city’s
aspirational end

to redeem the dust she left behind.
She, from that tribe of women who traded
sweat,
to buy us access into spaces that promised
a portion of the city where desire lived.
All mother required was that we come
back,
in city-sleek machines to whisk her away
in full glare
of eyes and hearts awaiting their turn.
she waited,
Expecting. (FBMWCO, p. 5)

The expectation of the mother toward her children in this extract is neither false nor illegitimate but rather lawful because the children agree and understand that their mother is “from that tribe of women who traded sweat/ to buy us access into space that promised/a portion of the city where desire lived.” This justifies whatever she expects from them as rewards. W. L. Guerin (2005) comments: “in literary interpretation, the text is not the most important component; the reader is. In fact, there is no text unless there is a reader. And the reader is the only one who can say what the text is; in a sense, the reader creates the text as much as the author does” (p.351). When the expectation is right, it gives courage, commitment and a will to be accountable or responsible. There is legitimacy when the mother expects her children to “come back/ in city-sleek machine to whisk her away in full glare/ of eyes and hearts awaiting their turn.” As a result, the children are ready:

In the city, we rode storms.
We rode them continually,

leaving us too tired to reap the golden
fruits of opportunity
they said the city grew.
We hustled to the drumbeats of our
mother’s expectations, (FBMWCO, p. 6)

The tone in the diction through words like “storms, rode, too tired and hustled” connotes the hardships the children go through in the city so as not to disappoint their mother. These four words show the physical fatigue of the speakers as a result of their struggles in the city. What one is expected to fulfill is a driving force that surpasses one’s physical capabilities. This arouses the innate potentials in every human being especially if there is agreement and understanding at the basis. The power of expectancy is well felt here in the endeavor of the children to satisfy their mother. As these verses are read, W. Iser’s (1978) statement, “the critic should not explain the text as an object but its effect on the reader,” because the “readers’ experiences will govern the effects the text produces on them” (p.34) comes to highlight the tone of the speaker. The persona’s tone is sorrowful as due attention is paid to words “storms, too tired, hustled” which testify to the physical suffering the mother’s expectancy creates for the children. The children’s commitment to continually ride “to the drumbeats” of their “mother’s expectations” even though this leaves them “too tired to reap the golden fruits

of opportunity” of the city, illustrates the inherent and constructive power and force that lie in expectancies. This power is well shown in the persona’s refusal to return home to the mother without the solution. Basing on H. R. Jauss (1982) who states that “historical life of a literary work is unthinkable without the active participation of its addressees” (p.19), the persona’s endeavors and struggles are to be praised. Moreover, the image the verses offer to the reader about the policemen and the speaker is amazing. The policemen “kicked down the door screaming:/Black motherfuckers, /scumbag African monkeys, today you return to your/ jungle,” but the speaker’s refusal is expressed in the physical challenge the stanza denotes:

We run
 I bolted through the backdoor, flung
 myself down the
 flight stairs
 and leaped under the stars
 my feet etching my resolve into the
 concrete:
 “I am not going back to Africa”
 not today.
 not until I bag a foreign passport that
 bears my name,
 knit my soul to a wrinkled skin if I have
 to.
 You won’t catch me today
 you won’t crack my soul against your
 prison bars,
 you won’t empty my blood on the
 pavement
 like you did them students
 my journey does not stop end in your
 detention camp. (FBMWCO, pp.15-16)

The speaker’s resolution not to surrender to the policemen’s order is in connivance with

the expectation that weighs on him. He knows his sojourn without permission is illegal, but he is determined by all means to ‘bag a foreign passport’ which stands here as “antidote to a poverty/ three generations deep, the poverty I fled from/less than a decade ago (FBMWCO, p.11).” The last verse alludes to the persona’s inner worry about his failure to fulfill “familial respect/ and expectations (FBMWCO, p.12),” because he “didn’t come to see the Lake Gardens/ or the Petronas Towers/ I didn’t come to eat knowledge, / I came to beat fear, (FBMWCO, p.12).” The only way “to beat the fear” is to fulfill what is expected from him by the family as he acknowledges it. On the whole, when the expectancy is not either exaggerated or false, it stands as grassroots for achievement and development both individual and collective as the persona confesses to himself: “we have come from the city’s aspirational end/to redeem the dust she left behind/ to redeem the only thing that’s left, (FBMWCO, p.5-6).” In other circumstances, the danger that lies in some exaggerated expectancies towards some people is to be considered seriously for the sake of societal peace. The persona in the poem has experienced the side effects of the familial expectations.

So a decade later I travel back home
 one last time. We cloned cards and
 ferried substances

sold our kidneys and hawked the rivers of
 pleasure
 between our legs, we crossed 7,000 miles
 to
 outmanoeuvre our demons. Some will
 always
 return to the laughter and respect of
 family
 others will come back someday, like me,
 in an oblong panel (FBMWCO, p. 12)

The mood in this portion is deploring as the speaker, because of the family's expectations, is compelled to vest into illegal and dangerous activities in order to respond to such expectancies. The exaggeration of an expectation does not lie in the expectation itself but rather in the incapacity and impossibility of the expected person to fulfill the awaited expectation. Differently put, when what is expected from somebody should drive the very person into doing illegal and immoral activities, then such expectancy is exaggerated and false. Here, the question is about material expectations as rewards. So, there must be equilibrium between the person and what should be expected from him whether at individual or societal levels because the societal harmony and peace suffer, let alone disappears, when failure occurs. The speaker reveals what is done as activities and what is made as effort so as to account for what is expected from him: "we cloned card and ferried substances/ sold our kidneys and hawked the rivers of pleasure/ between our legs." At this level, L. Tyson's (2006) concept

of "determinate and indeterminate meaning" helps interpret the persona's failure.

Determinate meaning refers to what might be called the facts of the text, certain events in the plot or physical descriptions clearly provided by the words on the page. In contrast, indeterminate meaning, or indeterminacy, refers to "gaps" in the text—such as actions that are not clearly explained or that seem to have multiple explanations— which allow or even invite readers to create their own interpretations (p.174).

To "clone card" is to double and falsify official cards so as to ferry "substances" illegally across borders to gain money. The climax of all this is reached when the speaker should sell "kidneys" - parts of his body - while being alive and 'hawk the rivers of pleasure - venture into prostitution, because he wants to fulfill the mother's or the family's expectations. In such a situation, the way the poem ends, is inevitable: "some will always/ return to the laughter and respect of family/ others will come back someday, like me, in an oblong panel." The failure and confusion in which the speaker is found in the end testifies to the incompatibility between his potentials and what is expected from him. This is where serious and critical evaluation and analyses of human expectations are needed so as to avoid the worst: "yesterday we run/ and Chuma jumped through the window/ four-storey down (FBMWCO, p.17)" to commit suicide. H. R. Jauss (1982) will later on affirm that

literary text “is not an object that stands by itself and that offers the same view to each reader in each period. It is not a monument that monologically reveals its timeless essence” (p.21) but it traverses periods undergoing semantic changes and adaptations receptively speaking. Briefly, one’s commitment, determination and courage to go through hardship to succeed is in part the result of what is expected either at family or individual levels and societal level. But, the societal harmony and peace should not be jeopardized in the process to fulfill one’s expectations.

2- Expectancy as a Crippling Tool for Societal Peace and Harmony

In this part of the article, the arguments highlight the side effects of people’s expectancies on the societal peace. The prevalence of harmony and peace in a society requires respect and sacrifice from the members of that society. Respect from each and every one of the established laws and regulations on the one hand and the sacrifice from everyone to acknowledge rightful, legitimate and constructive expectancies on the other hand. What a society is depends greatly on what families are in that society. So,

once peace and harmony prevail in families they will consequently impact the whole society. That is, whatever prevails at family levels, prevails automatically at societal level. Contrary to the persona’s experiences of the ambivalence and ambiguity of expectations at family level, the poem’s tone at societal level shows only the destructive effects of expectancies. At this level, W. Iser’s (1974) “artistic” pole –which is the text created by the author, and the “aesthetic” pole – which refers to “the realization accomplished by the reader,” (p.274) highlight the ambiguity in expectations at societal level. That is, the poem reveals the wrong expectations of the politicians towards the population and the latter’s towards these politicians in conflictual atmosphere. At this level, political governance is mirrored in its various forms. The population’s expectations towards the governors crystalize the societal relationships that prevail among them. The persona seems to align with the population to lavish anger, disagreements, sorrows and regret towards the ruling class.

Hope is Nigeria
they say federal lawmakers take home
over N20m a
quarter,
still the minimum wage of million other
Nigerians
can’t feed, clothe and educate their sons
and daughters,
She’s the giant of the continent,
its largest producer of oil.
but 90 percent of the proceeds

are controlled by one tenth of the population,
while the others drink off sweat
flowing from their tireless toils
everything human has failed her
(FBMWCO, pp. 68-69)

The prevailing atmosphere in the poem as the speaker pictures the living conditions of the population shows the failure of the “federal lawmakers” to fulfill the expectations of the population. The speaker’s account for the situation reveals that the country agrees with T. Eagleton’s (2003) definition of people’s comprehension and realities when he notes that “understanding is radically historical: it is always caught up with the concrete situation I am in, and that I am trying to surpass” (p.55). How can these “federal lawmakers take home N20m” every two weeks while the majority of the population cannot “feed, clothe, educate their sons and daughters,” but still they expect the population to be submissive. When the population knows that their country is “the giant of the continent/ its largest producer of oil,” they are right to expect better living condition from their politicians. But, to the surprise of the reader, these federal lawmakers rather expect “peace, keep calm, the situation is under control/ they yelled from the capital” (FBMWCO, p.55). The societal peace and harmony that are the keynotes of development cannot survive in the depicted mood of the poem where “a

pickpocket was mobbed and set ablaze/ and government officials roaming free, even on TV” (FBMWCO, p.57). The speaker in his total disapproval of these politicians’ refusal to fulfill what are the population’s expectancies shouts as follows:

It is a poem about life
about brothers, about sisters, about peace,
about strife.
it is a poem about outrageous, fictitious
budgets,
and the legislators who approve them.
It is a poem about power, the interest of
the people,
and the politicians who confuse them
(FBMWCO, p. 59)

For the speaker, to be politicians and partake in the country’s affairs is to meet “the interest of the people” and be accountable towards them. The diction in the second verse is of a great importance as far as societal harmony is concerned. If “brothers, sisters and peace” is not the concern of the ruling class, then the speaker’s choice not to consider them any more as relatives is legitimate: “these folks in Abuja are neither my brothers nor my/ sisters / as for the bonds that binds as,/ I trust it no more!, (FBMWCO, p. 60), because they “loot and plunder,/dip their bowels into our collective purse,/ fill their bellies, and shit on the rest of us,/ meet/pretend to make laws, greet, eat,/ pick their teeth with our collective destinies, (FBMWCO, pp.59-60). The anger in the tone of the speaker corroborates the mood as he unleashes his words. M.

Heidegger's (1962) definition of human and material relationships in the world makes it clear: "we are human subjects only because we are practically bound up with others and the material world and these relations are constitutive of our life rather than accidental to it" (p.21). The willing refusal or the failure to respond to the expectancies of the population by these politicians undermines then such relationships. The metonymy in "collective purse" and the overstatement in "their bowel" denote the greed of these politicians who don't just take but "plunder and loot". These two words show the high amount of money these politicians steal. What seems to nerve the speaker is the arrogance and the mindlessness of these politicians vis-à-vis the population's expectations. And, in the country where the population comes to the realization that "all men were once equal/ but some have become more equal than others (FBMWCO, p.59), then:

"a festival of violence is underway
detached limbs, a severed head, and
entrails
forcibly ejected from the stomach that
once housed them
who could stop over 250 bickering tribes,
from dissolving their frail union
into a puddle of tears and blood?
The Yoruba attacked the Igbo,
they attacked the Fulani,
natives of the old Bendel fled the city
(FBMWCO, p. 54)

The historical events in quotation are the consequences of the population's awareness and disagreement of these politicians' false expectancies. This revolutionary atmosphere in the poem is the result of the politicians' failure to answer the expectations of the poor population: "youths in pursuit of loot, / disillusioned, brandishing rebellion/ John couldn't gain employment with his bachelor's degree/ so he killed his conscience and employed a gun, (FBMWCO, p 65)." These poor young people are jobless and useless as the ruling class doesn't care about their expectations. By the verse "so he killed his conscience and employed a gun," the poet means a conscious choice of John as he is left with no alternative to survive. As L. Tyson (2006) refers to transactional theorists which stipulate that "different readers come up with different acceptable interpretations because the text allows for a range of acceptable meanings, that is, a range of meanings for which textual support is available" (p.174), we can, therefore, say that the persona mocks at these politicians metaphorically: "so they sowed rice, expecting to reap/ but waters came, and nothing was left/ nature reneged leaving a harvest of debt/ never again we swore in tears, / will the waters catch us unawares/ so we built a bulwark against the floods/ but built it only with our words"

(FBMWCO, pp. 62-63). If these verses are read in L. Rosenblatt's (2005) notion of "efferent reading", one can conclude that the societal harmony and peace have disappeared in the speaker's country as the critic Rosenblatt (2005) explains that "when we read in the efferent mode, we focus just on the information contained in the text, as if it were a storehouse of facts and ideas that we could carry away with us" (p. 69). The waters the speaker is alluding to is the rage of the population to deal with the ruling class once and for all. The metaphor in the speaker's tone to refer to the young people's rage as waters is well perceived in the stanza below:

The waters marched on Benue. They
shouldered houses,
And muffled screams, disaster in their
wake.
They licked up the dead from the belly of
the earth
Picked up the living and buried them in
dirt.
Was it vengeance, a vendetta, or were
they simply bored?
Unsatisfied they hurried on, baying still
for blood. (FBMWCO, p.62)

The chaos in this stanza can be avoided if due attention is paid to the population and their expectancies. At this level, simple-minded readers may wonder if these young people are right to behave this way, for the government may not really have the means to satisfy their expectations. But, it is too easy to argue that way for the speaker mourns for his country wherein:

On the streets I see the apprentice
mechanic/ the street hawker, the tout,
youths in their teens. / All hopes of an
education now ghosts/wandering where
dreams go and don't return/ I see petty
trader, and oh yes, she looks distressed. /
she's the mother of five barely spaced
kids./ She can't handle the stress"
(BMC:65); "and others I remember
growing with/ on these ghetto streets./
No, these ghetto graveyards,/ where a
million dreams are buried (BMC:66)"
"about 40% of her children are in public
institutions/ where the students have no
desk to sit on/ one third of her university
graduates are hardly literate,/ (FBMWCO, p.67)".

There have been enough signs that should draw the ruling class's attention but they are so adamant and sure of themselves that they are caught unaware. But, ironically, the speaker asks: "who can douse raging inferno by gushing words? / paper barricades can't hold angry floods (FBMWCO, p.54)." When the population's expectancies find no solution but only "paper barricades" and "gushing words", a day is enough for the societal harmony and peace to collapse. In other words, when the populations are aware of the hypocrisy and lies of the rulers, harmony and peace that sustain and unite people become so frail to hold them as a people.

Conclusion

This article has shown the controversy and ambiguity that occur when expectations or expectancies are to be considered. Azino's portrayal of both individual and social

expectancies have shown the ambiguity that lies in what we expect from others and what they, in return, expect from us. The ambiguity comes in when there is exaggerated and false expectation on the one hand, but on the other hand, the power and courage that expectation confers on the expected person to be committed. The article shows how difficult there is to evaluate people's expectancies or expectations because when serious evaluation is not made of what is expected, the chance to dislocate and damage societal harmony and peace is high. This article has discovered that the poet has used this word "expectations" as a leitmotiv throughout the whole collection as the result of its ambiguity and controversy in human societal life. Firstly, there is no development without commitment of people and there is no commitment without expectations from people. Secondly, people's natural, psychological and physical potentials are never put to work unless in the attempt to fulfill expectations. Thirdly, the societal disharmony and conflicts result from misunderstanding of expectations – governors' and the population's. The governors expect patience, calm, and endurance from their population while the latter expects better living condition as regard to the wealth of their country displayed by the life style of their politicians. The warning that

this article tries to unveil is the serious evaluation and analyses of what is and should be expected from people. Our contribution in this article is the preservation of societal peace and harmony which turn around people's expectations and expectancies.

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