

Unnatural World—the Study of Marriages Between Zones Three, Four and Five from the Perspective of Unnatural Narrative

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Abstract

As one of the most outstanding contemporary novelists, Doris Lessing, a famous British female writer, won the 2007 Nobel Prize in Literature. Doris Lessing's new work *Marriages Between Zones Three, Four and Five* has been studied at home and abroad mainly in the aspects of feminism and Sufism in the work. Based on the unnatural narrative theory of post-classical narratologists Jan Albert and Brian Richardson, this paper analyzes the unnatural narrative factors in the stories from three aspects: unnatural space, unnatural role and unnatural behavior. The unnatural of the novel is to prove the unnatural nature of the world in the novel from three aspects: impossible story space, story role and characters' behavior, and analyze the author's intention behind these unnatural factors -- the world is an interconnected whole, and the progress of human civilization requires people of all countries to be open-minded, inclusive, communicate with each other and learn from each other, in order to jointly promote the overall progress and prosperity of world civilization.

Keywords

Marriages Between Zones Three, Four and Five, unnatural narrative, unnatural space, unnatural behavior, unnatural roles.

1. Introduction

Doris Lessing (1919-2013), the 2007 Nobel Prize in Literature winner, was one of the most influential and productive female writers in British literature. The novel *Marriages Between Zones Three, Four and Five* is a work of science fiction, which belongs to the second part of Lessing's novel *The Old Man in the Constellation of the South Boat*. In the novel, Lessing narrates a world that does not exist in real life. The world is divided into three different zones, and the level of social development between each region is different. The Zone Three is a beautiful utopian society, the king of the Zone Four is a war-advocating ruler, people live a poor life, people's thoughts are also ignorant and backward, the social order of the Zone Five is chaotic, people's character is barbaric, and the country has been in civil strife. The Zone Three have a common ruler, and all the people in the Zone Three must obey the command of the ruler. The rulers let the kings of the Zone Four marry the queens of the Zone Three, and then let the queens of the Zone Three go back, and let the queens of the Zone Five marry the kings of the Zone Five. After such a marriage between the Zone Four the kings of the Zone Three have undergone various changes in their thoughts. Lessing's illusory description of these three areas is actually a criticism and reflection on various practical problems in society.

Doris Lessing's novels use unnatural narrative techniques to inspire readers to criticize and reflect on various practical problems in society through multiple characters in the text. Given that the novel offers a new expression of consciousness, much work remains to be done on the analysis of the novel's unnatural narrative.

2. Unnatural Space

2.1. Unnatural Area Second Zone.

Al • Ith was ordered to leave the Zone Four because the marriage ended and soon she was also exiled from Zone Three. Her ultimate goal, therefore, was to explore and enter a higher place, the Zone Two, a country with a higher civilization. From a distance it appears as a blue or purple haze. What Al • Ith sees and feels when she first attempts to enter Zone Two is a wonder to both the listener and the true reader of the story:

“It was like milk dyed with blue, or like...at any rate, more a liquid than air...air was not far off a liquid...air had its own heaviness, its moments of lightness...it rolled and it gamboled...made visible as cloud air had a thousand freaks and movements...air was...” (Lessing, 1994:83).

As the Queen explores new territory, the reader also explores and sympathises with her; “to her, all around her, above her, seemed to be people - no, beings, something, then or someone invisible but present. She is in the middle of a crowd that can see her, observe her, but that she cannot see” (Lessing, 1994:85). From the above description, we know that the air in Zone Two is crystal blue and that people or creatures are invisible, existing as spirits, or more precisely, that they have no physical presence. This is strange, even crazy, to us, because it is physically and logically impossible for the real world in which we live. Therefore, according to the seven reading strategies proposed by Jan Albert in his article *Unnatural Spaces and Narrative Worlds*, Fourth strategy can be applied here: “highlighting the subject in order to identify the purpose or point of presentation of this impossible space”, (Albert, 1996:48). It can be assumed that unnatural spaces fulfil definable functions and exist for specific reasons. In Zone Two, with its higher civilization than Zone Three, Al • Ith is ultimate destination and serves as an implicit motivation for her to explore new territories and learn new things. And I would argue that it is the embodiment of spiritual evolution and a higher state, a higher civilisation, a better world. Indeed, the Zone Three is an utopia every way, but paradoxically, its harmony is static. No one can deny the truth that the nature of the world is motion. And what this static harmony brings to Zone Three is the destructive crisis, For Al • Ith, the marriage is a forced and passive communication with other Zones, but her awareness of Zone Two is an active motion she makes. It marks the real beginning of her journey of discovery. Once she initiates the journey, things start to change for the better, and finally by the end of the story, Static harmony of individuals and collectives is far from enough; a progressive society needs dynamic harmony, which is not to be brought about only by opening borders and minds, but also by the general recognition that the nature of the world is in motion, change, progress, evolution. It seems that the story appeals to all individuals, countries and regions to adopt an open-minded and inclusive attitude and to communicate with and learn from each other. If so, the vision to create a more dynamic, harmonious and civilized world can be achieved. Just as Jean Pickering indicates that “the individual must rise above the personal in the interests of spiritual progress. Not for self alone, not for the immediate community, not even for the species, but for the good of animals and plants as well --- in short, for the benefit of the transcendent whole” (Pickering, 1996).

2.2. Unnatural Space Zone Three .

Life in non-physical form and the impossible Zone Two are both physically impossible because they violate the laws of nature. In addition to these two ways, there are other unnatural elements that cannot be explained by the laws of nature but are of great significance in the novel, such as the unique and incredible ways of communicating between man and animal and between man and man in Zone three. After receiving an order from the provider, the two married, After marriage, as Al • Ith’s oral communication with Ben Etta goes well, her way of spiritual communication with the people of Zone Three blocks. On the way back to Zone Three for the third time, Al • Ith encounters Kunzor, who was one of his friend, the nearest to her She

“was trying with all of herself to reach out to Kunzor, to feel what he was, how he was...” But she fails. So she misses the way they talk before. If they stay together, they should have known naturally what each other think. “Their feelings passed through their linked hands like shared blood. They might spend days, or weeks, and hardly need to talk” (Lessing, 1994:112). Same way does not work with Al • Ith’s sister, Murti, who tries to take Al • Ith’s hand, from old habit, to let the thoughts flow and exchange, but fails either. Reach out their hands to touch each other, and thoughts will flow between them. That’s the way Al • Ith communicates with her citizens before and the way people of Zone Three communicate with each other. And her losing intimate contact with her people is a sign of her being changing and away from the previous Al • Ith and her people.

Doris Lessing expresses the desire for communicative communication through a side-by-side depiction, by limiting herself to this genuine exchange between the people of the zone three and their openness, trust and respect for their national partners who belong to them alone. This unnatural form of communication contrasts sharply with the indifference and contempt of their neighbour, the zone four, This could be interpreted as a satire on the people of Zone four, narrow-mindedness and parochialism. On the other hand, this extraordinary way of communication is admirable and implicitly expresses the author’s strong plea for truthful honest communication. There is no question of lies, betrayal, intrigue, etc., any that threatens the survival and development of human society can be solved with us can create a harmonious world.

3. Unnatural Behavior

3.1. Unnatural Acts of Punishment.

The Zone four are typical of patriarchal society. There was a dull, depressing smell in the air. Men in the Zone Four are isolated and separated from their mothers and sisters. She was sent to the army at the age of seven and never saw her mother or her sisters again. Alienated from nature, men spent their lives in hierarchical armies, They forbade the people to look up at the clouds and mountains in the assembly, thinking that it would make them weak, and the violators were severely punished, In the eyes of the people of the four districts, Looking up at mountains or the sky will make people weak and weak, so it is forbidden. This description is obviously contrary to the physical laws of the real world, which means that people can only lower their heads but not raise their heads, which is an impossible event compared with the generally accepted logic. The author wrote this paragraph for the purpose of the fusion of relations in the future and allowing people to look up at the sky, the democratic politics of the Zone Three are incredible, and the complete equality of the monarch, However, the democratic attitude of the people of the Zone Four could hardly be believed in the democratic attitude of the people of the Zone Three, who regarded the complete equality of the monarch and the people as a violation of authority and hierarchy: “The supreme queen dresses like a serf and sits chatting with their people by the fire” (Lessing, 1994:56), People in Zone Four don’t believe in such a democratic system, Love of war, aggression and hunting animals. Under patriarchy, nature and women are repressed, they are devastated and lose the ability to reproduce. Combined with years of war, the four districts fell into extreme poverty. In this country, the hierarchy of the upper and lower levels is strict, the legal prohibitions are strict, and various punishments are carved, and people maintain a tight state of life and military training for men, Practice, women farming with children, no leisure, do not enjoy the main, even looking up at the high mountains and the horizon of the cloud color is also clearly determined by the law as a ban, because this kind of action will be too much time, It also makes people “lose their ambition and become weak”, contrarily. Those who rebel will be punished. Since all human, material, and national resources are devoted to the service of military preparedness, warfare,

and military defense, the country has rich land and rich water sources. But their country was extremely poor, and people lived and starved, Forced, because of the wealth so wasted in the earth, stone

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3.2. Unnatural Way of Communication

There were no armies and wars in the three districts under the rule, The people loved all non-human life and were close to all species. They could happily communicate with animals and plants and coexist in harmony with them. The people knew all kinds of plants and fruits well, could whisper softly with the swaying woods, could perceive the breath of the wind and grass, “ send thoughts and feelings to husbands, children and eagerly awaited family members thousands of miles away ”. The people in the three districts treated all creatures like friends, respected them, cared for them, and often communicated with them through light caressing and whispering. An invisible boundary and an impossible Zone Three are physically impossible because they violate the laws of nature. In addition to these two, there are other unnatural factors that do not conform to the laws of physics but are of great significance in the weaving of the novel, such as the unique and incredible way of communication between people and animals and between people in the third area.

After receiving the order, Ben Atta sent the national army commander Janetti to escort Al • Ith back to the Zone Three. On the way, Ben Etta wants to know how Queen Al • Ith communicates with animals. She showed him the method:

“You stay with them. You observe them. You put your hands on them and feel their feelings. You look into their eyes. You listen to their cries and calls to each other. You make sure that when they start to understand you understand them, you don 't miss the first tone they speak to you. Because if you can 't hear them, they won 't try again. Soon you will feel their feelings, and you will know what they are thinking, even if they do not tell you.” (Lessing,1994:45)

This is the way they communicate with animals. In this way, Al • Ith learns that her country 's animal spirits are low, she has lost the will to mate, and how serious the crisis they face is. But in the real world, how do animals talk or think ? They can only express feelings through external or physical movements that are instinctively stimulated, and we can interpret their behavior as an emotional expression. This unnatural way of communication between humans and animals is an extreme manifestation of Lessing's hope that humans and animals can coexist in harmony, equality and respect. Make the work full of unnatural narrative color.

In a word, the unnatural communication in the Marriages Between Zones Three, Four and Five is a unique and fascinating aspect of the novel. Author Doris Lessing uses various forms of communication to explore the themes of trust, respect and understanding. The different ways of communication in the novel highlight the importance of sincere communication in building a harmonious society. The novel also satirizes those narrow and closed people who are only willing to communicate with their own race. In general, the novel emphasizes the importance of communication in building a better world and encourages readers to strive for honest and open communication in their own lives.

4. Unnatural Roles

4.1. Invisible Providers.

The provider never appears in the novel, but it is an indispensable role in the construction of the story. They know everything and issue rulings at the necessary time. It can be said that from the beginning, the donor issued a metaphorical order to marry Queen Alice of Zone Three and King Ben Etta of Zone Four to later marry King of Zone Four and Queen Vassie of Zone Five. The role of the donor runs through the whole novel and promotes the development of the plot. Donor is an unnatural role, which refers to the participant who violates the physical rules in the story world, violates the logical rules, and transcends the limitations of ordinary people. Doris Lessing uses the unique technique of unnatural narrative to set up this unnatural role. It is an abnormal role with omniscient perspective and telepathy. The characteristic of this unnatural role is that it can transcend the limitations of ordinary people's vision and gain the cognition of others. We can see that the Zone Three and the Zone Four are two completely different and even opposite countries in terms of values, ethical norms and lifestyles. They are at the two extremes of excellent and bad respectively. The otherness of each other highlights the ideal appearance of a completely different utopian world and the horror of a dystopian world. But on the other hand, the two countries have very striking similarities. First of all, they are isolated from the world, completely living in their own world, and never communicating with the outside world. The people in the third Zone Three in a prosperous and peaceful life. What permeates the whole country is a happy and satisfying emotion. They are immersed in their own worldly life and rarely think of their neighbors. In the story of unnatural narration, the people in Zone Three and Zone Four firmly believe that their values are the most correct and their lifestyles are the most ideal, but in fact, there are some problems and crises lurking within the two countries. For example, people in the Zone Three generally have a sense of stagnation and boredom; there were some turmoil and unrest in the society of the Zone Four, and there were revolutionary underground activities, such as women's secret rallies. However, the most serious and direct threat to them, the crisis is the prevalence of epidemics in all districts: "herds are sick, every horse is depressed and loses the desire to mate, all animals are so, all, including birds, the plant kingdom may also fall", people feel sad and depressed, just like suffering from disease, the birth rate is much lower than before (the number of newborns is reduced, the border areas are deserted) fertility reduction or stagnation means the extinction of races and species, and the demise of the country. Although this is not a direct apocalyptic disaster, it is no less than its severity and horror, which arouses our memory of ancient history and myths. This can not be reconstructed in the storyline of the real world, and here it is expressed by means of implication.

Doris Lessing uses the metaphor in the unnatural narrative elements here, indicating that the animals lose their desires. In fact, in the allegory of the disaster in the Bible, in the ancient Greek mythology, the ancient and beautiful city-state suddenly suffered a great disaster. The wheat in the field withered, the cattle on the ranch died, the pregnant women in the people's homes aborted, and the people died in groups. The divinity enlightened that the city of Shiba had sinful pollution and must be cleared to avoid disaster. Finally, efforts were made to find out the root cause, Oedipus the king had the crime of incest by killing his father and marrying his mother. In the Old Testament of the Bible, whenever human beings are wanton and evil spreads, God will bring disaster, make people suffer, or destroy the world, thus forcing human beings to stop doing evil and turn evil to right. The flood of Noah's era and the destruction of Sodom are all God's judgments on human crimes, aiming to promote human beings to realize repentance. The intertextuality of the story of the Marriage Between Zones Three, Four and Five borrows the narrative mode of the ancient myth, the disaster of the top appears in both intervals at the same time, which seems to warn people that there are serious problems in their way of life and

survival, and they must be corrected immediately to avoid the disaster. So what are the problems in the way of life of people in each district? What should people do to eliminate the disaster? The balance of each interval is about to break, and a huge and profound change is inevitable. The unnatural character-the provider is the booster to eliminate the disaster. This unnatural character provider is also the instructor of the development of the entire storyline. At the end of the story, everyone is no longer lazy, no longer listless, no longer sad and disappointed, the birth rate has also increased, and the animals are willing to mate. Together, they are completely different from the past, and there is a new situation of harmonious integration between the districts. The marriage arranged by the provider has achieved its purpose and brought new changes. This situation is impossible in reality, physically and logically impossible. In the real world, people can not listen to the idea of support. The issuance of this impossible marriage order also confirms the fictionality of the characters, that is, the non-naturality of the characters.

4.2. A Horse Named Jorry.

Jorry is a horse from the Zone Three, which represents the typical animal kingdom in the narrative world. His unnaturalness is mainly reflected in Al • Ith's unique empathy for him and the relationship between them. The horse was the Queen's companion from the beginning to the end of the marriage and remained with her until Al • Ith travelled to Zone Two of Spiritual Land until his death.

When the army of the Zone Four arrived in the Zone Three and brought "a horse without a rider to escort, Al • Ith, She went up to the horse and" looked him in the eye and put her hand on his cheek ". After greeting the horse, she unloaded the saddle and the horseman, which was unnecessary for her. This is a very important moment. Jen Glover believes that " this becomes a metaphor for the connection between people and between people and animals that Lessing seems to be seeking "(Glover, 2004: 32).

When she arrives at the pavilion specially built for the wedding, Jorry is taken away and imprisoned somewhere. Then he jumped freely to Al • Ith. "She put her hand on his cheek, pulled down his head, whispered softly in one ear, and then in the other ear, the horse turned and disappeared in sight, back to the guard "(Lessing, 1994: 32). Jorry is upset about being imprisoned and abused. He knows that Al • Ith can understand it. So she secretly comforted it. This mutual understanding between humans and animals has reached a higher level in the inspection of Ben Etta's army. Al • Ith wears a gorgeous gold dress, and Jorry has to wear Mahler and a heavy gold saddle, with layers of gold underneath. This mutual understanding reached a higher level when Elise put her hand on Jorry's neck and told him that the insult and discomfort would soon end . Readers can feel that not only Jorry she also feels the indignity and discomfort of being shown. In this moment,riders and horses, humans and animals are most clearly seen as an entity (Glover, 1997). They can even feel each other's call, even if the distance is far. When she received the news of leaving, she summoned Jorry to her side through her thoughts. Soon, she heard him hoofing up the hill, and then through the flowers and the pool (Lessing, 1994). This silent telepathy between Al • Ith and Jorry marks a strong feeling beyond our existing cognitive framework.

The Jorry from the Zone Four represents a story of the animal kingdom. This unnaturalness is mainly because of obvious sympathy and affinity for Jorry. The horse accompanied the Queen for a long time, from beginning to end, until the death of Jorry, he left the world.

Although they are far apart, they can still feel each other's call. When it was notified that she was leaving, because thinking about it, she called Jorry to her side. Soon, she heard it trot up the mountain, through the flowers, through the pond. This silent telepathy between Al • Ith and Jorry marks a power that transcends our current cognitive framework.

After the marriage, Al • Ith leaves Zone Four with the hope of long-lost self-return and self-reconstruction, only to find herself isolated from the tribe. She 'wandered between two worlds, and there was no one except her kind horse. In order to reassure her, Jorry looked at her with loving eyes and asked why she was so upset, moving and never stopping. It seems that it is because of the relationship between her and Jorry, she came to this unknown area. The relationship between Al • Ith and Jorry reached its death, and finally she began to explore the spiritual world. She felt the spiritual presence in the Zone Two, In her mind, she saw it dying: "it was longing for her, waiting for her, so that it could leave her". So she immediately set out to find Jorry. She stood by her friend until he was cold and convinced that his soul had dissipated. Then she stood up and said to the bird, "Come on, take it away and take its soul back to the zone two". Then, alone, she walked down the mountain road without turning her head.

Literally, it was Jorry who brought her into the journey of marriage, from her territory, to the Zone Four, all the way to the boundary of marriage. At the same time, the relationship between Al • Ith and Jorry also gradually deepened, from the initial word of mouth to the later imagination is it, to see and feel it. Because Jorry is the only animal that has been in contact with non-humans after Al • Ith' marriage, he has become the epitome of the animal kingdom and the symbol of the animal kingdom. The spiritual communication between Al • Ith and Jorry is between man and animal. In a broader sense, the negative side of the social mentality of the relationship between man and nature is also highlighted and revealed to the reader. The use of unnatural narrative here is a thing that deviates from the real world. In reality, it is impossible to satirize people's neglect and ignorance of the animal world. It is necessary to re-examine and respect nature and establish a connection with nature. In order to achieve a harmonious coexistence between humans and nature.

5. Conclusion

Doris Lessing makes full use of postmodern writing skills, which makes the work full of unnatural narrative colors. The interpretation of the unnatural space, unnatural marriage process, unnatural role and unnatural communication mode in the novel also better implies the attitude of freedom of thought and inclusiveness. Only by coordinated development and mutual benefit and win-win can we maintain the long-term peace of the world and jointly promote the process of world civilization.

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