

I: Chronicle of a Death Foretold and Historicity

This thesis probes into the 1950s Colombian society where people in power misuse their authority and hence lawless situation is created. 1950s Colombian society is insensible corrupt society. People of Colombia are insensible because their activities are cultural oriented so their views are traditional therefore they don't think rationally. Also the authority supports them. They use power in each and everything. Hence the misuse of authority prevails. There is no equality of law in the society. So there is lack of security for the people in the society. Because of that people revolt in the society and thus violence emerged. Therefore, 1950s Colombian society is a corrupt society.

On the surface, the novel appears to be the journalistic description of the murder due to the revenge of the impotent. Nasar is a rich Arab decent fellow whereas Vicario's are low class native Colombian people. For honor, Vicario brothers murder Nasar. But in deep level it exposes the negative aspect of Colombian society and cultural impact on it.

Chronicle of a Death Foretold is a novel set in the context of 1950's Colombian society where morality is extinct in people. As in 1950 Colombia there was rampant violence named La Violencia which makes people indifference towards society. It is based on the real event occurred on January 22, 1951 in Sucre, Colombia. When Miguel Reyes Palancia discovered that his wife Margarita was not a virgin, he gave her back to her mother. Her brother, Victor Chica Salas, killed Cayetano Gentile Climento for deflowering his sister. It was a killing to protect the honor of the family. Miguel Reyes Palancia later married Henriqueta Obregon in Costa Rica and had twelve children. He lived as an insurance agent in Barranquilla. There are a few key differences in the action of the story and what took place in reality. For one, in the

novella, Santiago Nasar did not have a prior relationship with Ángela Vicario before her wedding, whereas in real life, the bride was deflowered by her former boyfriend. Additionally, Márquez chose to make the two assassins in the novella twins, Pablo and Pedro Vicario. In real life, they were simply brothers. Lastly, in the book, there is reconciliation between Ángela and the groom who rejects her, Bayardo San Roman. In real life, there was no such reconciliation.

Marquez has become a journalist on the way of describing an event happened in the society. While Marquez never believes Cayetano Gentile Climento as guilty person as his fictitious hero Nasar, he has presented the corrupt lawless insensible society of Colombia of that time.

Colombia has experienced little foreign influence or immigration. After independence there were few economic attractions for immigrants. Civil wars were another deterrent. The country generally lacked a clear policy on immigration but never favored it on a large scale. After the wars, Colombia's economy grew and many people from poorer nations immigrated to find a better life in the Latin American country. Those who entered from abroad came as individuals or in small family units. One of those groups was people of Arab descent. In the novel, Santiago Nasar's father Ibrahim Nasir migrates to Colombia with the last Arabs at the end of the civil wars. So, Nasars are representatives of some of those individuals who entered as small family units. This little town has an established community of Arab immigrants, and Santiago's father was one of the first to arrive. By this time, the Arab peoples have been in the community for so long that they have had a second and third generation of children born in Colombia. But despite that, we can notice that some people still treat them as outsiders. That probably has more than a little bit to do with why nobody hurried to help Santiago when they found out that Pedro and Pablo wanted to kill him.

La Violencia began with demonstrations lead by Gaitán's supporters. The violence spread to rural departments that surrounded the capital. There are no clear records of how many people were killed during this period, but according to the data hundreds of thousands were murdered. In the novel, Nasar represents those murdered people during La Violencia.

During La Violencia it was difficult to travel through Colombia safely. There was chaos and the lack of security in rural areas of Colombia. Millions of people abandon their homes and properties. Media and news services failed to cover events accurately for fear of revenge attacks. There was lack of public order and civil authority which prevented victims from laying charges against perpetrators. In the novel, the attack upon Santiago Nasar is revenge attack. The Arab community did not lay charges against Vicario brothers as there was lack of order and civil authority.

The Catholic Church in Colombia also involvein the events that took place during this period. In a country that is predominantly Catholic, ties between politics and religion are unavoidable. The Catholic Church was known to side with the Conservatives and in small outlying communities they would condemn the Liberals. The Catholic Church whose official stance is to stay out of politics was vocal in their support for the Conservative party during this period. The Conservatives used this tie to their advantage because they knew that the peasants in the countryside would follow the instructions of the Catholic Church. Catholic Church has been involved in the political wars and their image in the country has been sullied because of their relationship with the Conservative party. Violence was rampant in Colombia and there was little protection for any person, however, priests in rural regions would guarantee safe passage to Conservatives. In the novel, Vicario brothers killed Nasar and then surrender to the church a few minutes after the crime. The priest recalledthe

surrender as an act of great dignity and guarantee the safe passage for them. Church pardon them claiming that it is the act of honor. It was they who gave a hint of the direction the defense would take as soon as they surrendered to their church a few minutes after the crime. Hence church involvement in the state matter is presented.

Church plays dominant role in politics and social lives of people of Catholics whether wealthy or poor in Colombia. Majority of Priests in Colombia are native born and there is familiar bond between priests and parishes. To the average Colombian, such primary rites of the church as baptism, first communion, marriage, and extreme unction marked the main turning points in the life cycle and identified him or her as a social being. In the novel, Marriage is the most important ceremony for the Vicario family. Vicario family painted the house, fixed up the doors, repaired the floors, and left it as worthy as was possible for wedding. But when Bayardo San Roman returned his bride for not being virgin. They felt that their honor has been lost as a social being. The Vicario brothers murdered Nasar and then surrendered to the church saying it is a matter of honor.

Another reason for that is Machismo. This is something that's not just part of the Caribbean region of Colombia, but many Latin American nations. The people in Marquez's small-town adhere very strictly to gender roles. The men are manly men, and the women are girly and delicate flowers. In the novel, Vicario brothers were brought up to be men. The girls had been reared to get married. They knew how to do screen embroidery, sew by machine, weave bonelace, wash and iron, make artificial flowers and fancy candy, and write engagement announcements. If it weren't for this culture where a woman's greatest honor is her virginity and an assault to honor is punishable by death, the whole affair of Santiago's murder would never have happened.

The main driving force of this thesis is to explore the society of 1950s Colombia. This project deals with the negative side of Colombian society where there is lack of security of the civilians, which gives Colombia a gift of Violence. Because of the corrupt society violence emerge in the society and people are compelled to live a miserable life. It shows how people are victimized in the society though they are innocent. This research is focused in the exploration of society of 1950s Colombia. There is political and social instability in the Colombian society, the novel *Chronicle of a Death Foretold* reflects the society of 1950s Colombia.

Minu Susan Koshy, a critic of the novel in her essay "Shards of a Gruesome memory commemorated: An Analysis of *Chronicle of a Death Foretold*" presents one of the problems in the Colombian society. She comments:

The concept of marriage as just a matter of convenience and utility and a venue to showcase one's money power is seen throughout the novel. About the marriage of Santiago and Flora Miguel, the narrator says: "Santiago Nasar accepted the engagement ... his father". Angela marries Bayardo, only ... The general notion of marriage is reflected here. (468)

Koshy tries to show the real nature of people in the society where marriage is done for utility and a venue to showcase money-power. Where marriage should be done with the consensual of bride and groom, *Chronicle of a Death Foretold* present contradictory condition as marriage is done for the sake of money. Marriage is like a game to the people and money is equivalent to Love. Hence money-minded society is presented by the writer.

TiteekshaPathania in her essay “Gabriel Garcia Marquez’s *Chronicle of a Death Foretold*: A Postmodern Reading” tries to present the absurdity in the text. She states that:

The detailed autopsy report of Santiago Nasar, prepared by an unqualified priest and the inability of the entire official authorities to prevent the ... for Marquez through this novel shows the murderers of Santiago to be humans who are following their brotherly duty in avenging the honor of their family and especially their sister. (91)

She agrees that 1950s Colombian society is a corrupt society. The society is absurd because authority cannot save the civilian and criminal's evilness is erased by the society. Hence she wants to tell that the society where criminals are praised as heroes cannot be sensible society and indifference of State Authorities towards crime shows society is without law and order.

Gunther Teubner in the essay “Regulatory Law: *Chronicle of a Death Foretold*” tried to give a legal-sociological interpretation. He states:

The degree of (indirect) knowledge of law explains nothing. On the contrary it presents us with a problem, since the homicide law would have undoubtedly ... widespread awareness of the law. The chronicle depicts the shout of the whole town, frightened by its own crime while the murder is being carried out. (452)

Teubner tries to tell us that every people living in the society know that murder is a crime. The person who carries out the crime is not only the criminal but whoever being known all the things didn't try to stop and interfere the happening of the crime equally partake in crime. So the whole Colombian society is responsible for Nasar's death.

Dr. M. Anand Raj in his article "Gabriel Garcia Marquez's *Chronicle of a Death Foretold*: A puzzle becomes a Creative Work" tries to present indifference nature of people towards the society. He states:

Misunderstandings and miscommunications go unchecked by each and everyone as unknown reasons rule them in a very horrifying manner. It is quite strange that the foreknowledge of the people in that village does not stop a crime from ... At the end, his interrogation or investigation does not stop with a murder committed by two brothers but it reveals the mind and culture of a specific kind of people. (39)

Anand Raj tries to tell us that misunderstanding and miscommunication should be clarified on time. If it is not checked on time it can create a dreadful situation. Sensible people don't become indifferent to social activities. Senseless people only live for the culture ignoring the crime happened in the society. *Chronicle of a death foretold* reveals the mind and culture of a specific kind of people of Colombia.

Veronique de Groot in her thesis at Utrecht University, "*Pride and Prejudice Chronicled*" tries to present the problem of immigrant in the foreign land. She states:

The Arab immigrants in Santiago's Caribbean town are a (marginalized) minority, but they too are upset and shocked over Santiago's death yet ... in times of difficulties. The Arab immigrants in this small town community must have experienced socio-political difficulties before and learned that keeping a low profile is the best answer in times of conflict. (18)

Groot tries to tell us that powerless are always marginalized hegemonically by the powerholders. As majority dominate the minority groups hegemonically, minority groups cannot revolt against them as they have no power. There is no way for

minority groups than to stay calm otherwise they will have to face the consequences. In corrupt society, to accept being inferior is the best way to survive peacefully for the powerless. As immigrants are powerless people they have to live hegemonically.

Various critics have presented their views on Marquez's *Chronicle of a Death Foretold* differently, though all agree on one thing that Colombian society is corrupt and insensible society.

The main objective of this thesis is to explore the Colombian Society of 1950's. Through critical analysis of various characters of the novel, this research aims at presenting discrimination happened in the society and cultural impacts on it. In Multicultural Society like Colombia how the immigrants were discriminated by the native people in the society. Also women are treated as the puppets and docile objects. In the novel, characters represent the people of 1950s Colombian society where crimes were thrived in the name of culture and criminals were scot-free hence created lawless situation, which demonstrate the Colombian society of 1950s. The novel presents the dark picture of society in the novel *Chronicle of a Death Foretold*. Society is needed for security and if people stay indifferent to the crimes happened in society, it is useless to live in society. Society is important and people need to be sensitive towards every event in society. Power location plays vital role in creating the discourse to rule the society hegemonically. For Social Reformation, creating a new history of equality in present is necessary. To do so we need to redraw the past history from the perspective of margin. Nasar the main character of the novel has been blame for deflowering Angela Vicario, which is a cultural crime for Colombian people and hence he is brutally murder and this thesis will try to give justice to Nasar by proving him innocent. As Nasar represents all those murdered people during "La Violencia", this thesis will try to give justice to all those innocent people who lost their lives.

Throughout the novel, bringing the death of Nasar, the writer wants to sympathize Nasar. The narrator makes several attempts to explain and understand what Nasar had done wrong. At first the narrator presents the separation of Angela and Bayardo but later reunion has been shown. So the ultimate cause for Nasar's Death has been reunited, so there is hidden truth which needs to be unearthed. Therefore this thesis is the New Historicist reading of a text *Chronicle of a Death Foretold* to unearth the hidden truth.

Different writers have different concept on New Historicism. Stephen Greenblatt in his book "Renaissance Self-fashioning" presents the notion of poetics of culture. It tries to reveal the relationship between text and socio-historical context. He states: A literary criticism that has affinities to this practice must be conscious of its own status as interpretation and intent upon understanding literature as a part of system of signs that constitutes a given culture, its proper goal, however difficult to realize, is a poetics of culture.(Greenblatt5)

In Discourse Power and Subject, Michel Foucault presents the notion of power. He talks about power relations and their capacity to 'produce' the truths we live by. He states: We should admit...that power produces knowledge (and not simply by encouraging it because it serves power or by applying it because it is useful); that power and knowledge directly imply one another; that there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations.

(McHoul, Alec and Wendi Grace 59)

In *Professing the Renaissance: The poetics and politics of culture*, Louise Montrose presents the concept of Individual. He states: The newer historical criticism is new in its refusal of unproblematized distinctions between "literature" and

"history," between "text" and "context"; new in resisting a prevalent tendency to posit and privilege a unified and autonomous individual – whether an Author or a Work – to be set against a social or literary background. (Veeseer 18)

In "The Interpretation of Cultures," Clifford Greetz presents the notion of culture. It deals with a particular view of, what culture is, what role it plays in social life and how it ought properly to be studied. He states:

Culture, this acted document, thus is public, like a burlesqued wink or a mock sheep raid. Though ideational, it does not exist in someone's head; though unphysical, it is not an occult entity. The interminable, because interminable, debate within anthropology as to whether culture is "subjective" or "objective," together with the mutual exchange of intellectual insults which accompanies it, is wholly misconceived.

(Greetz 10)

New Historicism is an approach to literary criticism and literary theory based on the premise that a literary work should be considered a product of the time, place, and historical circumstances of its composition rather than as an isolated work of art or text. It is developed in the 1980s, primarily through the work of the critic Stephen Greenblatt, and gained widespread influence in the 1990s and beyond. After the publication of Stephen Greenblatt's "Renaissance Self-Fashioning", New Historicism came to be acknowledged. Influenced by the idea of Foucault, New-Historicists see history not in terms of discrete episodes forming a homogeneous whole, but as fractured subjective and above all textual. Historians believe we are perfectly capable through objective analysis of uncovering the facts about historical events. New Historicists believed that we have only access to the most basic facts of history. When traditional historians believe they are sticking to the facts, the way they

contextualize those facts determines what story those facts will tell. Hence from this perspective there is no such thing as a presentation of facts, there is only interpretation. New Historicists argue that reliable interpretations are difficult to produce. New Historicists believe that objective analysis cannot be made. Historians are also human beings who live in a particular time and place and their view of events are influenced by their own experience within their own culture. So their views (like what is right and wrong) will strongly influence the way in which they interpret events. New Historicists believe that history cannot be understood simply as a linear progression of events. At any given point in history, any given culture may be progressing in some area and regressing in others.

New Historicists aim simultaneously to understand the work through its historical context and to understand cultural as well as to investigate the intellectual history and cultural history through literature. Using Foucault's work as a starting point, New Historicism aims at interpreting a literary text as an expression of or reaction to the power-structures of the surrounding society. It sees power as being extended throughout society rather than just being part of a class. For New Historicism Power doesn't emanate only from the top of the political and socio-economic structure. According to New Historicism, the circulation of literary and non-literary texts produces relations of social power within a culture.

New Historicism considers works of literature as historical texts. According to new historicism, identity is fashioned by social institutions. Literature is another form of social construct, which is produced by the society and in return is active in reshaping the culture of that society. i.e. Any given event is a product of its culture but it also affects that culture in return. In other words all events are shaped by and shape the culture in which they emerge. Literature is a cultural creation constructed by

more than one consciousness. Therefore, social, political, religious, and economic factors of a given society determine the literature it produces. These elements circulate in society through "social energy," which is encoded in the works of art, which trespasses its historicity and becomes the means to represent the ideology of the culture through resonant texts. The notion of a distinct culture particularly a culture distant in time or space, as a text is powerfully attractive for several reasons: it carries the core hermeneutical presumption that one can occupy a position from which one can discover meanings that those who left traces of themselves couldn't have articulated. New Historicism ventures this through its suggestion of historicity of texts and textuality of history.

According to Veeseer, "New Historicism seeks less limiting means to expose the manifold ways culture and society affect each other. The central difficulty with these terms lies in the way they distinguish literary text and history as foreground and background: criticism bound to such metaphors narrows its contexts." (Veeseer xii)

According to Gallagher and Greenblatt "New Historicism helps to raise question about originality in art and about the status of genius as an explanatory term along with the status of the distinction between major and minor." (Gallagher, Catherine, and Stephen Greenblatt 10).

According to Gallagher and Greenblatt New Historicism helped to bring about 4 specific transformations:

The recasting of discussions about art in to discussions of representation. The shift from materialist explanations of historical phenomena to investigations of the history of the human body and the human subject. The discovery of unexpected discursive contexts for literary works by pursuing their supplements rather than their avert

thematics. And the gradual replacement of ideology critique with discourse analysis. (Gallagher, Catherine, and Stephen Greenblatt 17)

II:Representation of 1950's Colombian Society: A New Historicist Reading of Marquez's *Chronicle of a Death Foretold*

The novel *Chronicle of a Death Foretold* demonstrates the corrupt Colombian lawless society. In Colombian Society there is Nuclear family structure (Father, Mother, and Children). Parents strictly monitor the family life. Fathers provide the economic support to the family and mothers provide the emotional support for the family. Men will defend the honor of their families whereas female control of domestic affairs. Protection of female honor allows for and even promotes male aggressiveness machismo. Children adhere to the rules of their Parents is seen in Colombian courtship and the rituals of dating. Hence looking at the family structure it seems a disciplined society where everybody has his/her role in the family. But in reality the strict rules in the family cause disorder in the family and it also affect the society.

In the novel, Poncio Vicario is a poor man's goldsmith, and he lost his sight from doing so much fine work in gold in order to maintain the honor of the house. Pura Vicario devotes herself with such spirit of sacrifice to the care of her husband and the rearing of her children that at times one forgets she still exists. Angela Vicario is bound to obey whatever her family told her to do. She accepts the marriage proposal even she don't like San Roman. Her family didn't ask her that is there anyone else in her life before marriage. Women don't have right to protest and family members don't think necessary to ask the women about her consent for marriage in Colombian society. For honor, Vicario brothers murdered Santiago Nasar brutally and they don't repent on doing it. They declared to investigator and everybody how they killed him, in pride. Murder as revenge is not an appropriate act for civilized people. So we can say they are uncivilized barbaric people.

Bayardo San Roman also represents powerful rich person who needs whatever he like at any cost. San Roman doesn't ask Angela Vicario if she had anybody else in her life before marriage. He treats her as a commodity. So we can see the machismo of Bayardo in marrying Angela Vicario. It also presents male hegemony towards female.

In Colombia, majority of the Colombians are Catholic (90%). The church is mostly in charge of public institutions, such as schools, hospitals and jails. In the novel too, Church is directly involved in the state matter. Church pardons the Vicario brothers as not guilty of crime. Church is established for primary rites such as First communion, baptism, marriage and extreme unction etc. But church's direct involvement in the state matter presents the corruption of church. As people do not try to prevent the murder, they are also guilty as they are foretold that Vicario brothers are going to kill Nasar. It also presents the nature of Catholic Colombian people.

In Colombia, after the upgradation of status, Arabs managed to consolidate themselves as a respected community by establishing social class. But Arab migrants and descendants don't involve in direct politics. The second generation of Arab migrants doesn't involve massively in politics but some find a place in managing public goods. There is lack of politics of ethnic representation. Among new groups and individuals who ventured in local politics mainly joined the liberal party. Arab descendants don't manage to achieve prominent position at local and national level. In Colombia Governors of the department and the mayor are elected by traditional families who made the town running in the 1st part of the 20th century. In the novel, Nasar is a sympathetic character. Nasar is murdered by Vicario Brothers like an animal and the society is indifferent to him. People do not investigate if Nasar is really guilty of committing a crime. They just believe whatever Vicario brothers tell

them. The blame given to Nasar isn't proven. Nasar is a Arab aboriginal and Vicarios are the native Colombians. Vicario brothers go on telling everyone that they were going to kill Nasar. Their reputation as good people was so well founded that no one paid attention to them. Mayor Aponte also takes it casually, as he said "No one is arrested just on suspicion." In Colombia, the natives are discriminating the migrants. Overall aboriginals are dominating the migrant community by the use of power. The power holders can do whatever they like and there is no punishment for them whereas others have to be silent and live under suppression. And the authority also supports the aboriginal and neglects the migrants. It is the constraint of the migrants to live in hegemony in Colombia.

1950's Colombian society is a corrupt society where people in power can do whatever they like and there is no law for others. In the name of custom, culture people are exercising immoral activities and authority also pardon to the criminal naming it appropriate as the culture. If there is no equality of law in society, people will revolt in the society and violence will emerge. So Equality of law and order in society is needed for the security of the civilians where law is implied to power holders as well as the powerless people.

In Colombia, tradition dominated male-female relations, and roles and responsibilities in marriage were still relatively clear-cut. The father was not a permanent member of the household, the mother often assumed the role of chief authority and family head, but in all other cases the father unquestionably occupied this position. Within the household, the wife was considered the father's deputy and the chief administrator of household activities. Her first duty was to bear and raise children. She was also expected to keep the household running smoothly and efficiently. The activities of women were severely circumscribed because of the male

concern with protecting the honor and virtue of the wife and unmarried daughters. Women were not permitted to do work outside the home except for volunteer work. The social life of women particularly of unmarried girls was limited to the home, the school, the church, and well-chaperoned parties and dances. Most women did not work after marriage but devoted themselves to their homes, families, and church groups. Angela is a character who represents the unmarried women's of Colombian society who are bound to obey their parents' decision without her own consent and limited within household activities. On the otherhand Pura is determined mother, the chief administrator of the household activities, for whom love can be learned. It is the female who became the reason for the happening of an event. If Angela's voice had not been subordinated, no violence would have taken place. It is the powerless female who became the cause for the happening of an event. As:

Angela Vicario never forgot the horror of the night on which her parents and her older sisters with their husbands gathered together in the ... Love can be learned too. (34) She only took the time necessary to say the name. She looked for it in the ... whose sentence has always been written. "Santiago Nasar," she said. (47)

The above mentioned paragraphs give detail image about the family of Colombia, where females are presented as docile objects. Family members take the decision for marriage of the women, especially by mothers and daughters are bound to follow. Here female are dominated by female can be seen clearly. Angela became the cause for the death of Santiago Nasar as she unveils his name as her perpetrator, her brothers murdered Nasar. Hence we can see the double personality of women powerful and powerless in the society.

Women are physically weak and they are made fragile and nervous in society to take any kind of strong action against their domination in the society. In fact females are powerful than men are as Veesser comments: "She gives life and heals wounds" becomes "men die for her; she caused the wounds," in a deliberate confusion of signs and signifiers." According to Veesser the women are the cause of the war. As Veesser brings the reference of Gilbert's essay *Soldier's heart* and states that:

Gilbert's essay is illustrated with several posters from the Imperial War Museum, but it does not examine the ideological propaganda machine which produced these mythic mothers, nurses, and young jingoists who demand that men go and fight. ... wartime women become "even more powerful," a contradiction of her previous argument (423) that women were powerless. (Veesser 136)

According to the above remarks we can say that women are not powerless at all. For the sake of women men go and fight and trouble is created. Hence Women can become responsible for causing trouble in the society as presented in *Chronicle of a Death Foretold*, which Angela and her mother represents. Therefore women are even more powerful than men in the society.

In Colombia, Arab migrants and descendants don't involve in direct politics. The second generation of Arab migrants doesn't involve massively in politics but some find a place in managing public goods. Arab descendants don't manage to achieve prominent position at local and national level. Among new groups and individuals who ventured in local politics mainly joined the liberal party. So Arab descendants are the liberals whereas native Colombians are Conservatives. After 1946 onward Conservatives won again in Colombia and the violence continued to grow. Conservatives began to politicize the police and the armed forces replacing liberal

officers and recruit wherever possible with conservatives and then using the forces of public order as partisan political instrument. In reply the liberals began to form organized guerrilla bands to harass the authorities, increasingly Conservative dominated and the Conservatives in turn strengthened their hold on the police and the army. In the text Authority had been shown alert of the possible murder's consequences. They fear that Arab community will revolt. It shows how conservatives think about the liberals and they always want to suppress liberals. Whereas the Arabs are peaceful immigrants who are just living their life happily. It clearly shows that Arab immigrants are the powerless people and how power holders think about them.

As:

Colonel Aponte worried by the rumors, visited the Arabs family by family and that time, at least, drew a correct conclusion. He found them perplexed and sad, with signs of mourning on their altars, and some of them sitting on the ground and wailing, but none harbored ideas of vengeance. The reaction that morning had grown out of the heat of the crime, and the very leaders admitted that in no case would it have gone beyond a beating. (82)

Therefore Arab immigrants are in subordinate position who endures the power holder's hegemony. Here Colonel Aponte is shown worried that the Arab immigrants will take vengeance, which is only the possibility. In fact he is visiting door to door to prevent the possible revolt by the Arab community.

We can see that Power holders hegemonically dominate the powerless. The powerless couldn't resist the power holder's dominance. They use every possible ways to dominate the powerless. So there is no justice for the powerless people. By bringing reference of Greenblatt, Brannigan states:

Greenblatt talks about Power and Subversion. Subversion is possible, but is always contained with the society's ability to regulate and check deviations from its ... cases of a religious controversy over heresy and a colonial encounter with the alien culture of the native, the result is the same: power is reinforced and the threat of subversion is eradicated. (Brannigan 64)

According to the above remarks it is clear that dominant culture always wins by any means as they are backed by the Power. Alien cannot revolt because no subversion is possible without power. Immigrants are Alien whereas indigenous people like Colonel Aponte are culturally dominant people. So Colombian Society is the society of the dominant cultural indigenous people.

In Colombia, women are held to high standards of sexual purity until marriage. This relates to the Catholic belief of the virgin Mary. The ideal woman is defined as modest kind, subordinate, and virtuous. Protection of female honor allows for and even promotes male aggressiveness machismo. Machismo is a sense of male superiority. Machismo is a source of pride for men and a symbol of their manliness. Whereas Machisma is the female's role in the cult of Machismo. Machismo became a tradition that was passed along through generations and eventually became the custom in Colombia. It is the duty of a man to avenge the person who takes the female honor. Hence society is organized around code of honor in Colombia and government also support it. In the text, the irresponsible people towards the society is shown, they encourage the happening of crime rather than to stopping it. For them, their machismo culture is more important than crime. If someone gives emphasis or support in doing crime, he/she also equally partake in crime. It also shows how the people are in the society. As:

While they were drinking their coffee Prudencia Cotes came into the kitchen in full adolescent bloom,.. "I knew what they were up to," she told me, "and I didn't only agree, I never would have married him if he hadn't done what a man should do ... and she kept on waiting for three years without a moment of discouragement until Pablo Vicario got out of jail and became her husband for life. (63)

Prudencia Cotes represents those Colombian women having Machisma, who promotes Machismo. Machismo is personified through Pedro and Pablo Vicario. Vicarios got support of Prudencia Cotes to commit a crime. Hence females support to men for a crime in name of code of honor prevails in Colombia. So peoples' mentality is very traditional. There is no good culture in Colombian society, avenging is not the way of solution. Discretion is lack in the people of Colombia. Also Vicarios got out of jail after few years. It presents the feeble penalty enacted by the government to the aboriginals. As Greenblatt states:

There is a furl her problem in an ethos of honor and shame that should be noted: the inequality of rules. In societies organized around a code of honor, the code normally applies only to those who are worthy of it. "A single system of values of honor ... but within Utopian society the opposition is collapsed by extending the family to the entire island. (Greenblatt 50)

In the mentioned paragraph Greenblatt states that the societies which are organized around a code of honor, only relationships between kinsmen will be worthy of the justice and strangers will not get justice at all. As Vicario brothers became worthy of justice for being aboriginals whereas being innocent Nasar didn't get justice at all. At last he tried to suggest us that society should be like Utopian Society, where

laws are equal for all the people living in the society. If that happen only then crime won't thrive in the society.

In 1950s Colombia, majority of the Colombians are Catholic. The Colombian Church and State are as one: a “model of the traditional ideal of Christendom” – it administrated society through birth, education, marriage, and death. The church is mostly in charge of public institutions, such as schools, hospitals and jails. A priest was not only a religious figure, but also the center of socio-political authority and the community’s gateway to the rest of the world. In the novel too, Church's directly involvement in the state matter is presented. In the text, government institution are feeble against the church is presented beautifully. By surrendering to the church the criminals become innocent and they can hence become scot-free. It shows that the involvement of church in the state matters can ruined the society. Criminals will thrive as there is lack of punishment to the criminals. As:

The Lawyer stood by the thesis of homicide in legitimate defense of honor, which was upheld by the court of good faith, and the twins declared at the end of the trial ... "but we're innocent." "Perhaps before God," said Father Amador. "Before God and before men," Pablo Vicario said. "It was a matter of honor." (48-49)

After murdering Nasar, Vicario brothers surrendered to the church. It is because to escape from the punishment. And Father Amador also supports them. From this, we can say that criminals are taking the help of church to hide their crime. They are using the church as their defense to their crime and by the help of church they became successful to get free from the charge. Hence the security of public is insecure as there is no justice for the people. As Greenblatt states:

The Catholic Church had neither the will nor the technical means to create such a world; like all significant and durable human institutions it relied for its... to confirm *its* power. For each public exercise of violence, each torture and burning could suggest to onlookers that the Church ultimately depended not upon its truth but upon its power. (Greenblatt 79)

According to the above remarks it is clear that Church should not create this type of world where significant and durable human are given protection. Church stands for purity, and church should not discriminate people. Church should not involve in the state matters. It should be separated from state matters. If Church involves in the state matters then Church is depended on power rather than its truth that it stands for.

Father Amador represents those church officials who support the aboriginals.

La Violencia brings riots and looting in the city, and hundreds of people died in the chaos. On the otherhand, the 1950s witnessed the beginnings of a far-reaching moral crisis. Democracy is always a moral matter. It always involves a society's moral judgements about itself, what is right and wrong for its public authority, about the values to be served by its political procedures and the ethical ends of its public policies. In 1950s Colombia, dictatorship recurs observably within democratic framework. The church offers important insights into the nature of Colombian democracy as it plays a prominent part in the restoration of Colombia's oligarchical democracy. So Colombia was experiencing a crisis of both political and moral community. It is this moral crisis in people that make them shameless and conduct crime openly. In the text the shamelessness of Vicario brothers is presented. They go on telling everybody they met that they were going to kill Nasar. It is lack of morality that makes them talk like that. And all the people don't care about it, they

become indifferent to it. Hence morality absented society is presented in the novel.

As:

"We're going to kill Santiago Nasar," he said.

Their reputation as good people was so well founded that no one paid any attention to them. "We thought it was drunkards' baloney," several butchers declared, the same as Victoria Guzman and so many others who saw them later. I was to ask the butchers sometime later whether or not the trade of slaughterer didn't reveal a soul predisposed to killing a human being. (52)

Everybody take Vicario's matter lightly as drunkard's baloney. By foretelling the whole community, Vicario brothers murder Nasar. From this we can say if people become shameless when they lack morality in them. People can commit any crime, they can do anything wrong openly which is beyond the imagination if they lack morality as Vicario brothers carry out the crime openly. Everybody in the society being indifferent to it watched Nasar died. As Greenblatt states:

The danger of a social system that depends so heavily upon the constant surveillance of its members is that there are inevitably moments in which ... the Utopians believe that the dead "move about among the living and are witnesses of their words and action," and this belief keeps men "from any secret dishonorable deed." (Greenblatt 50)

According to the above remarks it is clear that we cannot judge the person from the physical appearance only. The absence of the shame in the person can bring great disorder in the society. By bringing the reference of Utopian society, Greenblatt tried to guide us we should inculcate a belief in the society in constant, invisible surveillance like utopians did as "the dead move about among the living and are

witnesses of their words and action," which is successful in controlling the people from doing any secret dishonorable deed. Hence moral principle needs to formulate in the society that will help in limiting the violence in the society.

The church, being the only institution of marriage in Colombia, is responsible for creating the values associated with marriage. These values translate into the honor system which is accepted as a means of regulation and organization in the village. No woman can be seen as pure or clean if she has given herself to a man other than her husband. Márquez describes how sacred and important virginity is for marriage in the eyes of the church and community. In the text, Nasar is blame for deflowering Angela, which is against the Colombian culture. There is near connection between Nasar and Vicario brothers. They have been known for each other from very long time as they are grown up together. There are many other rich people apart from Nasar who deserve to die but only Nasar became the victim. As:

They protested: "When you sacrifice a steer you don't dare look into its eyes." One of them told me that he couldn't eat the flesh of an animal ... and him jokingly why they had to kill Santiago Nasar since there were so many other rich people who deserved dying first.

Santiago knows why," Pedro Vicario answered him. (53)

In fact, the narrator tries to presents that friends can become enemy. There are many other rich people worse than Nasar in the community, only Nasar become the victim. For the church and community virginity is sacred and important for marriage. Woman can only be seen as pure or clean if she hasn't given herself to a man other than her husband. Hence, Nasar as an Arab fellow don't accommodate in the Colombian culture as he is blamed for fouling Angela Vicario. As Payne states:

What is set up, under wildly varying circumstances and with radically divergent consequences, is a structure of improvisation, a set of patterns that have enough elasticity, enough scope for variation, to accommodate most of the participants in a given culture. A life that fails to conform at all, that violates absolutely all the available patterns, will have to be dealt with as an emergency –hence exiled, or killed, or declared a god. But most individuals are content to improvise, and, in the West at least, a great many works of art are centrally culture concerned with these improvisations. (Payne 14-15)

According to the above remarks, Improvisation is a set of patterns that have enough elasticity, enough scope for variation, to accommodate most of the participants in a given culture. Nasar as a Arab fellow fails to conform a structure of improvisation. He is blame for taking the virginity of Angela. As he fails to conform it he had to face the death though he is innocent. Like many other works of art of the west it is also centrally culture concerned with these improvisations.

During La Violencia it was difficult to travel through Colombia safely. There was chaos and the lack of security in rural areas of Colombia. Millions of people abandon their homes and properties. Violence was rampant in Colombia and there was little protection for any person, however, priests in rural regions would guarantee safe passage to Conservatives. They vocalized their dislike for the Liberal party and condoned violence against them. The Catholic Church's role in politics had only increased the violence. The church's role also created distrust towards the church as they involve in politics not focusing on their spiritual role. In the text spiritually dead society is presented. All the people know that Nasar is in great danger. But no one

warn him about the possible danger. They were indifferent to him. Don Lazaro Aponte the colonel also didn't feel to warn him as well as a priest Carmen Amador. As:

Many of those who were on the docks knew that they were going to kill Santiago Nasar. Don Lazaro Aponte, a colonel from the academy making use of his good retirement, and town mayor for eleven years, waved to him with his fingers. "I had my own very real reasons for believing he wasn't in any danger anymore," he told me. Father Carmen Amador wasn't worried either.(18)

We can notice the indifference of community towards Nasar in this novel. Everybody being known everything watch him die. No one alert him of the possible danger. Nasar represents liberals whereas the society represents Conservatives. The church is established for imparting spirituality in people. But Conservatives only look after themselves and not liberals. It presents the selfish nature of the Church. As priests also would guarantee safe passage to Conservatives only, Father Carmen Amador also is indifferent to Nasar. As Payne states:

Social actions are themselves always embedded in systems of public signification, always grasped, even by their makers, in acts of interpretation. ... Language, like other sign systems, is a collective construction; our interpretive task must be to grasp more sensitively the consequences of this fact by investigating both the social presence to the world of the literary text and the social presence of the world in the literary text. (Payne 4)

According to the above remarks it is clear that society show sympathy towards Nasar after his death only so social actions are embedded in systems of public signification. To gain the public's attention only people became sympathetic. Otherwise they are

spiritually dead. Language is a social collective construction. Therefore while interpreting we need to investigate the social presence to the world of the literary text and the social presence of the world in the literary text. Then only the truth reveals.

To the average Colombian, primary rites of the church as baptism, first communion, marriage, and extreme unction marked the main turning points in the life cycle and identified him or her as a social being. Catholic faith was meant to feel like it was a part of their culture, kind of like how a language is passed down, and would become an essential part of a person's being. Royal proclamations and laws gave male family members legal authority in their homes and established the framework that restricted and "protected" women. In the text, Marquez has presented the society where honor is more important than a person's life. Crime has been excused in the name of honor and watched crime happened openly in daytime. As: But most of those who could have done something to prevent the crime and still didn't do it consoled themselves with the pretext that affairs of honor are sacred monopolies with access only for those who are part of the drama. "Honor is love," I heard my mother say. (98)

All the towns men didn't prevent the crime, consoled themselves claiming that affairs of honor are sacred monopolies. For Colombians honor is love. It is their culture to protect the women's honor which is passed down from generations and an essential part of a person's being. It is their culture such as marriage which is turning points in the life cycle which identified them as a social being. As Vicario's honor is lost, for identifying themselves as social being they murdered Nasar. In the name of religion and culture no one should suffer in the society. Every person has equal right to live peacefully in the society. And the people in the society shouldn't bias individual in the name of culture. For that reason freedom to follow the religion of one's choice should be set in the law of the society where people could follow the

doctrine of their own choice. Then people will be sensible towards the society and which are not manifested in public behavior will be ignored. As Greenblatt states:

The Utopians believe that no one should suffer for his religion, that everyone should be free to follow the doctrine of his choice and to attempt to persuade ... what they believe. In Utopia that which is not manifested in public behavior has little claim to existence and hence is not the serious concern of the community. (Greenblatt 53)

In the above remarks it is clearly shown that the society must be like the society of Utopia where all the people of every cast and religion has right to live peacefully in the society. They had designed the law for everybody which secured the life of the people in the society. They only ignored that events happened in the society which are not manifested in public behavior. Otherwise they are sensitive to each and every event happened in the society.

After Rojas Pinilla came to power, La violencia gradually changed its character, transforming itself largely from political to economic in motivation and from guerrilla to bandit in character. La Violencia was entirely in the hands of a highly organized, institutionalized consortium of rural bandits and urban gangsters, often league with corrupt public officials and professionals. These gangsters guaranteed official agreement, if not by cooperation, then through the threat of assassination, and that threat often carried out. In the novel, Colonel Aponte took himself as great, as he is in the authority. He took his wrong judgment as fair until the crime occurs. The difference between public officials and gangsters can be seen clearly. Gangsters openly foretell to carry out the crime and public officials being careless to it. As:

His behavior that Monday was the final proof of his silliness. The truth is that he didn't think of Santiago Nasar again until he saw him on the docks, and then he congratulated himself for having made the right decision.

The Vicario brothers had told their plans to more than a dozen people who had gone to buy milk, and these had spread them all over before six o'clock. (58)

So Vicario brothers represent those gangsters and Colonel Aponte represents those corrupt public officials who teamed with gangsters. Vicario brothers publicly declared their intention to everyone but the public official Colonel Aponte was not cautious to it. It is the silliness of the officials. The reasonable man who believes that the criminal don't carry out the crime is beyond his reason or idea. Actually he is giving security to the criminals. The criminals are the madman. If the reasonable man and mad man became united then the society will become hell to live in. As Foucault states:

The act of the reasonable man who, rightly or wrongly, judges an image to be true or false, is beyond this image, transcends and measures it by what is not itself; the act of the madman never oversteps the image presented, but surrenders to its immediacy, and affirms it only insofar as it is enveloped by it. (Foucault94)

The above remark tells us that reasonable man who is in power can become blind in the power that they can make their every decision blindly. But on the other hand the madman make benefits from the foolish decision of the reasonable man and then surrenders to its immediacy. Hence the silliness of the officials has become the way for the madman to escape from the punishment.

In Colombia, Conservatives monopolized the control of the government. The institutional Church in Colombia sees a threat in the popular because its leaders see the stress on class, solidarity, and shared authority as a challenge to the structure of power within the ecclesiastical institution and, hence to the very survival of the church, it associate with Conservative politics. Conservatives were in favor of a strong centralist, authoritarian state which was very inclusive of the Catholic Church. They resist change in their culture. Whereas, Liberal has completely opposing viewpoint being in support of federalism and secularism. In the novel, Vicario brothers represent constrictive people who resist changing their behaviour and people having authority like Colonel Aponte has been shown as people lacking rational public practices and empathy. As:

"It can't be," Colonel Aponte said, "because I told them to go home to ... said. "Then they must have come back with two new ones."

He promised to take care of it at once, but he went into the social club to check on a date for dominoes that night, and when he came out again the crime had already been committed. (110-111)

As, Church support Conservatives and vice-versa the authority stay indifferent to the liberals. In the text, the mayor of the town is unsympathetic to Nasar. He can stop this crime but he is rather interested in playing dominoes than the social chaos. Also, Vicario brothers are the people having immobile insensibility; they are unenlightened people who resist change, who don't listen to others suggestions. Hence, the above mentioned paragraphs of the text give the glimpse of traditional immobile society, where there are no rational public practices and empathy towards others. As Greenblatt States:

Thus in his influential study of modernization in the Middle East, *The Passing of Traditional Society*, the sociologist Daniel Lerner defines the West as a "mobile society," a society characterized not only by certain enlightened ... Those mechanisms Professor Lerner subsumes under the single term *empathy*, which he defines as "the capacity to see oneself in the other fellow's situation". (Greenblatt 224-225)

In the above remarks, it is stated that Modern society is the adaptive society and traditional society is constrictive society which resists change. Modern Society according to Lerner have empathy "the capacity to see oneself in the other fellow's situation" whereas traditional society lack this feature in people. Modern society is a mobile society; it is characterized by certain enlightened and rational public practices. And also it inculcates its people of a mobile sensibility so adaptive to change that rearrangement of the self-system is its distinctive mode. Hence Colombian society is traditional society where people don't seek change.

In Colombia, individual political affiliation was generally hereditary and geographical, rather than ideological. Party affiliation was a badge of honor, to be upheld as strongly as the family name, regardless of whether the adherent knew the meaning of the terms conservative or liberal. Politics was intertwined with the individual ego: one would never call a fellow conservative a liberal without fear of violent, and sometimes fatal, reprisals. Officials participated in the violence on a personal level, probably because of greed or because a family member or friend had become the victim of a crime or their personal honor and position had been threatened. In the novel, Vicario brothers are presented as the sociable persons having good character in the prison. As they had done nothing right killing him still they are shown more sensitive than the society as they foretell the event to the whole

community. Without political affiliation and official's participation in it, no criminal could be sociable. As:

In the panopticon of Riohacha, where they spent three years awaiting trial because they couldn't afford bail, the older prisoners remembered them for their good character and sociability, but they never noticed any indication of remorse in them. Still, the reality seemed to be that the Vicario brothers had done nothing right in line with killing Santiago Nasar right off and without any public spectacle, but had done much more than could be imagined for someone to stop them from killing him, and they failed. (49)

In Colombia, individual political affiliation is hereditary than ideological. Vicario brothers as indigenous people of Colombia, there is political affiliation with them. Most of the officials are natives so they also support Vicario's as their personal honor has been lost. So the criminals are shown much more sensible than the society. They are shown more sociable with good character. Though they commit the crime they are presented as good people. Hence the function of anonymous power is shown in this paragraph, where power produce individuality for the criminals. As McHoul and Grace states:

On the contrary, one of the prime effects of disciplinary power was to produce, precisely, individuality. This is one of the significant features of Foucault's ... the child is more individualized than the adult, the patient more than the healthy man, the madman and the delinquent more than the normal and the non-delinquent. (McHoul, Alec, and Wendy Grace 72)

The above remark presents that Power produce individuality. Power highlights differences, peculiarities, deviance and eccentricities in a system of controls. The notion of personality derives from power being anonymous and more functional. According to Foucault, whosoever power is exercised is shown more strongly individualized. As the child is shown more intelligent than the adult, the patient more careful than the healthy man, the madman and the delinquent more communal than the normal and the non-delinquent, like Vicario brothers in the text.

In Colombia, individuals (Catholics) fomented violence for their personal ambitions (and to eliminate Protestants). Catholics, in power were for the most part conservatives, and thus exhorted their followers to conform to conservative ideals. If that meant killing (Protestant) liberals, so much the better. So, the violence was not the work of an organization, but rather of many individuals taking advantage of a situation created by the political traditions of the nation. Individuals were responsible for the violence, not the government or its opponents. Political traditions and an unstable system of democracy set the stage for the violence: individuals both within the government and in the general populace took advantage of that instability in the country. In the novel, Angela Vicario and her friends represents catholic individuals who enmesh Nasar, a liberal. It shows deceitful and opportunistic nature of Angela Vicario. As:

The friends of Angela Vicario who had been her accomplice in the deception kept on saying ... but not the saint." Angela Vicario, for her part, wouldn't budge. When the investigating magistrate asked her with his lateral style if she knew who the decedent Santiago Nasar was, she answered him impassively: He was my perpetrator. (101)

Individuals such as Angela Vicario and his friends were responsible for the violence in the society. They unite together to present Nasar as a guilty person with all their effort. So, the violence was not the work of an organization, but rather of many individuals taking advantage of a situation created by the political traditions of the nation. The person who can improvise in the situation always becomes victorious. Nasar's death became unimportant and suppressed rather than Angela Vicario's statement: "He was my perpetrator." The opportunistic grasp by Angela Vicario wins by capitalizing on the unforeseen and transform into one's own scenario. As Payne states:

But, for our purposes, Martyr's ambivalence is less important than the power of his story to evoke a crucial Renaissance mode of behavior that links Lerner's "empathy" ... own scenario. The spur-of-the-moment quality of improvisation is not as critical here as the opportunistic grasp of that which seems fixed and established.

(Payne165)

The above remarks presents that Martyr's ambivalence is less important than the power of his story to evoke the mode improvisation, the ability both to capitalize on the unforeseen and to transform given materials into one's own scenario. With the use of improvisation deception can become victorious. The truth can also be constricted by the opportunistic grasp of the situation.

Aristocracy has the administrative and political power in Colombia. There are four major groups in Colombia: the elites, the urban middle groups the rural peasantry, and the communal Indians. All the classes looked toward the elite. To the elites, the government and the economy became benefits of position rather the instruments of public service. The elites or upper class had economic and political

power superior to the working classes but had disproportional political and cultural capacity to that power. Elites established complete control over the nation. The immense influence of money resulted in an anarchic approach and application of capitalism which brought on a false prosperity. An emphasis upon the most elite position dominated Colombian life. Anyone in the position of attaining land and wealth looked for an opening in the upper class. In the novel, Bayardo San Roman represents elites an Angela Vicario represents middle groups looking for an opening in the upper class. As:

She got married with that illusion. Bayardo San Roman, for his part, must have got married with the illusion of buying happiness with the huge weight of his power and fortune, for the more the plans for the festival grew, the more delirious ideas occurred to him to make it even larger. He tried to hold off the wedding for a day when the bishop's visit was announced so he could marry them, but Angela Vicario was against it. (38)

We can notice the impact of Capitalism in the society in the novel. Angela Vicario and Bayardo San Roman both are presented as characters living in illusion. The idea of status and its privileges impact upon the people. Angela Vicario is trying to attain to the upper class by marrying Bayardo San Roman and on the otherhand Bayardo San Roman is buying happiness with the power and money. As a consequence their marriage doesn't become successful. Bayardo San Roman a representative of elites is displaying the power of the wealth. He is trying to buy happiness with the wealth. Hence society has become the showcase of wealth. Wealth is the main reason in happening of the event in the society. As Veaser states:

All of these interlocking distinctions, none of which seems to me philosophically or even historically bound up with the original “working distinction,” are then ... alleged maiming is capitalism. A shadowy opposition is assumed between the “individual” (bad) and the “individual subject” (good); indeed the maiming of the latter creates the former. (Veese 3)

The above remarks demonstrates Capitalism as all powerful which creates individual subjects good or bad. It can maim and paralyze the individual subjects and individuals are under the control of capitalism. Though we may find differences between cultural discourses which are artistic, and which are social or political, but capitalism is presented in all. Hence Capitalism influences the culture of people in the society latently and whatever outcome emerges in the society is the influence of Capitalism.

In Colombia, the upper classes, a small percentage of the population completely controlled and dominated the entire nation by retaining power to their hands. Because of the personalistic nature of economics and politics, the Creole elites were able to consolidate their power and holdings. Oligarchy and its perpetuation in power came from those who served it. The growing bureaucracy the marginal businessmen, and the small landowners all depended upon their oligarchs in government to maintain their existence, and in return they supported the existing structure. Colombia was a product of the elites, and it existed solely for their consumption. So, Colombia was still trapped within its colonial mentality.

Colombia’s elites didn’t resist the demands of modern living. They chose simply to ignore them.” Colombia was composed of internal colonies involving political economic and social degrees within the country. Colombia’s structure had the appearance of modern systems with democratic labels it was still colonial in purpose.

The mentality remains same. In the novel, Bayardo San Roman represents those upper class people who have colonial mentality. He is showy type of man whose immense love for Angela Vicario is just the fake and physical love only. His treatment of his wife is like a commodity, he gets it when he likes and throws it when he don't like. It presents the colonial nature of high class people in Colombia. As:

Angela Vicario was in the shadows, so she only saw her when Bayardo San Roman grabbed her by the arm and brought her into the light. Her satin dress was in shreds and she was ... Answer me if you're still of this world. Bayardo San Roman didn't go in, but softly pushed his wife into the house without saying a word. (46)

It makes clear that Bayardo San Roman's love towards Angela is not pure spiritual love but love towards physical beauty. Bayardo San Roman knows that Angela don't like him but he marries Angela at any cost. With power and money, he makes Angela his wife. And when he found Angela not virgin he just returns his bride to her family. For him Angela is like a commodity. Therefore, it reveals the unfathomable darkness of human motives. As Greenblatt states:

The improvisational process we have been discussing depends for its success upon the concealment of its symbolic center, but as the end approaches this center becomes increasingly visible. When, approaching the marriage bed on which Desdemona has spread the wedding sheets, Othello rages, "Thy bed, lust stain'd, shall with lust's blood be spotted," he comes close to revealing his tormenting identification of marital sexuality-limited perhaps to the night he took Desdemona's virginity and adultery. (Greenblatt 251)

From the above remarks it is clear that the improvisation process depends for its success upon the concealment of its symbolic center. As the end approaches this center becomes increasingly visible. Like Othello's notion towards Desdimona, Bayardo San Roman's notion towards Angela is also impure from the heart. It becomes visible after the marriage when he returned his bride showing the cause of virginity. So concealment of symbolic center is a key to the improvisational process.

In Colombia during 1950s, women were considered as the chief administrator and family head within the household. Men occupied this position in other cases. The activities of women were severely limited because of male concern with protecting of the honor and virtue of the female. That is the reason that Vicario brothers murdered Nasar in name of honor.

Arab migrants and descendants don't involve in direct politics. So they were not in prominent position at local and national level in Colombia. So Immigrants were in subordinate position and political power belongs to the native Colombian people during 1950s. The authority only favors the indigenous people of Colombia neglecting the immigrants. The people having authority in the society are not responsible to their duties for the society. So there is no equal law for all in Colombia. Colonel Aponte represents those authoritative persons in Colombia who only favors the indigenous people neglecting the immigrants.

During 1950s, Conservatives were in power. Conservatives were in favor of a strong centralist, authoritarian state which was very inclusive of Catholic Church. Majority of the Colombians were Catholic. They resist change in their culture. Therefore Colombian people's mentality is very traditional so they are indifferent and irresponsible to the society. They only care about self. They are spiritually dead and people are hypocrites as they only pretend to care about the society. People of

Colombia are insensitive and uneducated as they don't revolt against the discrimination rather conceal the truth only in heart. The act of barbarism is conducted in name of honor and culture. They resist changing their behavior. Person's life is of secondary importance to the culture for the Colombian people. As Vicario brothers and the whole towns men are representative of those people who resist change in their culture.

In 1950s Colombia, Catholic Church was known to side with the Conservatives and in small outlying communities they would condemn the Liberals. The Catholic Church whose official stance is to stay out of politics was vocal in their support for the Conservative party during this period. The Conservatives used this tie to their advantage because they knew that the peasants in the countryside would follow the instructions of the Catholic Church. Church is more powerful than government in 1950s Colombia. The Colombian church and state were as one. The church is in charge of public institutions. A priest was not only a religious figure but also the center of socio-political authority. Church rather than imparting moral lesson to the people, involved in politics. So, Criminals took advantages of the church to escape from the punishment. Because of all these reasons violence emerged in 1950 Colombia.

For the betterment of the people and the society, church should not be involve in the state matters rather it should look impart moral lessons to the public through its religion which will bring awareness to the people. Hence the society would be free from indiscriminate and crimes. So society should be like the Utopian society where there is equal law and order for all the people, high class or low class. Then only there will be security in the society, society will progress with stability and hence society will develop.

From the analysis of the novel through the perspective of New Historicist theory it is proved that 1950's Colombian society is a corrupt, traditional society that resist change.

III: Historicity of the text

History and Literature both create mental images on people. In General, History is record of past (public) events, a study of course of human affairs whereas Literature is writings dealing with particular subjects. Historical Discourse is interpretation of this archive of past events by means of narration. Narrative imagination is crucial for historical understanding: for example, without some kind of “fictionalization” we cannot understand the challenge and meaning of those choices that the characters of history had to face. The techniques of literature and historiography overlap each other by the way of narration. In a way all writing is historical it preserves a certain moment of writing as if a text could preserve the very voice and soul of the author for centuries so that by reading old texts we could raise the dead from their graves.

The traditional linear history is not only the best one to describe the past when describing the highly complicated web of different causal connections and individual viewpoints that mold historical events because history cannot be untouched from socio-political situation. Complete objective analysis is not possible. The past comes to us through traces that it has left behind, and through those mental processes that form worlds and stories out from those traces. In order to encounter the past, we need both history and literature – and we also need texts that question their distinction and thus force us to rethink the very nature of our relationship to the past.

History is one of the others of literature; literature is understood to be identifiable with fiction. All fiction selects and combines elements from the real world, and the reader fills in all the gaps that exist in all literary texts according to his or her own experiences in real life. In the end, all fiction becomes meaningful only when we read it in relation to our own experiences in the world. They form the

background of all fiction, and there is no fiction that cannot be interpreted as an allegory of this world. However, the mere collection of fact, the work of a detective or a journalist, is not historical discourse but rather formation of an archive that can be accessed and analyzed by anyone.

Hence history and literature are almost indistinguishable as literary artifacts. Both present a certain vision of reality. Literature presents reality through fictional world whereas history imparts reality through the construction of the real world. Therefore New Historicism as a tool opens new ways of relating our lives to the past.

Santiago Nasar is murdered brutally in daytime. Vicario brothers go on foretelling everyone that they are going to kill Nasar. But no-one care about it saying that it is a drunkard's baloney. No one even warn Nasar to be careful. From this we can say that people are indifferent to any issue in the society. Even marriage of Angela Vicario is conducted without her consent. Theirparent's decision is the final decision for marriage. Hence the society is presented in *Chronicle of a Death Foretold*.

New Historicism claims that the text is the product of history, politics, culture, economy, contextual society etc. i.e. it analysis the context of time. By implementing New Historicist theory we can say that *Chronicle of a Death Foretold* presents the contextual society of 1950s Colombia. It presents how any events happened in the society is indirectly related to its politics, economy, culture, religion etc. of any place. Hence it presents a certain vision of reality of 1950s Colombia through fictional world.

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