

Ideological Discursive Representation of Femininity: A Critical Discourse Analysis of Nadia in the Novel (*Exit West*)

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Abstract: The present paper attempts to explore and analyze the discursive and ideological strategies used in representation of femininity in different female discourses especially (Nadia) feminine gender. The context of the novel is an unnamed country where refugees are facing the crisis in corporal setup and relative associations. Nadia's character faces gender subjectivity in a patriarchal society where men's ideology is promoted through events in different contexts. The overpower ideology about feminine gender is fixed. The dominant gender (men) enforces their ideology over the feminine gender to keep women subordinate. For the exploration of all these issues, the researcher takes Norman Fairclough's Critical Discourse Analysis (CDA) as a research method (three-dimensional model). This researcher interprets a chosen discourse at different levels. The researcher analyses the current study on M. M. Lazar's (2005, 2007) feminist critical discourse analysis tool as theoretical and analytical framework which strengthens the analysis of femininity in different discourses.

Key Words: Gender Discrimination, Language and Ideology, Critical Discourse Analysis, Feminist critical Discourse analysis.

1. Introduction

Gender is a main domain of this paper, so it is briefly discussed now with its evaluation to sexual category. Sex is based on anatomical and physiological differences as both male and female genitalia are different from each other internally and externally while gender is inclined to signify the social and cultural role of each sex within a society. Sexual category is not the grouping of males and females on their genetic variances but with situation to their societal and social changes. Gender rests alike all over the world, despite the fact that the scopes of gender differ from culture to culture. Sex is a biological word and gender is mental and socio-cultural one. Gender is mental, social, and cultural facets of maleness and femaleness.

Amy S. (2005) has the opinion that, "Sexual role is a system of social practices"; this arrangement makes and maintains the gender differences and this distinction leads to social inequality of gender. Gender makes our identities and social concept. By 'social institution' means the 'rules' that makes some area of social life such as, education, religion, family, sports.

He has the point of view that, "People often describe male and female 'opposite sex'. The word differing sex means that males and women are entirely different from each other but, male and female shares many biological characteristics.

Cambridge Advanced Learner's Dictionary of Current English (2013) defines, "Gender discrimination is a condition in which somebody is treated a lesser amount of well because of their sex, usually when a woman is treated less well than a man". Gender discriminations or gender inequality is a social problem which is because of unequal dealing in the world between altered sexes. Gender discrimination is one of the major problems in almost every society, in the modern world as well as it was in the past. The women have been preyed of gender discrimination in every aspect of life, they deprived from education, from jobs. The women have been put within the four walls of house only limited to the housework.

Rights (2011) says that, no place in the world is at freedom of gender basis discrimination, and that people practices discrimination and violence as of their sensual direction.

Bandur (1999) describes that greatly waged occupations are allowed to men, whereas internal actions or little salaried professions are given to females.

Ali & Akhlaq Khan (2012) in their research article they describe that, the society where gender is subordinated they have a smaller amount of supremacy, respect and economic payment than the prevailing gender. In the countries where gender discrimination is discouraged, women do most of the home works. Women are preserved inside the four walls of the house, deprived them highly paid jobs. Women are given the work which is appropriate for them. Men lead the positions of authority and leadership in government, law and the army.

The UNDP (1998) is of the view that, in the state of war and intra-state clashes which aim civilian population's present new and greater fears to women. Not only are women sufferers in conflict and post-conflict situations, but gender discrimination drives them to the limits in building new governments and economies.

Ali & Akhlaq Khan (2012) describes the linguistic and content examination of more than 400 mobile phone messages visible that more than 90% of the messages signified women in a negative and deteriorates way by using linguistic devices and content. The negative language and content of these messages display and support the negative attitudes and beliefs about females. Gender delicate language is the requirement of the 21st century to encounter the increasing demands of gender equality.

The researcher critically analyzes the character of Nadia in *Exit West* by Mohsin Hamid (2017) and those portions have been designated in which problem connected to gender discrimination under study. The selected paragraphs are explored over Norman Fairclough's Critical discourse analysis (CDA). CDA should be measured as a method grounded on several viewpoints and procedures to study the connection among linguistic and social situation. Fairclough's (1989). "When the language is expressed it is discourse" (p.21, 22). All the social events are not discourse. CDA is also concerned that how power is exercised through language? CDA is an approach toward a discourse which is the part of social practice. It is the analysis of any discourse in the society. CDA is also concerned that how the power is exercised through language and what is behind a specific ideology. CDA shows the relation between power, ideology and language. Theoretically, this study centers on the theoretical opinions and notions of M. M. Lazar (2005), (2007). Lazar (2007) states that FCDA primary a political viewpoint on gender with open objective and depictions the part and relationship of power in rebuilding gendered discourses. Lazar (2005) elucidates that CDA admit political place to researchers and to uncover the domination, social discrimination and power in discourse.

Menegatti and Rubini (2017) states that, Language is one of the most powerful means through which sexism and gender discrimination are perpetrated and reproduced. Every race have their own ideology about a discourse and it is only language through which someone mind can read through critical discourse analysis. According to Fowler, ideology is, "the methods in which people instructs and defends their lives" (1991, p.92). Norman Fairclough describes, "Ideology includes the representation of 'the world' from the viewpoint of a specific interest" (1995, p.44).

Zheng (2015) Says in his research article that critical linguistics is one of the significant device of examining a text. He evaluates the two speeches of Bush's with the support of Fowler and Kress's of critical linguistics and then progressed to CDA and he discloses the collaboration among ideology and language.

2. A CDA Based Study of the Nadia Character

The present paper analyzes the *Nadia* character through Norman Fairclough's CDA model. The three dimensional model of critical discourse analysis analyzes the selected paragraphs related to gender discrimination will be analyzed in detail and also M.M Lazar feminist critical discourse analysis which will strength the present research. Fairclough (1989) model for critical discourse analysis is consisted of three categories which are called dimensions. The principal dimension is transcript; text may be speeches, script, pictures or a combination of all three procedures of statement. This is called analysis at word level. The second dimension is discursive practice; it involves the construction of texts or composition of texts. In dimension two the analysis will be take place at text level. The third dimension of Fairclough is social practice; it is about the standard of society or the organization in effect social structure. In dimension third the analysis will be take place at norm level.

Norman Fairclough critical discourse analysis framework consists of three parts, Description, interpretation and explanation.

2.2.1 Description

Description is the principal level of Fairclough's three dimensional analytical model. At this level the researcher retains his method more objective rather than subjective. The researcher has to ask from text at word, sentence and paragraph level these 10 questions given below.

A. Vocabulary

1. Are words have any experiential values?
What classification schemes are drawn upon?
How words are ideologically contested?
Is rewording or over wording used?
What ideologically significant meaning relations (synonymy, hyponymy, and antonym) are there among words?
2. What relational values do exist among words?
Do the data have euphemistic expressions?
Is there usage of formal or informal words?
3. What expressive values do words have?
4. What metaphors are there?

B. Grammar

5. Do grammatical features have experiential values?
What types of process and participant predominate?
Is agency clear or not?
Are processes real what they seem?
Are nominalizations used if yes then what?
Does the discourse producer use active or passive sentences?
Are sentences positive or negative?
6. What relational values do grammatical features have in the selected data?
What modes (imperative, grammatical, declarative, question) are used, and why?
What important features of relational modality have among sentences?
How pronouns like you and we are used?
7. What expressive values do the grammatical features have?
What are the salient features of expressive modality?
8. Are (simple) sentences linked together and how?
What logical connectors are used?
Are coordination or subordination used in the complex sentences?
What means are used for referring inside and outside the text?

C. Textual structures

9. What interactional conventions are used and why?
Does one participant dominate other?
10. What larger-scale structures does the text have?

2.2.2 Interpretation and Explanation

Interpretation is the analysis of data by a researcher from his own opinion and related information, which is known as Member Resource (MR). It gives right and freedom of thought to a researcher for interpreting data with one's own political and analytical thought. Explanation in Fairclough's three-dimensional model examines data from two dissimilar viewpoints, that whether it is the part of social fights to modify the categorized structures of a society or whether it is part of power associations which maintain the current power discourses. A researcher emphasizes on whole social structures that how society replies to problems under study. Whether, a society take the structural changes positively or keep the structures unchanged for a course of time.

3. Data Analysis

The selected data has been examined at three different stages that are description, interpretation and explanation. Each paragraph from the novel argues a specific problem, which is investigated over Fairclough's three-dimensional model. Each paragraph has its own heading and concisely introduced at the start. Fairclough's 10 questions are fittingly comprehensive in the description part. The interpretation and explanation division give the point investigation of the selected data from the novel.

3.1 Discursiveness of Nadia's Compulsion, a Gender Break

In this paragraph Saeed is asking from Nadia about her safety and in fact to hide her both physically and psychologically from society in wearing a black robe. This shows Nadia's compulsion by wearing a black robe and she is incapable to do so because of so many differences between the genders in society. When Saeed and Nadia finally had coffee together....., Saeed asked her about her conservative and virtually all-concealing black robes..... 'Why do you wear it.....?' She smiled. Took a sip. And spoke the lower half of her face obscured by her cup. 'So men don't fuck with me,' she said. (Hamid, Mohsin, 2017. P.No 15).

3.1.1 Description

The particular piece indicates the presentation/usage of Q: 1. Q: 2. Q: 3. Q: 5. Q: 6. Q: 7. And Q: 8 of the framework.

Ideologically loaded words: "Men, fuck". (Q: 1)

Euphemistic expression: "Why". (Q: 2)

Informal words: "Fuck, conservative". (Q: 2)

Expressive value of the word: "all". (Q: 3)

Predominant of one participant: "So men do not fuck with me," "she said." (Q: 5)

Here the masculine people dominant over Nadia.

Agency is clear: "men don't fuck with me". (Q: 5)

The use of negative sentence: “so men do not fuck with me” (Q: 5)

Use of interrogative sentence: “Why do you wear it?” (Q: 6)

Relational modality: “Saeed asked her about her conservative and virtually all-concealing black robes”. (Q: 6)

Use of pronoun: “you”. (Q: 6)

Expressive modality: “Saeed asked her, she smiled.” (Q: 7)

Logical connectors: “and, so”. (Q: 8)

3.1.2 Interpretation and Explanation

The term “men” displays the patriarchal society in which the female gender is suppressed by men. The word “don’t” shows negation, Nadia wants to negate the power of masculine gender. She is really feeling compulsion both physically and psychologically by wearing black robes. The word “don’t” also shows her feminine incapability that she is incapable by facing the suppression as well as the disturbance of different types of masculine gender in the society. She wishes to be nearer to the masculine gender as revealed by her declaration of denial, “So men don’t fuck with me”. The interpreter chains the notion and seconds the edging of patriarchy society’s rigid structure in which the whole authority is goes to men, because Nadia is compelled by this society to wear black robes and in such society she is limited to certain boundaries. There is the exercise of power by masculine gender over feminine gender. The author aims to highlights the woman like gender related problems and also desires to change the current rules and tradition of society by conferred such authority and sovereignty to the repressed gender, that it could switch like wearing a black robes by the danger of masculine gender. M.M Lazar (2005) states that, the religious and lawful arrangements authorize women to keenly contribute in humdrum events and provide their contribution in the state building everyday happenings. In this paragraph the author wants to targets the rigid and patriarchal society which brings such gender gap between the masculine and feminine gender and tries to erase such types of societal structure.

3.2 Discourse on Nadia’s Harassment

Women are mostly harassed when they go out of her house both physically and mentally. Below is the paragraph in which Nadia a feminine gender has been harassed by a group of uncontrollable men through their hands and finger when she went to bank and hoisted in a route waiting for her turn.

On the weekend she went..... there in the unruly crowd she was groped from behind, someone pushing his hand down her buttocks and between her legs, and trying to penetrate her with his finger..... (P.59).

3.2.1 Description

The nominated paragraph indicates the application/usage of Q: 1. Q: 2. Q: 3. Q: 5. Q: 6. Q: 7. Q: 8 And Q: 9 of the framework

Ideologically loaded words: “Crowd, groped, bodies” (Q: 1)

The use of informal words: “Buttocks, penetrate, underclothes”. (Q: 2)

Negatively expressed words: “Finger, legs, thighs” (Q: 3)

Predominant of one participant: “Unruly crowd, she was groped from behind, someone pushing his hand down her buttocks”. (Q: 5)

Here the whole crowd means the masculine gender dominates over Nadia.

The use of negative sentence: “She could not shout or speak”. (Q: 6)

The use of expressive modality: “She had no choice but to surge forward like everyone else”. (Q:7)

Logical connectors: “and, but, as, or”. (Q: 8)

Does one participant dominates over other: “Here the local men dominate over Nadia”. (Q: 9)

3.2.2 Interpretation and Explanation

In this discourse Nadia goes to bank at the morning time and stand in a line waiting for her turn. In the same instance a group of men gathered around her and start harassment of her. Someone pushes his hand down her buttocks and between her legs, and also trying to penetrate her with finger because she has no shield and no covering. It is for the reason that the women are not permitted to march desertedly in patriarchal system lacking a covering fabric above her head and entire figure. M.M Lazar (2005) says that such actions shape the ideology that no such cultivate connection is constructed among man and woman. Male does not consider woman a social being nevertheless an odd being and used only women for sexual pleasure. The author expresses his views in a scornful way that female gender should not be preserved in such a barbaric and discriminatory manner. The interpreter thinks that the society under study is morally corrupt of not knowing their values and beliefs.

3.3 Discourse on Nadia's Harassment

In this discourse Nadia is again harassed by a man while she is driving a motorcycle. The man insult and used abusive and offensive language and called her a prostitute. She is so much afraid that he thinks he might attack her.

There was a burly man....., began to swear at her, saying only a whore would drive a motorcycle, didn't she know it was obscene for a woman to straddle a bike in that way, had she ever seen anyone else doing it, who did she think she was, and swearing with such ferocity that she thought he might attack her..... (P.59).

3.3.1 Description

The particular piece specifies the application/usage of Q: 1. Q: 2. Q: 3. Q: 5. Q: 6. Q: 7. Q: 8 And Q: 9 of the framework

Ideologically loaded words: "man, woman, whore" (Q: 1)

The use of informal words: "Swear, obscene". (Q: 2)

Negatively expressed words: "Whore, swearing, obscene" (Q: 3)

Predominant of one participant: "Burly man turned to Nadia, begun to swear at her, only a whore would drive a motorcycle". (Q: 5)

Here the burly man dominates over Nadia.

The use of negative sentence: "Didn't she know it was obscene for a woman". (Q: 6)

The use of expressive modality: "There was burly man, who turned to Nadia, when she ignored him, begun to swear at her". (Q: 7)

Logical connectors: "and, but, as," (Q: 8)

Does one participant dominates over other: "Burly man dominates over Nadia". (Q: 9)

3.3.2 Interpretation and Explanation

Nadia wants to live independently and she does a job for her living. When she is driving motorcycle she is facing elastic and violent man who turns to Nadia using abusive language and calling her a prostitute that a prostitute would drive motorcycle. She is abused in such a violent way that she thinks that he might attack her. She moves away fastly, while her heart beating strongly. In this discourse the feminine genders have been exploited in many ways in such a society where the masculine gender consider fit for everything. The writer states the surviving bond in such a hater style that female gender should not be dealt discriminately but fairly. The feminine genders should give them theirs due rights to live independently and make their living in a freeway. This paragraph shows that masculine genders do not want to allow feminine gender to live independently but wants to compel them to depend upon masculine gender. The interpreter has the viewed that society below study is ethically degraded as of disregarding the basic rights of feminine gender to live independently.

4. Conclusion

After the analysis of the data, it was concluded that the current modern society has discrimination between the contrary sexes in each ground of life. The researcher has mostly attentive on the basic feminine gender named Nadia, so it is originated that abundant discrimination survives between the opposite gender in modern's society, especially with feminine gender. Woman faces different discrimination in every field of lifespan. She is trying her best to break down the existing barriers and rigid social structure but all in vain. In the first discourse she is compelled by the society by wearing black-robos because of the fear of the masculine gender in society. In the second and third discourse she has been harassed by the masculine gender by disturbing her physically and also calling her prostitute. Words and sayings have been pinpointed in the interpretation and explanation, which are narrowly connected to this research question which is role of language in ideological representation of Nadia character. All of the discourses highlighted the language status of the area to explore. The examination of discourse is the examination of language in use. It is language which shapes our ideologies and their relationship with each other. Language plays the role ideologically represented Nadia character discriminatory.

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