'CRITICAL DISCOURSE ANALYSIS OF TARIQ ALI'S 'SHADOWS OF THE POMEGRANATE TREE': A CORPUS DRIVEN STUDY

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ABSTRACT: *The aim of this study is to explore the ideology behind Tariq Ali's novel Shadows of the Pomegranate Tree [1] through Critical Discourse Analysis by adopting corpus driven approach. The primary data has been collected by using the corpus of the novel. Gee's [2] tools for critical discourse analysis have been applied to explore the ideology and finally Althusser [3] theory of ideology has been used to see how Ideological state Apparatus (ISA) and Repressive state Apparatus (RSA) have been collaborating to construct, propagate, naturalize and internalize these ideologies. It has been concluded that the clash of ideologies has been intensified as the Christian ideology through the institution of church and its subordinate institutions was getting the upper hand. Similarly the institution of family and tradition were being employed to subdue women.*

Keywords: Ideology, Critical Discourse Analysis, naturalize

INTRODUCTION

This paper is the Critical Discourse Analysis of Tariq Ali's novel Shadows of the Pomegranate Tree. It adopts a corpus driven approach. The aim of study is to explore the ideology working behind the narrative of Tariq Ali's Shadows of the Pomegranate Tree .It is one of the five novels of Tariq Ali's Islam Quintet. It shares the back ground of the clash of ideologies in the Island of al-Andalus. The study has the significance at the present as the clash of ideologies is still current in the world of today. The instability in the countries of Middle East like Iraq, Syria, Egypt, and Libya and in Afghanistan and Pakistan is the product of the clash of ideologies.

The process of Critical Analysis of Discourse has been accomplished by synergizing the two approaches; Critical Discourse Analysis (henceforth CDA) and corpus Linguistics (henceforth CL).

Below is the introduction of the rationale of the choice of the topic of the present research paper as well as of the selection of methodology.

Tariq Ali is a British Pakistani writer, journalist, and film maker. He is the author of several books, writes on many controversial subjects like politics in Pakistan, the clash of fundamentalism, role of America in the present scenario. Tariq Ali talks and writes candidly about the problems the present world has been facing and the material interests hidden behind the hegemonic designs. The unending upheaval, violence and a series of terrorist activities is the result of the policy of the New World Order.

In the aftermath of 9/11, the retaliatory actions of USA have surfaced once more the question of clash of ideologies. I appreciate Tariq Ali because he does not mince words when he talks about the Muslims, the decline of Islam at different locales and in different points of time in the history.

The present scenario in the middle East that is in Egypt, Syria, Yemen, Iraq and political instability in Afghanistan and Pakistan are the outcome of the new dimensions of the clash of ideologies in these parts of the world. Tariq Ali has been very critical and vociferous about the policies of the west especially of America in these parts of the world. This criticism of Tariq Ali brings me back to his Islam Quintet which is a series of five novels that relate the rise and fall of the two religious ideologies in almost same parts of the world

including Spain in Europe. When we connect the present scenario in these parts of the world with those turbulent times narrated in the Islam Quintet of Tariq Ali, we come to realize that the present situation is not a new phenomenon that the modern world has been facing but it is a chronic problem covering the past many centuries.

The suitable methodology that may serve the purpose of the research that is to explore the ideology working behind the narrative of Shadows of the Pomegranate Tree with a focus to the rise and fall and the clash of these ideologies is CDA as ideologies are disguised in language and are propagated, naturalized and internalized through discourse. [4]

With this intention of using CDA assearch approach, I explored Fairclough [5], Halliday [6], Myers [7], Sinclair [8], Leeuwen [9], Wodak [10], Van Dijk [11]. It gave me an ample insight about CDA but I noted some of the limitations that the traditional qualitative CDA approach has. These limitations are

i.   nrepresentativeness ii. Comparability and
 iii. Subjectivity.

In order to curtail these limitations in the present paper, it is decided to synergize the approaches of CDA & CL. Fowler and Kress [12], Simpson [13], Van Dijk [14], Stubbs [15], Flowerdew (16), Koller [17], Baker [18], Mautner [19], Krishnamurthy [20], MecEnery [21].

This choice solves the problem to some extent as CL has been helpful in minimizing the limitations of the CDA pointed above but CL has its own limitations. The foremost and significant limitation is the issue of context when we synergize CL with CDA. The researchers who have used the same synergization (CDA+CL) [22] suggest that the issue of context can be minimized as the researcher comes across so many patterns of different lexical items during the exploration of the corpus. The present study is using corpus driven approach. Corpus driven analysis is that kind of analysis which does not believe in predefined and preconceived categories of language.

Now the question was how much part of the research would be shared by both these approaches [23, 24, 25]. For primary data, corpus has been collected consisting of the text of Shadows of the Pomegranate Tree. Computer software namely, antconc 3.2.4 has been used for the collection of data from corpus. As delimitation of the research, only two

lexical item nouns, pronouns and adjectives, and verbs used with these two lexical items have been used for gathering the data. The nouns have been selected by keeping in mind the theme of the novel and their concordances, collocations and clusters have been checked. Whenever some popped up feature or pattern occurred that has some relation with the topic of the present study, it has been noted.

The next step is the extraction of ideology from these discourses of the primary data collected through the use of software from the corpus. Before going into that phase of extraction of ideology from the primary data, we need to define CDA, its relationship with ideology and power.

Fairclough [26] defines CDA as:

"Critical Discourse Analysis which aims to systematically explore often Opaque relationship of causality and determination between (a) discursive practices, events and texts and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power…..."

This definition clearly establishes aim of CDA .The aim is to explore a relationship between causality and determination which is not popped up but opaque. It focuses discursive practices, events and texts. These are the products of some kind of ideology. This ideology has a direct relationship with power. Sometime there is a resistance against this power. CDA is interested in exposing the relationships of ideology, power and hegemony. In this regard, CDA has a didactic purpose to perform. Ideology is the central point of attention for CDA. Simply, ideology is a set of opinions, beliefs and ideas of a particular group of people. These are constructed in different ways, but the most powerful tool of constructing an ideology is the language. It is this tool that not only constructs ideology, but also disseminates it. The ideologies travel through language. The smaller part of the utterance is called 'discourse'. The ideology is represented, propagated through discourse. It is discourse that is always loaded with ideology.

In order to dig out the ideology and power relations in the discourse, the discourse tools from Gee's book, "How to do Discourse Analysis" [27] have been used. The application of these context oriented tools on the collected data leads us to the implicit ideology working behind the narrative. The discourse tools are: i-Context as reflexive tool ii-The fill in tool iii-Why this way and not that way tool iv-The big 'D' Discourse tool.

Althusser's theory of Ideology [28] has been used to dissect the ideology present in the narrative. This study is interested to find the answers of the following research questions.

1-What is the ideology working behind Tariq Ali's novels?

 2-How do certain discourses are made superior and legitimized through discourse?

MATERIALS & METHODS
COLLECTION & ANALYSIS OF CORPUS

 As the first phase, keeping in view the design of the research, the text of Shadows of the Pomegranate Tree is converted into e-form.

ANALYSIS OF CORPUS

Software Antconc 3.2.4 has been selected which suits the design of present study. For this study, the use of Antconc is limited to concordance, clusters and collocates. Out of the corpus the nouns and pronouns are selected.

NOUNS

Nouns have been selected because nouns play a key role in the narrative and mostly represent the characters in it. Mostly generic nouns are being used in statements of theory. Also in an informational discourse (Biber, 1988), the generic nouns are being used. The generalized narrative uses specific nouns while the historical narrative uses proper nouns mostly. As, Tariq Ali's fiction under discussion is a historical narrative, it uses proper nouns for naming the people and places. Non fictional texts use more nouns as the priority lies in the concrete explanation in these texts. In fiction, the tendency of using nouns is low .The novels of Tariq Ali use strong and specific nouns to evoke the required atmosphere. The use of historical names for the characters make the reader attentive and his/her interest is roused she/he becomes desirous to involve himself/herself in the action of the novel. Grammatically, nouns do the work of subject, subject complement, direct object, object complement, indirect object, etc.

PRONOUNS

Personal Pronouns are used in place of persons. The author has the choice to select first, 2nd person, 3rd person pronoun when he/she sets up his/her narrative. The first person narrative is authoritative as the author becomes the part of the plot of narrative. The second person narrative is difficult to use in narrative, but it demonstrates the involvement of both the persons; author as well as the person whose story is being told. The use of pronouns creates fluidity and clarity in the text. The use of 2nd person pronoun creates ambiguity [49].The use of third person pronoun distances the author from the narrative. It makes him reliable and neutral narrator.

ADJECTIVES

 The use of adjectives makes the text descriptively rich. These contribute in the slowing down of the action. The use of comparatives makes the text self-explanatory and it means that text is more interested in one thing than the other. The use of superlatives shows the extremeness. A large number of adjectives bring the text to the limits of exaggeration.

VERBS

Verbs can be divided by focusing on their function either to convey lexical meaning or to serve as key element in grammatical constructions. Main verbs carry lexical meaning, can stand alone without being accompanied by other words and "convey the key meaning in any group of verbs" [50] Main verbs can describe an event or state or both [51] . The verbs can be static expressing a state and dynamic expressing the action.

After this brief survey of the functions of nouns, pronouns, adjectives and verbs, it is clear that these four parts of speech are helpful in the analysis of the discourse. The present study compares the nouns, pronouns, adjective and verbs where ever it is necessary and helpful for the research.

 In order to dig out the ideology and power relations in the discourse, the discourse tools from Gee's book, "How to do Discourse Analysis" [52] have been used. The application of

these tools on the collected data leads us to the implicit ideology working behind Tariq Ali's novel. The tools are:

CONTEXT AS A REFLEXIVE TOOL:

Clarity is the foundation of language when we speak or write. Whenever a speaker speaks or a writer writes, he/she leaves many things unsaid and assumes that these things would be understood as the listeners or readers share some knowledge of the context in which these things have been said. This shared knowledge is usually taken for granted. To do analysis of discourse, we have to look at 'normal' and 'natural' things from totally new and different angle. The old and taken for granted things take a new shape. All the assumptions and information that have been left unsaid is taken into consideration as something new.

THE FILL IN TOOL:

What was said, and the context in which it was said, what needs to be filled in here to achieve clarity. What is not being said overtly, but is still assumed to be known or inferable?

WHY THIS WAY AND NOT THAT WAY TOOL:

During the analysis of discourse, we are always alive to this question that what has been said in one way can be said in another way. The author has said it in this way purposefully, some ideology is implicit when the author has said it in this way. If it was said in another way, what would have been the effect? The narrator always means something and he/she tries to achieve something when he says something in one way and not in another way.

The present study uses this tool to dig out the ideology from the narratives of Tariq Ali. The data collected through CL, especially, the popped up features and patterns are analyzed with the help of this tool.

THE BIG 'D' DISCOURSE TOOL:

It is composed of distinctive ways of speaking/listening and often, too, distinctive ways of writing/reading. These distinctive ways of using language are coupled with ways of acting, interacting, believing, valuing, dressing and using various objects, tools and technologies. We have to focus that when people mean things to each other, there is always more than language at stake. We have to look what kind of identity is this speaker or writer seeking to enact or be recognized as. What kind of actions, interactions, values, beliefs and objects, tools, technologies and environments are associated with this sort of language within a particular discourse.

After the application of the above tools, the results, consequences and effects that are being surfaced by these tools have been discussed.

In the last part of methodology, the results of discourse analysis will be examined in the light of Althusser's theory of Ideology [53]

ALTHUSSER'S THEORY OF IDEOLOGY

"Ideology and Ideological state Apparatuses (Notes towards an investigation)" [54], Althusser's seminal essay explores how dominant, social systems enforce their control moulding humans through ideology. Althusser emphasizes that the dominant values in society are for the most part endorsed by the majority of its member. Althusser divides the Apparatus into two types; Repressive State Apparatus (RSA) is political and is comprised of state and its activities and branches, the Ideological state Apparatus (ISA) which consists of schools, the family, religion and religious institutions, and the mass media. It is much less visible, examined and understood. It has some parallels to the RSA but has lot of differences. RSA works by power and politics but ISA works by ideology. Althusser finds RSA, more unified, and controlled in targeting and performing the functions but ISA is more elusive, diverse and contested. Althusser theory of ideology enables a cultural and social examination of application and distribution of ideology. It adds depth and richness to Gramsci's [55] efforts to study ideology and culture.

DISCUSSION

SHADOWs OF THE POMEGNARATE TREE

The number shown against each key word indicates the frequency and H indicates the number of hits in the corpus.

NOUNS

Christian (66)

Majority of the time, 'Christian' has been portrayed negatively. When we look at KWIC (key words in context), we come to know that the Christians at that time have snatched the rule from the Muslims. All the treasure of knowledge present in the shape of books in state as well as in the personal libraries was burnt down. The Muslims were tortured and persecuted at the minor of the mistakes. The Christians were using force to subdue the Muslims. It was a struggle for dominance not between two armies, not between two nations but between two faiths. Let us look at the clusters of the noun "Christian".

1. He recounted all that had been happening in Gharnata under the Christian occupation. (H-8)
2. The Christian knights had forced him to retreat. (H-11)

The above examples have been taken out of the 22 hits of cluster 'the Christian'. It clearly shows that 'the Christian' has been used to qualify the nouns like knight's, 'soldiers', army', occupiers, etc. It means that these nouns are the tools of ISA which is using these as RSA to force certain faith and ideology. The ISA here is apparently religion, but in the garb of religion the ruling class is trying to naturalize its ideology.

It is also very interesting to note that 'Christian' is used to degrade someone religiously and socially. For this purpose we look at the clusters of 'a Christian'.

1. 'It might be a punishment from God for becoming a Christian.' (H-1)
2. A Christian fool attacked me with a pen-knife. (H-3)

The above examples suggest that there is a tension between the Muslims and the Christians and the Muslims are always degrading the Christians. On the part of the Muslims, the ideology that the Christians are 2nd class citizen, their faith is second to the Muslims, and this ideology is naturalized. Also, the Muslims are revengeful because their rule is snatched by the Christians. All this is clear from their day to day speech.

Christians (44)

When we look at the plural of the noun Christian, again we find the same pattern. The writer is trying to naturalize the ideology and making it look natural and normal that the Christians are 2nd rate human beings because of their color

The Christians are not merely black; they have been carved as monsters. (H-1)

1. The Christians in the Holy Land were clean, but these catholic priests are frightened of the water. (H-2).

The above examples show that the Christians are being portrayed as sub-standard human beings. Their social habits, their cruelty show that they are uncivilized, un-cultured people. It gives us another clue about the concept of the power and resistance. The discourse deals with the different social and political classes. Once, the Muslims were in power in al-Andulus, but they lost their power and the Christians became their rulers. Now the power is with the Christians as rulers. The Muslims are passing through the phase of resistance. [58] It is a kind of struggle that is going on between power and resistance. The ruling class (ISA), the Christians are using state, religion, army, (RSA) as tools to justify their cause.

Church (57)

Church of the time used to enjoy respect as well as authority. Clusters show some patterns as;

1. For a prince of the church to inhabit quarters more suited to a fanatical monk was unprecedented. (H-1)

 It means that life in the church was the life of luxury. The people of the church are comfortable economically.

2. .my dear Friar Cisneros that the Inquisition was amassing a gigantic fortune for the church. (H-4)

    Different institutions working under the church have been collecting wealth for the church. One of these institutions is the Inquisition; a kind of investigating agency whose real object is to make the investigation monetarily beneficial for the church.

    The above example is a clear manifestation of the fact that even the religion of the people is decided by the church Christianity is holding a sway upon al-Andalus and Islam is cornered as a religion.

3. "Go with him", the captain told his men "let him see for himself the power of our church".

The Christians of the time are very proud of the power of the church.

There is no clear-cut boundary between the church and the state or crown is those times. The two pillars are used to overlap each other. When we look at the cluster of 'church and' an interesting discourse and pattern generates itself.

1. 'I speak to you with the authority of both church and crown.' (H-1)

2. What had left how land and estates and property in several towns had been seized by the Catholic Church and the crown.(H-2)

Out of the six concordance hits of "church and", five are the examples given above. It is a proof enough to show that whatever is being done by the church, the other institutions are backing those actions. Some time these institutions have been so mixed up that it becomes difficult to differentiate between church, crown and state. Now all these institutions have been working in close coordination to naturalize the ideology of Christianity. The church is on top of these institutions acting as ISA and is using state, crown, bishops, knights, army, in short every other institution as RSA to make its authority look natural and normal. Of course there is resistance against this power of the church on the part of the Muslims but slowly and steadily, this resistance [59] is subsiding and Christianity is ruling the roost.

Hind (196)

Hind is the younger daughter of Umar. She is an important character/member of Umar family as she represents a particular school of thought and point of view. When we put a glance at the clusters of Hind, we come to know that the most frequent cluster of 'Hind' is Hind's (24). This cluster shows that 'Hind' is a possessive type of character. The interesting pattern that occurs is that Hind's physique is being introduced through this cluster.

1. Hind's face became tense and …………   (H-1)
2. Hind's eyes were gleaming with excitement. (H-4)

Out of 24 hits of Hind's cluster, eleven focuses on the physique of Hind. It reflects Hind as the representative of the woman of the society of that time. It means that physical parts of women have been focused and women are identified through their physique.

 This is other facet of ISA collusion with RSA. Here ISA is the man and man dominated society. The women are controlled, and subdued by men and their physique becomes a weakness for them. There is more focus upon the physical features of women instead of their qualities as human beings. Their physical features are regarded as their weakness and this is naturalized. Hind might have many other qualities as a human being but she is being presented as object of beauty or symbol of sex. All the other qualities of Hind are eclipsed behind the focus of physical features and this is something that does not seem to us out of track or abnormal because it has been naturalized for centuries. Man as ISA uses all the authority he enjoys as head of family, as earning hand, as controller of the language as well.

Kulthum (24)

Kulthum is the second female character-she is the younger daughter of Umar. As the frequency of her occurrence in the novel states that she is less significant in the family as compared with her sister Hind. She is quite opposite to her sister Hind. She is soft, co-operative and of reconciling nature. She does not lead from the front like her sister Hind but she is more of a follower than the leader. It is clear when we look at the cluster formed by the noun 'Kulthum'. Out of twenty four appearances, she appears in the company of someone six time. It shows her co-operative and kind nature. It also shows her dependence upon others.

1. Zahayr was in the cart with his mother and Kulthum. (H-1)
2. who were undressing Yazid's mother and Kulthum. (H-2)

It is interesting to note from the above pattern that whenever she appears in the company of others, her name is 2nd in that company.

 The attributive and adjective phrases attached with Kulthum are also noteworthy which depict her according to our assessment of her in the above six examples. These examples have been taken from the concordances of the noun "Kulthum."

1. "Father," Kulthum enquired in her soft, obedient voice… (H-10)
2. Hind, unlike her calm and contented older sister Kulthum was temperamentally incapable of dissimulation. (H-12)

These examples are enough to show the character of Kulthum, especially example 1 is suggestive of her nature.

This nature has not been acquired by her but it is the outcome of her training at home over the years. Here, traditions act as institutions, [60] as RSA to subjugate Kulthum. The ideology of being obedient, soft for the female members of the society has been naturalized. [61] Hind acts against this ideology. She is a free natured, straightforward girl who refuses to enslave herself by the RSA of tradition. Actually, Kulthum is representative of the conservative, traditional women of the society and Hind represents the future woman of that society.

Muslim (28) & Muslims (8)

From the concordances of the noun 'Muslim' we can construct the whole discourse of the downfall of the Muslims in al-Andalus. It is the discourse of replacement of one ideology by the other.

1. Muslim grandees and turbaned preachers mingled with the shopkeepers …. (H-1)

It is the scene when the whole treasure of the knowledge of the Muslims was burnt down in the square. The Christian ruler of the time Ximenes De Cisneros believed that the non-Christian can only be eliminated by the destruction of their culture and books were the most important part of this culture. As institutions play an important role in the promulgation and naturalization of an ideology [64] so here army and church are playing this role when the Christian ideology is replacing the Muslim ideology. The most important role for an ideology to be strengthened is being played by the books and the knowledge. As a result the Christians are attacking at the core of the Muslim ideology by burning their books. As the use of force is crossing the limit and the Christians are trying to dominate the Muslim ideology and creating their hegemony, naturally, there is resistance and protest of different natures.

2. The poet had spoken those words when the Muslim divines had publicly committed some of his works to the flames in Ishbiliya. (H-3)

3. Umar Bin Abdallah was not the only Muslim notable to have boycotted the Christmas celebrations. (H-6)

The above two examples from the concordance of the noun 'Muslim' shows the different forms of protest.

The Muslims were thinking that perhaps at a proper time, Gharnata could be won back and this is the hope conveyed by Umar Bin Abdallah.

4. This is what Umar had told his Muslim fellow grandees at several gatherings since the surrender of the town. (H-7)

Some of the Muslims have been protesting others are hopeful to win back Gharnata and still others are thinking about the migration. But the Christian rulers (ISA) are not content with just the fact that they have got the rule of al-Andalus, they want every Muslim to be converted to Christianity.

5. .when he had poured scorn on the captain-General's suggestion that every Muslim should convert immediately is Christianity. (H-9)

Inquisition (20)

ISA always uses RSA to naturalize and promulgate an ideology in such a way that it does seem normal not prominent [65] [66]. The RSA includes some institutions which work for ISA in order to make the point of view of ISA look natural. One of the institutions that play a very significant role to establish the ideology of the Christians was the Inquisition. It is a kind of army+police+court+investigation agency or authority. It enjoys extreme kind of unchallengeable authority.

The carpenter made a chess set for the younger member of Banu Hudayl. The setting of this chess set presents the true picture of the institution of the Inquisition. All this can be observed in the interesting pattern of the concordance hits of the noun 'Inquisition'.

1. Oral traditions would survive for a while, till the Inquisition plucked away the offending tongues. (H-1)

2. The pawns had all been rendered monks, complete with cowls, hungry looks and pot bellies, creatures of the Inquisition in search of prey. (H-2)

The orders of the destruction of the Muslim's culture, especially to set the books of the Muslims on fire have been given by the Inquisition. After the destruction of the written-culture of the Muslims, they are going to attack their oral traditions. The Inquisition could decide the matters of life and death of the people. No one could object to these decisions. The little mistakes of the peoples could lead them to their deaths.

3. He knew that if ever a spy of the Inquisition caught sight of the chess set, the carpenter would be tortured to death. (H-4)

The Inquisitions is adamant upon burning not only the ideas of the Muslim ideology but also burning the suppliers of the ideology.

4. The Inquisition goes one step further. Not content with burning ideas, they burn these who supply them. (H-5)

It is the phase of replacement of ideologies in al-Andalus. The dominant ideology (ISA) is using every weapon (RSA) to naturalize itself. The inquisition is the tool which is enjoying all the authority to favor the dominant ideology.

Inquisition could use any kind of method to control and subdue the Muslims. The institution is of the view that the use of logic is of no effect upon the Muslims so brutal use of force is the suggestion put forward by the inquisition.

5. "You failed to win them over by force of argument and now you wish to resort to the methods of Inquisition." (H-5)

"Practical methods, Excellency. Tried and tested." (H-6)

The power and authority of the Inquisition is so strong that it could decide the life and death of the people. The people are afraid of it. If RSA of an ideology is so authoritative and brutal one can guess about the power of ISA.

6. I will give you another piece of information, though if it were to become known the inquisition would demand my head. (H-10)

As it has been pointed out time and again that it is the phase of replacement of ideologies, the dominant ideology is replacing the dominated one. The institution of Inquisition is at the centre of the dominant ideology. All the replacement is taking place under the control of the Inquisition.

7. .that the Muslims of al-Andalus were like a river which was being re-channeled under the stern gaze of the Inquisition. (H-12)

The people are mercilessly tortured for their little mistakes. The Inquisition has all the authority to punish the people.

8. He was tortured. His lips remained sealed. The Inquisition found the story unconvincing and handed him over to the civil authorities for the final punishment (H-14)
The Inquisition is not only punishing the people but it is the institution which is deciding whether the faith of some person was true or false.

9. In the end you will convert, but by then the Inquisition will be here and they will question all of you to determine which conversion is true and which is false. (H-17)
There are special torture cells where the innocents are tortured and tormented at the orders of the Inquisition. The priests are appointed for this purpose.

10.   I am talking about the looks on the faces of their priests as they depart to supervise the torture of the innocents and the making of orphans in the dungeons of the Inquisition. (H-18)

11.   I warned them that if they did that again I would send for the Inquisition to roast them alive. (H-19)

Woman (54)
When we analyze 'woman' as the key word (noun) we get fifty four total concordance hits. It is interesting to note the clusters of woman. The major cluster is 'old woman' (16). It means that age is so important for woman. When she slips from her youth, she becomes an old woman.

1. Once he had finished packing the chess-net he looked again at the old woman and sighed. (H-2)
The face of the woman always matters regardless of her age. In the above examples, the physique of the old woman is focused. The ideology of woman as symbol of beauty is vogue in that society likes the others.

2. .say that ignorance is a woman's passport to paradise. (H-5)

This is an ideology which has been naturalized. It has been naturalized by men who think themselves superior to women. They think that they are full of knowledge and women are ignorant so such kind of ideologies exists in every age and in every society. Here men act as ISA and language becomes a tool (RSA) to naturalize such kind of ideology. [67]
When we look at the cluster of 'woman's' we come to know that the physique of woman is the focus and perhaps woman possesses nothing more than her body as a human being.

1. The old woman's face already a net of wrinkles (H-1)
2. charmed by the young woman's care free demeanor. (H-40)
Another cluster worth noting is the cluster of 'women and'. It reveals a pattern that women and children were the special target of cruelty and torture of the RSA.

1. All the men, women and children had been massacred.(H-4)
2. Women and children put to the sword. (H-10)

Mother (148)
The cluster of the noun 'Mother' reveals some interesting study. The cluster 'mother's' shows that the possessive case does not make mother to be possessed by something important and significant. Some of the relations have been introduced through this cluster.

1. He was the son of her mother's cousin. (H-1)
2. .who also happened to be her mother's first cousin. (H-10)

All of the above examples show that nothing significant is possessed by the mother except some rooms or bed chamber. This is the ideology of all the societies where man is a dominant force. Man does not allow woman to be the possessor of something precious. The women die in strange and mysterious conditions.

1. In later year, after the sudden and mysterious death of Asma bint Dorothea and the strange circumstances of my own mother's demise …… (H-2)
The baby inherits only physical features from the mother side nothing qualitative.

2. Next to him was his sister Hind, who had, true to the Berber characteristics she had inherited from her mother's side, displayed an exuberance which had amazed everyone, except Yazid. (H-8)

His mother (42) Vs Her mother (15)
There is very interesting comparison between the clusters 'his mother' and 'her mother'. When we count the concordance Hits of 'his mother', these are 42 in number where as concordance hits of 'Her mother', are 15 in numbers. The concordance Hits of 'Her mother' are almost one-third as compared with the concordance hits of 'His mother'. Here again gender discrimination is on the peak. The woman is given the status as it does not possess anything valuable. She has just a relationship with man to lose her own identity and merge herself with the personality of man. Some time as a mother, sometime as a wife and then sister and daughter. She is a person who does not have her own identity; she does not possess any individuality. She is identified by her relationship with man. Also, she does not possess something valuable. She is the owner of places like bed-chamber. It means that her role has been limited up to the four walls of her bed room. All her activities are bound by the boundaries of the bed room. Most of the focus upon woman is on her physical features. Even her children do not inherit something valuable from her but just the physical features.

All the attributes that has been mentioned above are neither abnormal in the society of the fiction Shadows of the Pomegranate Tree nor in any other society but everything seems natural because this ideology has been naturalized, normalized and internalized. Here man acts as ISA and uses tradition, family system as RSA to keep his power, hegemony intact in the society. Naturally ISA (Man) wants to keep the status quo in order to maintain his authority in the society and over woman.

It is not without interest to look at the kinds of verbs used with the noun 'mother'. Some of these verbs are 'needs', 'rained', 'says' 'seemed', 'served' 'smiled', 'wants', 'worked', 'tells', 'told'. Out of these verbs, except 'rain, and worked' all are passive that is another indication of the passive role assigned to and played by woman in the society. This role has also been fixed by the same ideology that has been mentioned above to keep the hegemony and power of man intact in the society.

Father (186)
Father is one of the significant nouns for our discourse analysis. It provides us a chance to peep into the different perspective of the society of the time. When we look at the clusters, we get an interesting picture which is explained below step by step.

Different relations are identified through the cluster father's.

1. "Peace be upon you, my father's sister, welcome home." (H-3)
2. ".every week on our behalf by your father's cousin Hisham." (H- 4)
   Father is expressive of different kinds of emotions through his face. Father seems to be an authoritative character.
1. The fact that it was my father's temper that had landed me in the maristan was somehow ignored by both of us. (H-5)
2. ….till she saw the frown on her father's face and stopped. (H-6)

There are total 12 concordance hits of father's and it is interesting to note that only two out of these twelve hits are associated with female character, i.e. "Girl's father" (H-3) and his mother's father's (H-12). Otherwise, all hits contain some male character, i.e. 'Yazid's father' 'the carpenter's father', 'the dwarf's father', 'Juan's father' etc.

His Father (55) Vs Her Father (13)

There is sharp contrast when we compare the concordance Hits of 'His father' and "Her father'. 'Her father' occurred one-fourth time as compared to the occurrence of 'His father'. Again this frequency difference gives impression as if father belongs only to 'him' and not 'her'. Most of the time, male members of the family are more possessive so that causes this. Difference of frequency between two nouns is worth noting.

It is worth-interesting to note that 'Father' is a noun that should be very active and full of action but it is not the case. The verbs that are being used with 'father' are passive. One of ;the reason of this passivity might be that it is the 2nd generation of father (sons of father) who were active in resistance and the father has passed that age of activity. These verbs are: "adored, attempted, awaits, demanded, learnt, married, nodded, permitted, smiled, and tapped."

Father Vs Mother

It is very helpful in the analysis of discourse to compare the data attached with Father and Mother. The concordance Hits of 'Father' are 186 and those of 'Mother' are 148. There is a difference of 38 concordance Hits in the frequency of both the nouns. It explains the dominance of male members of a family in that society. The physical features of 'mother' as a female member of the society are more focused. Also, her concordance hits give the impression as if she does not possess anything valuable. On the other hand, 'Father's physical features have been mentioned,but with the expression of different emotions on the face of the father. Both the nouns 'mother and father' take passive verbs with them, which make them passive as well. 'Mother' is passive because of her limited and checked role in the society, but 'father' is non active because the next generation is active for resistance. 'Father' as a male member of society belongs to the dominant class (ISA) and is in favor of the statusquo to keep his authority intact.

PRONOUNs

He (1381)

The third person singular pronoun is used for the formation of the identity of the person who is not present before the speaker. The speaker plays the role of all omniscient to portray about the person what he likes.

Some of the examples from the clusters are given below:

1. He was both frightened and fascinated by her. (H-8)
1.   Apart from the venerable Dwarf, who boasted he was the most skilled cuisinier in al-andalus ……………(H-18)

It is interesting to note the verbs being used with the pronoun 'he'. The verbs are:approached, decided, loved, moved, shouted, tried, walked, announced, brought, conquered, placed, pointed, planted, preferred etc.

She (476)

It is being used to form the identity of female 3rd person who is absent from the speaker.There is a sharp contrast between the frequency of 'he' and 'she' pronouns: The concordance Hits of 'she' are one third of the frequency of 'he'. It is exactly the same as much as the space is given to the female members of the society.

Women are given position and status of insignificant beings. They are thought to be 2nd rate citizens. The frequency depicts very clearly that male members of the society are dominant with all the space reserved for them. Women are checked and limited by marriage, family system traditions etc. The rulers of those times act as ISA & the men, institutions act as RSA to subjugate women.

Conclusion

It is time to sum up the analysis of Shadows of the Pomegranate Tree. The novel captures the time when a transition of two ideologies is taking place. The ideology of Christianity is replacing the ideology of Islam in the state of al-Andalus. The time of transition is always a time of crises for the parties and players involved in the game. It is a turbulent time for the men in the street as they have to bear the brunt of the crises.

We can summarize our discussion as follow. Church is the most powerful institution of the ideology of Christianity. All the other institution like state, crown, and army are functioning to support the church. These have been backing up the church; gathering wealth for the church. Church has been an institution to symbolize respect and authority. A particular institution which has been supporting church at that time is Inquisition. It is an investigation agency cum court. It is enjoying an unchallengeable authority. The authority of the church and the people working in it like the knights and the bishops have been internalized. It is a kind of internalized oppression [68]. The institution of the church wants maximum power in the society [69] to stabilize the ideology of the Christianity. The church is acting as ISA and all the other institutions which are backing up the church are acting as RSA. The Muslims are trying to resist the dominant ideology of Christianity, but this resistance is dying out with the passage of time. The ideology of Islam is at the sad discount because of their own mistakes and lethargic attitude. They ruled over al-Andalus for seven hundred years but could not do something solid to prove their worth and deserving ruler of this peninsula.

There are some other institutions which are working secretly and acting as ISA. Perhaps these institutions do not realize themselves that there are tools to naturalize and internalize some ideologies [70]. These hidden institutions are traditions, family and training of women at home. These institutions work in favor of the male citizens of the society. These provide a leverage and privilege to the male members.

It internalizes the ideology that the women should be submissive and obedient. The ideology has been naturalized to such a level that it does not seem abnormal or unusual but very much routine and natural.

Generally speaking, women have been given only physical attributes. She is a symbol of beauty and nothing else. She is thought ignorant by men. This ideology is initiated, propagated and naturalized by men. Language which is a tool (RSA) also favors men for such kind of description of women [71]. The comparison between the clusters of the noun 'Mother' i.e. 'His mother' and 'Her mother' is very interesting. Not only the number of concordance hits of 'Her mother' are small but also she has been deprived of those qualities which are possessed by 'His mother'. This is a glaring example of gender discrimination in that society. Woman has no individual identity, she is introduced through man, and she does not possess something valuable, even her children can only follow her in their physical resemblance; her role has been limited in the social life.

If we discuss some of the characters of the novel treated as 'nouns' in our analysis, it will be fruitful. When we study the verbs used with the character of Yazid, we come to know that his character is passive. He represents the lethargic generation of the Muslims whose attitude is non-practical. This attitude becomes the cause of the downfall of the Muslims. Hind represents a particular school of thought. Women in that society are the symbol of physical and sexual beauty. The focus on the physical beauty eclipses their qualities as human beings. Kulthum is the representative of those women who have been mentally trained to accept the hegemony of the man. Kulthum is the representative of the traditional and Hind represents the future women of that society. It will not be out of place to mention the ruling tribe of the Muslims, Banu Hadayl. This tribe has been enjoying all kind of respect, privilege and superiority. However they are on the verge of decline and their place is being taken by the Christian ideology (ISA) with the help of army RSA.

It has been noted that the Christians have been negatively portrayed. The Muslims used to degrade the Christians. They thought that their ideology is of first class and that of Christian is second class.

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