Sudan University of Science and Technology

College of Graduate Studies

Ideological Expressions in Religious Discourse in Tayeb Salih's Novel "Season of Migration to the North"

التعابير الايدلوجية في الخطاب الديني في رواية " موسم الهجرة الي الشمال " للطيب صالح

" A Thesis Submitted in Partial Fulfillment of the Requirement for the Degree of M.A in English Language " Applied Linguistics"

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Dedication

To my beloved ones:

To my family.

Acknowledgement

I would sincerely like to thank the Almighty Alla who enabled me to accomplish this work.

I would also like to express my deepest gratitude to Dr-Ayman Hamad Elneil who supervised my dissertation with patience and uplifting advice and support with brilliant ideas, in the interdisciplinary area of Critical Discourse Analysis (CDA) as a tool for analyzing my literary work. Therefore my work has not seen the light.

I'm particularly indebted to Dr-Hillary Marino Pitia for his assistance and encouraging me to go on this area, due to his full command and familiarization in this field.

My thank goes on to my best friends, Mohammed Abdel-Faraj, in particular, for having a fruitful discussion over the study.

I would also like to thank the whole staff members at Dar Altigana Academy for Languages and Computer Science for their help.

My thanks go on to those who closely up or distant stretched out there hands to support me financially and spiritually as well.

Abstract

The main aim for this study is to demonstrate how a literary text can portray the conception of ideological expressions in literary works. In essence, the religious discourse. Additionally, to investigate the language's role in shaping the behavior of characters in literary texts, particularly, as depicted in Tayeb Salih's novel "Season of Migration to the North". Moreover; the analysis focused on the use of the linguistic features such as: speech acts, pronouns, metaphors and some lexical devices. The linguistic features were therefore, chosen as primarily tools for analyzing the selected texts with which they were relevant to the study. The study thoroughly adopted the descriptive critical discourse analysis (CDA) approach specifically, the content analysis as well as van Dijk's Taxonomy of ideology to study the linguistic features which were based on religious and cultural beliefs that they were embedded in the narrative .finding manifested that there were conflicting cultural ideology which were driven from Islam and mainly based on it and from those that based on traditions and customs. Eventually, the study for instance, recommends for further studies that a study should be tacked on ideology of communism.

مستخلص الدراسة

(Arabic Version)

ان الهدف الاساسي من هذه الدراسة هو التوضيح الدقيق لكيفية تحليل بعض السمات اللغوية في النصوص الادبية لفهم التعابير الايدولوجية وجوهرها من الجانب الديني ، و كما تتقصي دور اللغة ايضا في تشكيل سلوك الشخصيات في الاعمال الادبية ، كما صورها الاديب السوداني الطيب صالح في روايته "موسم الهجره الي الشمال ". فضلا عن ذالك ،ركزت الدراسة علي استخدام بعض الضمائر ،افعال الكلام ، الاستعارات ومختلف المفردات اللفظية ولهذا السبب جاء اختيار هذه الادوات بمتابعة ادوات اولية كتحليل النصوص المختارة والتي. تعتبر ذات ارتباط وثيق بالدراسة .ولقد اعتمدت هذه الدراسة تحليل الخطاب النقدي وتحديدا منهجية تحليل المحتوى كادة رئيسة للدراسة بالاضافة الي طريقة (فان ديك) لتحليل الخطاب ايدولوجيا ، والتي بنيت علي اساس المعتقدات الدينية و الثقافية المعتمدة في هذه الرواية ، المستمدة من تعاليم الدين الاسلامي الحنيف . قد تم جمع البيانات وتحليلها وذلك من اجل رفض فرضيات البحث او تاكيدها ، وقد اظهرت هذه النتائج بات هنالك صراع ثقافي ايدولوجي مستمدا من الاسلام واخري من التي تستند الي الاعراف و التقاليد . واخيرا تشير الدراسة الي بعض الاقتراحات والتوصيات للدراسات الاحقة مثلا ، الايدولوجية من مفهوم اشتراكي .

Table of Contents

Chapter One

Introduction

Chapter One

Introduction

1.0 Overview

No doubt that any language can play a significant role in our everyday life; English in particular , as such plays a great role in expressing ideas , thoughts and point of views and so on.

Having looked at this novel with bird's view , Tayeb Salih wrote his masterpiece work as a tool , instrument to fight colonialists; this is mainly not to say' Yes' in English , but to say 'Yes' in Arabic .Hence, language can be manipulated as a deter weapon against colonization, rather spiritually.

No-one would deny that language has to do with power, as stated obviously by one of eminent, prominent linguistic figure in this field Fairclough (1989:3) (… nobody who interested in relationship between politics and power in modern society can afford to ignore language …).

The study substantially, crucially is hoped to investigate critically cultural as well as religious discourses. It is vitally important for research purposes to differentiate between the cultural discourse or expressions which are deeply rooted in the religious ideology (discourse) from those discourses that are not based on religious beliefs. As such the researcher will endeavor to focus on the two areas of ideologies in discourses.

Van Dijk (1995) essentially perceives discourse analysis, because, according to him, "ideologies are typically, though, not exclusively expressed and reproduced in discourse and communication including non-verbal semiotic messages, such as, pictures, photographs, and

movies"(p.17). His approach for analyzing ideologies has three parts:"social analysis, cognitive analysis as well as discourse analysis" (1995, p.30).

This research is being tackled, viewed from two angles. As such the researcher will use the theory of Critical Discourse Analysis (CDA), it will be appropriate to investigate how CDA involved in reflecting ideologies precisely, specifically ideologies and cultural as well in Season of Migration to the North.

Norman Fairclough's assumptions in critical discourse analysis, claiming that "ideologies reside in 'texts' that it is not possible to read off ideologies from texts and that texts are open to diverse interpretation"(Fairclough: 1995).

1.1 Statement of the Study

Linguistically, the features of a language can be used in differing situations, notwithstanding, "language is a set of social practices", this emphasizes that language can be used in various situations.

It is worth mentioning, this study is being conducted to meet the needs of analyzing critically the cultural as well as religious discourses. It is vitally important for research purposes to differentiate between the cultural discourse 'expressions' which are not deeply rooted in the religious ideology from these discourses that are not based on religious beliefs. In this vein, Fairclough (1995, p.71) states that "I want to argue that ideology invests language in various ways at various levels…"

In this sense, too, Trew (1979, p.1955) aimed at "isolating ideology in discourse" and showing "how ideology and ideological processes are manifested as systems of linguistics characteristics and processes".

Eventually, the study will keep an eye on ideological expressions from religious and cultural perspectives and discourses respectively.

1.2 Objectives of the Study

The aims of this study as follows:

1. Clarifying and analyzing of linguistic features through literary work and fulfilling the magnificent role that they play in reflecting ideological expressions in discourse.

2. Figuring out how religious expressions are used as a means of an end, what's more, engaging in cultural discourses which are not based on religion ideology."Ideologies are expressed and generally reproduced in the social practices of their members, and more particularly acquired, confirmed, changed and perpetuated through discourse" van Dijk (2006,p.155).

3. So the major goals of this study trying to differentiate between these ideologies and unmask the underlying meanings of them.

1.3 Questions of the Study

The study attempts to answer the following questions:

1. To what extent the religious discourse shape the behavior of characters in Season of Migration to the North?

2. To what extent the culturally rooted discourse have impact on human behavior?

1.4 Hypotheses of the Study

The study sets out to test the following hypotheses:

1. The religious expressions play an eminent role in the shaping the behavior of characters in the literary texts.

2. The culturally rooted discourses have impact on human behavior as portrayed in Tayeb Salih's Season of Migration to the North.

1.5 Significance of the Study

It is more crystal than clear the importance of this study springs from the matter of fact that, 'language is a set of social practices', precisely, religious practical-discourse and cultural expressions in order to serve the goals that they set for.

From CDA perspective, the researcher endeavors to point out the ideological expressions in reflecting some point of views and cultural discourse as well in Season of Migration to the North.

1.6 The Scope of the Study

The scope of this research will be narrowed down to the content, intended area of discourse which concerns ideology that defines or is to do with a system of ideas that people share as the principle guiding their lives .In essence, the gross major concentration of this study is on cultural discourse which are deeply rooted in the religious discourse from those discourses that are not based on religious beliefs.

This study will be limited to analyzing critically and ideologically the religious expressions which are manifested in the literary text "Season

of Migration to the North" to see whether they have provided the solutions that they set for.

1.7 Methodology of the Study

There are several methods for analyzing literary works, but the researcher utmost strives to adopt one descriptive analytical method; one of the best known approach is that to say, the strategy of ideology expressions van Dijk (2000,p.44), expresses this in a conceptual square which he calls "Ideological Square".

Chapter Two

Literature Review

Chapter Two

Theoretical Framework and Previous Studies

2.0 Introduction

This chapter has been divided into two parts: part one will deal with theoretical framework of this study and the definition, explanation and the notion of discourse analysis, the critical impetus and in addition to ideology, characteristics of ideology, tenets of CDA as well as the archeological profile of critical discourse analysis and to see what has provided. On the other hand, part two will present and review papers and studies which have been conducted on this field in Sudan and in other part of the World. Part One deals with the Notion and Framework of CDA in the late 1970s; Critical Linguistics was developed by a group of linguists and a literary theorist at University of Fast Anglia (Fowler et al.; 1979Kress and Hodge, 1979).Their approach was based on Halliday's Systemic Functional Linguistics (SFL). CL practioners such as Trew (1979, p.155) aimed at "isolating ideology in discourse", and showing how ideology and ideological processes are manifested as system of linguistics characteristics processes. This aim was pursued by developing CL's analytical tools (Fowler et al., 1979) based on SFL. Critical discourse analysis (CDA) is a" problem oriented interdisciplinary research movement, subsuming a variety of approaches each with theoretical models, research methods and agenda"(Fairclough et al.2011, p.357). It can best be described as a loosely network group of scholars that began in the 1980s in Great Britain and Western Europe and has since that burgeoned into an international set of approaches that explore the connections/relationships between language use, its producers, consumers and the social, political contexts, structures and practices in

which it occurs. By studying discourse, it emphasizes the way in which a language is implicated in issues such as power and ideology that determine how language is used, what effect it has, and how it reflects, serves and furthers the interests, positions, perspectives and values of those who are in power, manifesting ideologies as well. From a CDA point of view discourse perpetuates social patterns like domination, discrimination, exploitation, dehumanization, naturalization(ideologically driven) "commonsense", unless it's usually hidden effects are exposed so that awareness, resistance, emancipation and social action can bring social change and social justice, too. Thus, CDA typically is" normative" in that it judges what is right and what is wrong and "addresses social wrongs in their discursive aspects and possible ways of right or mitigating them"(Fairclough 2010,p.11). In principle, CDA can be used for any type of topic, in any type of discourse in any type of medium of discourse(=discourse modality), using a variety of types of methodology- although a given CDA analyst or a group of analysts will prefer focus on one of these categories according to their own predilections. With these provisos in mind, we can say that many of the topics that CDA takes up include the unjust or biased treatment of people based on differences (e.g., religion, race, six, nationality, citizenship status and stereotyping); the relationship between language, ideology, power and social change and the related use of language by groups.

Van Dijk (1992) defines critical discourse analysis (CDA)" is a type of discourse analytical research that primarily studies the way social power abuse, dominance and inequality are enacted, reproduced and resisted by text and talk in the social and critical context". With such dissident research, critical discourse analysts take explicit position, and thus want to understand, expose and ultimately resist social inequality.

Some of the tenets of CDA can already be found in the critical theory of the Frankfurt School before the Second World War (Agger 1992b; Rasussen 1996).Its current focus on language and discourse was initiated with the "Critical Linguistics" that emerged (mostly the UK and Australia)at the end of 1970s. CDA has also counterparts in 'critical' development in sociolinguistics, psychology, and social sciences some already dating back to the early 1970s. As in the case in these neighboring disciplines CDA may be seen as a reaction against the dominant formal often 'asocial' or 'uncritical' paradigms of the 1960s and 1970s.CDA is not so much a direction, school, or specialization next to the other many 'approaches', in discourse studies; rather, it aims to offer a different 'mode' or 'perspective' of theorizing analysis and application throughout the whole field. We may find a more or less critical perspective in such diverse areas as pragmatics, conversation analysis, and narrative analysis, among others. Critical research on discourse needs to satisfy a number of requirements in order to effectively realize its aims:

As is often the case for more marginal research traditions, CDA has to be 'better' than other research in order to be accepted. It focuses primarily on social problems and political issues, rather than current paradigms and fashion. Empirically adequate critical analysis of social problems is usually multidisciplinary. Rather than merely describe discourse structure, it tries to explain them in terms of properties of social interaction and especially social structures. More specifically, CDA focuses on the ways discourse enact, confirm, legitimate and reproduce or challenge relations of power and dominance in society.

Fairclough and Wodak (1997:271-80) summarize the main tenets of CDA as follows:

  a. CDA addresses social problems
  b. Power relations are discursive
  c. Discourse constitutes society and culture
  d. Discourse does ideological work
  e. Discourse is historical
  f. The link between text and discourse is mediated
  g. CA is interpretive and explanatory
  h. Discourse is a form social action

2.1 The Critical Impetus

The term 'critical', in the work of some critical linguists can be traced to the influence of the Frankfurt School and Jurgen Habermas (Anthanissen, 2010; Fay, 1987:203, Thompson, 1988:71ff):'Critical Theory' in the sense of Frankfurt School, mainly based on the famous essay of Max Herkheimer in(1937) means that social theory should be oriented towards critiquing and changing society as a whole, in contrast to traditional theory oriented to understanding or explaining it. The core concepts of such an understanding of Critical Theory are: A. Critical Theory should be directed at the totality of society in its historical specificity. B. Critical Theory should improve the understanding of society by integrating all the major social sciences including economics, sociology, political sciences, anthropology and psychology.

The concept and notion of Ideology

2.2 Defining Ideology

According to van Dijk (2006) sees the first assumption is that, whatever all ideologies are, they are primarily some kinds of ideas, that is, belief systems. This implies, among other things, that ideologies, as such, do not contain the ideological practices or societal structures that are based on them. There are no private, personal ideologies. Hence, these belief systems are socially shared by the members of the collectivity of social actors.

Thirdly, ideologies are not any kind of socially shared beliefs, such as sociocultural knowledge or social attitudes, but more fundamental axiomatic. They control and organize other socially shared beliefs.

Finally, as the sociocognitive foundation of social groups, ideologies are gradually acquired and (sometimes) changed through life or a life period.

2.3 Ideology and Meaning

Fairclough (1989) argues that one dimension of' 'common sense' is the meaning of words. Most of the time we treat the meaning of a word (and other linguistic expressions) as a simple matter of fact, and if there any question about 'the fact' we see the dictionary as the place where we can check up them. For words we are all perfectly familiar with, it is a matter of mere common sense that they mean what they mean! I shall suggest below that common sense is as suspect here as elsewhere. But a brief discussion of two aspects of meaning in language will be helpful in the critique of commonsensical meaning: Firstly, the variability of meaning, and secondly, the nature of meaning systems. Ideology certainly does not

give the impression of having a single fixed meaning –far from it! Indeed it is not unusual to find words like ideology described as 'meaningless', it is not because they have so many meanings. But the situation is not quite that desperate: ideology does have a number of meanings, but it is not endlessly variable in meaning, and the meanings tend to cluster together into a number of main 'families'. The critical impetus of CDA and other 'critical' research programmers' are the legacy of enlightment (Horkheimer and Adorno, 1969/1991).Critique aims at revealing structure of power and unmasking ideologies. Ideology is then not understood in a positivistic way, i.e. ideologies cannot be subjected to a process of falsification. Nor is it the Marxian type of ideology according to the economic base/superstructure dichotomy that is of interest of CDA.

2.4 Political scientists name four central characteristics of ideologies:

a. Power is more important than cognition.

b. They are capable of guiding individuals' evaluation.

c. They provide guidance through action.

d. They must be logically coherent (Mullins, 1972).

Although the core definition of ideology as a coherent and relatively stable set of beliefs or values has remained the same in political science over the time. During the era of fascism, communism and the cold war, totalitarian ideology was confronted with democracy the evil with the good. If we speak of the ' ideology new capitalism (see van Dijk and Fairclough in this volume), ideology once again has a 'bad' connotation, it

is no easy to capture ideology as a belief system and simultaneously to the free concept from negative connotations(Knight,2006:625).

2.5 Tenets of CDA

Hillary Marino (2015) in his unpublished PhD Thesis mentioned that there are three central tenets of CDA with the reference to (Fairclough, 2000). Discourse is shaped and constrained by (a) social structure (class, status, age, ethnic, identity and gender) and by (b) culture. Home economics, comprising members from across the social structure (but mainly white, middle class, women), has a professional culture, which shapes and constrains its discourse. What we say as home economists, is shaped by our professional culture, socialization, and member profile (Social Structure). (c) Discourse (the words and language we use) helps shape and constrain our identities, relationships, and systems of knowledge and beliefs. As home economists, our identities, the nature of our relationships, and our knowledge and belief systems are shaped and constrained by the language and words espoused by us and by others.

Furthermore, CDA tries to unite, and determine the relationship between, three levels of analysis: (a) the actual text; (b) the discursive practices (that the process involved in creating, writing, speaking, reading, and hearing); and (c) the large social context that bears upon the text and the discursive practices (Fairclough, 2000). In more detail, the text is a record of an event where something was communicated and involved the presentation of facts and beliefs (often ideological), the construction of identities of participants discussed in the communication, and strategies to frame the content of the message (to be discussed later).

Discursive practice refers to rules, norms, and mental models of socially acceptable behavior in specific roles or relationships used to produce, receive, and interpret the message. They are the spoken and unspoken rules and conventions that govern how individuals learn to think, act, and speak in all the social positions they occupy in life (Alverman, Commeyras, Young, Randall, & Hinson, 1977). Gee (1990) clarifies that discursive practice involve ways of being in the world that signify specific and recognizable social identities. We have learned to (be) home economists, students, daughters, mothers, members of an ethnic group or gender, entrepreneurs, and volunteers. Finally, the social context comprises distinct settings where discourse occurs (marketplace, classroom, playground, church, conferences), each with a set of conventions that determine rights and obligations- what each is allowed and expected to do. Simply put, the text becomes more than just words on a page- it discloses how those words are used in a particular social context (Huckin, 1997).

As might be expected, a critical approach to discourse seeks to link text (micro level) with the underling power structure in society (macro socio-cultural practice level) (Thompson, 2002). Said another way, a text, a description of something that is happening in a larger social context replete with a complex set of power relations, is interpreted and acted upon by readers or listeners depending on their rules, norms, and mental models of socially acceptable behavior. Oppression, repression, and marginalization go unchallenged if the text is not critically analyzed to reveal power relation dominance. CDA focuses on how social relations, identity, knowledge, and power are constructed through written and spoken texts in communities, schools, the media, and the political arena (Luke, 1997). Discourse always involves power and ideologies, is

connected to the past and the current context (is historical), and can be interpreted differently by people because they have different backgrounds, knowledge, and power positions- therefore, the (right) interpretation does not exist whereas a more or less plausible or adequate interpretation is likely (Fairclough, 2002; Wodak & Ludwig, 1999).

Fairclough and Wodak (1997:271-80) summarize the main tenets of CDA as follows:

1-CDA addresses social problems

2-Power relations are discursive

3-Discourse constitutes society and culture

4-Discourse does ideological work

5-Discourse is historical

6-The link between texts and discourse is mediated

7-Discourse analysis is interpretive and explanatory

8-Discourse is a form of social action

PART TWO

2-2 Previous Studies

2.6 Paper One: Why Ideology

The term ideology has been characterized in a variety of ways in a confusing tangle of commonsense and semi-technical meanings (Friedrich1989:300). If ideology is a muddled and troublesome concept, why choose it as an umbrella under which to gather? A simple (-minded?) reason is that the term itself has been appearing with frequency in studies of language… if we look beyond the term itself we find a wealth of studies that address cultural conceptions of the nature of language, under the guise of metaliguistics, attitudes, loyalty, norms, standards, aesthetics and hegemony.

2.6.1 Why is Ideology?

In the many influential essays on ideology generally and reviews of the debates around this term, three or four central features recur, although none of them is universal to all usages. All of these features have troublesome aspects. The first is that ideology is most typically taken as conceptual or ideational, having to with consciousness, beliefs, notions or ideas… A second recurring point is that these ideological concepts or notions are viewed as derived from, rooted in, reflective of, or responsive to the experience or interests of a particular social position, although they may be presented as universally true.

In a third perspective on ideology, the most central notion is that of distortion, falsity, mystification or rationalization. Friedrich captures this as 'the other fellow's ideas'(1989:301).

The fourth feature often attributed to ideology is an intimate connection to social power and its legitimating. For J.B.Thompson, for example, ideology is signification that is "essentially linked to the process of sustaining asymmetrical relations of power to maintaining domination… by disguising, legitimating or distorting those relations"(1984:4).

PAPER THREE:

2.6.2 POWER RELATION BETWEEN COLONIAL ADMINISTRATION AND OBIERIKA CHARACTER IN CHINUA ACHEBE'S THING FALL APART

Hillary Marino (2015) examines in this paper the exercise of power in a face- to- face discourse where participants are unequal- it is unequal encounter between the English District Commissioner (EDC) and Obierika (O). This study aims at demonstrating how a close analysis of linguistic features in the literary text can contribute to the comprehension of power relations and ideological expressions in discourse. To bring to light the use of power between Africans and Colonialists as depicted by Chinua Achebe, the analysis concentrates on such means as the use of pronouns, speech acts, requests, modals, metaphors, and diverse lexical choices.

These means have been chosen as primary tools for the analysis due to the fact that they are closely related to the three types of constraints such as constraint on content or what is said, relations and, the social relations people enter into in discourse and subjects or the 'subject positions people can occupy'. The critical discourse analysis (CDA) was particularly devised in response to such problems. It is the main concern of CDA to study the minute details of linguistic structures in the light of social and historical situation of the texts, as it is the case in these literary texts, to display to consciousness the beliefs and values which are embedded in the language. The results have shown that, 70% of expressions used by the colonial administrator are in favor of colonialism, the colonial administrator has interrupted Mr.Obierika and his associates

several times to control their contributions while 30% of expressions used by Obierika are in favor of decolonialism process which, represent the resistance offered by Obierika and his men against the colonial power . On the other hand, 66.6% of expression used by Obierika and his group, this is particularly in the second part of the encounter, are in favor of the process of decolonization, which represent the power exerted by Mr.Obierika to control the colonial administrator. This clearly signals the shift of power, thus, it is the power of the African traditional beliefs.

2.6.3 Omani Cultural Discourse in East Africa: Critical Discourse Analysis of Clash between two discourses and their implications

Abdulla Al-Harrasi, (2009) investigated the paper entitled: Omani Cultural Discourse in East Africa: Critical Discourse Analysis of Clash between two discourses and their implications. This paper aims to examine critically the analysis of two discourses in Oman. It highlights the social dimension of a language and the role of language in the social interactions. The book entitled: "Effort Exerted to Counteract Christians and Jews" constitutes the substance of this study. If we review the series of events that prompted Imam al Salimy to write this book, it will reveal the following structures: the life in Zanzibar prior to (arrival of non-believers) was Islamic. The arrival of non-believers led to imposition of a different life style, and the Zanzibar Muslims adjusted to the new life style that was imposed by supreme power, then Imam Salimy gave an advice to the people of Zanzibar, urging them to refuse the new life style and return to Islamic life. If we look at this matter discursively it will reveal clearly the two discourse in clash: The religious discourse, represented by Imam Alsalimy and the adaptation discourse represented by the two protesters from Zanzibar. However, the dominant discourse in Oman was the religious discourse and prevailed for centuries and no one had tried to protest against it, and protest against Alsalimy implies that there is a significant change in the Omani society that led to this protest by the adaptation discourse.

2.6.4 The Religious Discourse: Its Conceptual Framework

The structure of the religious texts depends on the following macro-propositions:

*The authentic religious texts are viewed as the (Divine) fact.

*The validity of these religious texts was proved by their application that continued for centuries in Oman.

*Any attempt of holding back these religious texts and their impact on real life of people means alienation from religion.

*Any alienation from the religion should be stopped.

2.6.5 The Adaptation Discourse: Its Conceptual Framework

The two Zanzibaris have acknowledged the significance of authentic religious texts in determining the pattern of life. The adaptation discourse was centered on the following prepositions:

*In Zanzibar, people have experienced socio-economic and political changes which have created a different living condition.

*It was not possible to abide by the religious texts as presented by the religiously committed discourse given the above-mentioned changes.

*Socio-economic and political survivals of the people of Zanzibar have compelled them to adapt to these changes.

The Conclusion

This study was limited to the analysis of only one book entitled: "Efforts exerted to counteract the Christians and Jews" and the results arrived at is confined to the Omani society at that time and the discursive interaction is only limited to that period of time.

Therefore, a holistic study requires a corpus of materials. The methodological approach adopted by this study, that is, relating the propositions to the discourse strategies is supposed to be supplemented with the precise analysis of language structures such as grammar, pronouns, sentence cohesion etc. This study despite its limitation has achieved some significant results:

It has highlighted the interaction between the language and its social context. The religious discourse has been characterized by internal harmony that is the propositions are in with its language whereas the adaptation discourse lacks this aspect.

Chapter Three

RESEARCH MEHODOLOGY

CHAPTER THREE

Methodology of the Research

3.0 Introduction

This chapter mainly concentrates on the methodology which will be based on CDA. The study will adopt van Dijk's taxonomy of ideological expression to analyze the religious ideological expressions embedded in the novel written by Tayeb Salih (Season of Migration to the North). This method is based on the taxonomy developed by van Dijk as cited by Hillary Marino in his PhD thesis (2015).

In this study, the objects of qualitative content analysis can be all sort of recorded communication; moreover, content analysis deals with verbal material, but also may be applied to non-verbal material as well. According to Mayrin (2000) clarifies that content analysis not only manifest of material, but the latent (hidden) content as well. He distinguishes between levels of content: themes and main ideas of text as primary content; content information as a latent content

3.1 Defining Content Analysis

Content analysis is defined as an approach of empirical, methodological controlled analysis of texts within their content of communication. Qualitative research has become widely accepted across most disciplines such as sociology and medicine. One of the problems of the qualitative data analysis is the reduction of material to manageable proportions (Cohen, et al. 2007).

Having said the reduction of material is meant to respect the qualitative data; one procedure to adopt this is content analysis. In content many words of the texts can be reduced and classified into much fewer categories .the material reduced in different ways (Weber, 1990).

There are two central approaches of qualitative content analysis: inductive categories development and deductive categories application Mayrin (2000).The main idea of this approach is to formulate criterion of definition derived from a theoretical background and research questions which determine the aspects of the textual material taken into account.

The term "content" in content analysis is something of a misnomer, because verbal materials may be examined for content , form (e.g. , style ,structure , function ,)(e.g. , person gives suggestion) , or sequence of communication , by means of content analysis of a large body quantitative information may be reduced to a smaller and more manageable form of representation .in addition qualitative information may be transformed into quantitative information , such as category frequencies or rating.

3-2 Tools of data collection

Data collection is based on tools that capable of collecting the required data. This study has two tools have been constructed .The first one deals with language use, religious discourse in particular, the second one based on expressions that are deeply manipulated in religious discourse that revealing ideologies.

3-3 The Ideological Square

   a. Emphasize positive things about us.
   b. Emphasize negative things about them.
   c. De- Emphasize negative things about us.
   d. De- Emphasize positive things about them.

Van Dijk explains that this square can be applied to the analysis of all levels of discourse structures and will be help to analyze the expression of ideology in many level of discourse.

Van Dijk defines three main dimensions for the expression of ideology in discourse. There are:

meaning: according to van Dijk(2000) ideological content can appear anywhere in discourse, but it is most directly expressed in discourse meaning (e.g. the semantic of ideological discourse), to be more practical van Dijk breaks the dimensions of meaning into a number of aspects and sub-aspects. These are

Topics: these are more global meanings or themes which represent the gist of a discourse, and tell what it is about.

Local meanings and coherence: meanings are propositions of a discourse. Theses meanings have to be related in some way (i.e. coherent). This coherence can be global in terms of topics of discourse. A discourse is global coherent if it has a topic. Coherence can also be local if there is a sequence of actions, events or situations that are related to each other.

This aspect is further broken down into the following expressions:

Manifestation: is the meaning stated explicitly or expressed implicitly.

Precision: is the meaning expressed in a précised way or in a vague way?

Granularity: is the meaning expressed in details or broadly. In a fine way or in a rough way.

Level: is the meaning expressed at a general level or at specific level.

Modality: what pronouns are used? We or they? What modals are used to express meaning?

Evidentiality: where does the truth lie? With us or with them.

Local coherence: are there biased model used.

Disclaimers: denying our bad things.

Lexicon: which words are used?

Form: van Dijk (2000:53-54) argues that the form refers to the clause or the sentence or argument or order of information and so on.

This aspect is further divided into the following sub-aspects:

Syntax: is used as a tool for expressing overall ideological strategies of (de-emphasizing positive, negative agency of Us/Them). This is done through using different linguistic forms such as:

Cleft and noncleft sentences

Passive voice and active voice

Full clauses, nominalization and so on.

It is important to note that all dimensions discussed are not language specific in that they apply all languages.

Format: (schema, superstructures, overall form): this refers to the layout and order of information.

The position of words and sentences in the text signifies their importance. Typically, sentences that express positive things about Us and negative things about Them appear first. While sentences that express negative things about Us or positive about Them tend to appear at the end or even left implicit (van Dijk 2000).

Rhetorical structures: these what van Dijk (2000) refers to as 'figures of style' examples of these are: alliterations, metaphors, similes, irony, euphemism and litotes such as figures of style can be used to emphasize our good things and their bad things and vice versa. They do so by devices such as: Dorms: e.g. repetition.

Meaning: comparisons, metaphors, etc.

Actions: van Dijk (2000) takes actions and (interactions) to be most social dimension, when discourse is uttered in a specific situation. They such as assertion accusation, and promise and so on .all speech acts can be used by all people. However, member of the dominant groups may use certain speech acts such as command and threats when they talk to members of dominated groups.

Chapter Four

Results

Discussion

CHAPTER FOUR

Data Analysis

4.0 **Introduction**

This chapter pays considerable attention for the analysis of the data collected via research ideological expressions that based on religious background.

The sample tested drawn from the novel or rather narrative Season of Migration to the north will be analyzed ideologically or hard and religiously on the other based on van Dijk's taxonomy when doing CDA research.

A little attention will also be paid to the deep rooted cultural ideologies that derive its power and divine source as well from religion.

The researcher tries to reveal the latent (hidden) religious ideologies throughout the narrative. However, it's vitally important to reflect, distinguish between the pure religious as well as cultural ideologies. This would best be done when using linguistic features, speech acts, pronouns and so forth.

4.1 Summary of Season of Migration to the North

Before going deeply on the umbrella of critical discourse analysis (CDA), it is truly substantial to shed the light on this novel.

Renowned Sudanese novelist, Tayeb Salih has portrayed in this narrative which is drastically regarded as his masterpiece, a story of brilliant student of an earlier generation of Sudanese who migrated to Britain to purse his education. The title of this novel has appropriately

reflected the content of this very novel as it described by some critics as a mysterious or vague and misleading title. However, the hero, Mustafa Sa'eed during his long stay in Britain has undergone cultural transformation. The experiences he had in Britain have overshadowed him, had led him to his destruction.

His position as a civil servant in the government in Sudan, and his education although he was regarded as a failure or simply because he couldn't render any services to his village community. Mr.Sa'eed death has left many question unanswered.

4.2 Ideological analysis for Season of Migration to the North

It is vitally important to draw vivid attention on the context of ideological discourse and additionally, ideological religious expressions in this narrative, it is basically built on the subjective representation of communicative events between the narrator and the most of the major characters. The other character with exception of the narrator speaks as the representatives of the village community members. According to (Abbas, 1970 p.49) it is important to remember that the people in the village endorse Wad Rayyes' right to marry Hosna (Mustafa Sa'eed widow). "*Women belong to men and a man even if he is decrepit*". Season of the Migration to the North (S.M.N p.99). The speaker is an enlightened man when you compare with Wad Rayyes. He himself addressing the narrator who stands on an opposite side as saying: "*this nonsense you learn at school won't wash with us, in this village the men are guardians of women*" (S.M.N p.99).

It is observed that this extract reflects mainly the opposition between the narrator on one hand and the village community on the other hand. It's clear that the strategy which the author follows in the expression of the ideological discourse is the presentation of positive action of us and negative action of them. Moreover, in this ideological discourse the author emphasize good thing concerning Wad Rayyes' right to marry Hosna while he emphasizes bad things about the author's opposition to Wad Rayyes' right to marry Mustafa's widow. Wad Rayyes has criticized the narrator for being spoiled by colonial education. That is, he does not see things the way we see.

It is merit noting that most of the major characters do act in a way which the views they express. That is, they do not practice what they preach (the grandfather and Mahjoub adhere to the belief that a man has the right to marry four wives, but they themselves refuse to exercise this right) (Abbas, Hillary, ibid). However, the narrator is the only person who stands firm to Hosanna's right to remain a widow or rather to turn down Wad Rayyes' marriage proposal.

The clash of cultural has played a great role in this narrative, and some characters are vividly embed and included, however, in this sense, the researcher will investigate the two major characters: (the narrator and Mustafa Sa'eed as well). Initially, the study will draw the line what the narrator gained, acquired in Europe during his long stay which continued to seven years. (E.g. the cultural transformation which has taken place within him). This obviously had led to clash of cultures between him and some members of the village community who were stuck rooted to their cultures and traditions. The study displays, reviews the author's stand regarding the accusation leveled against him by the village community

members, particularly, the relationship between men and women in the north (e.g. Europe) is described as free season.

However, there is a clash of culture among women with regard to the culture which was cherished by the village community in the (South) that is, the practice of circumcision among women which is not practical in Europe. Bint Majzoub made it clear as crystal when she uttered words that one indicative of the clash of cultures between the North and South.

"We were afraid" she said, "You'd bring back with you an uncircumcised infidel for a wife".

Actually there was no general consensus on rejection of circumcision practice (culture) in the South. It is still vague and argumentative, because some believe that circumcision has a direct or strong relationship on men and women. Moreover, the author's stance and opinion is still neutral. There was a discussion on the relationship between men and women and its relation to circumcision.

Here, Bakri interfered by saying that: "circumcision is one of the conditions of Islam." Wad Rayyes said to him that "what Islam are you talking about? It's your Islam and Hajj Ahmed's Islam… the Nigerian, the Egyptians and the Arabs of Syria are not Muslims like us? But the people who know what's right and leave their women as God created them. As for us, we dock them like you do animals?" regarding context and overall strategy, Van Dijk (2000) argues that ideologies usually emerge when there are two groups with conflicting interests, the other uses words and expressions that show polarization of two groups regarding those who against and pro the practice of women circumcision has expressed positive action of those who oppose the circumcision of females and he

has conversely expressed negative action of those who oppose it as an expression of ideological religious discourse.

 The texts in Season of Migration to the North (S.M.N) have made a comparison between the North and the South with regard to the mingling of men and women in the North and its separation in the South. People in this part of Sudan are deeply rooted to their cultures which in return shape their outlook on life as a whole. Concerning the local meaning of men and women in the sub-dimension of culture, the author presents the positive meaning for us and the negative meaning of them.

The description of Mustafa's house shows the ideological differences between the West and East in the terms of house design as portrayed by Tayeb Salih, for this reason this shows and reflects clearly the impact of cultures and beliefs on our houses. Eventual addition, that is, the negative meaning of them is represented by using expressions as "circumcised infidel".

"Swearing to divorce" (S.M.N p.13)

This is one of the culturally looked expressions that Salih uses throughout his novel. This expression also carries the power of the person who speaks and it makes the other person accepts whatever the speakers demands of him. For instance, when Mahjoub had invited the unnamed narrator to a drinking session in his house, when he swore he would divorce if he did not, Mustafa sat down quickly.

4.3 Lexicalization/ Lexicons

Having looked at these extracts; and sees what has provided ideologically:

"... They say that women are unveiled and dance openly with men"

Van Dijk opines that language users have a choice of several words, depending on discourse genre. Lexicalization is the main domain of ideological expression. For example, the choice of an adjective and a subject in the above sentence: uncircumcised infidels which refer to non-Muslims. Women are unveiled and dance openly with men; here the out-group has been negatively represented by the author.

In other sense, there is another extract says: "*we went in to see the bearded man wearing a'jibba*" (S.M.N p.21).

Here, the two operative words used by the writer are: the adjective 'bearded' and the noun 'ajibba'. In Sudan jibba is a traditionally worn by men; and religiously allowed to leaves their beards to grow and this has something to do with religious beliefs.

This is consistent with what has been stated by van Dijk that:

"We need to attend to those properties of discourse that express press or signal the opinions, positions, interests or other properties for the groups. This specifically the case when there is a conflict of interests".

Wad Rayyes misquotes the Quran by addressing Bakri, saying:

"*Women and children are the adornment of life on earth, god said noble book*".

This text, of course, belongs to a religions discourse. The religious discourse is regarded as diving fact, and dichotomies are widely used in the religions dichotomies such as phrases: sanctioned marriage and sanctioned divorce "….."*Take them with liberality and separate them*

with liberality ". Van dijk maintains that "social power is based in privileged access to socially valued resources such as wealth, income, position,

In our case, it is knowledge, it implies the religions knowledge, so the narrator of this novel is someone who is knowledgeable in religions matters because he tried to correct the misquotation made by wed ray yes. It's obvious that alliteration has been a feature of this text such as the use of the term "liberality".

".... I (the narrator) said to Wad Rayyes that the Quran did not say "women and children" but wealth and children ' (Season.p.78).

In the religions discourse, the power gained from religions knowledge is used determine what is right and what is wrong.

4-3 Rhetorical Structure

Specific rhetorical structures such as surface structure repetition (rhyme, alliteration), or semantic 'figure' such as metaphors may be a function of ideological control as stated by van Dijk is his online material (discourse analysis as ideological analysis) .

"….. People like you are the legal heirs of authority, you are the sinew of life, and you are the salt of the earth"

Here the pronoun 'you' has been repeated several times as rhetorical device, the writer also used hyperbolic expressions such as: 'the legal heirs of authority ',' the sinew of life and 'the salt of earth' are used to describe Mahjoub, therefore these used to signify positive representation of the in-group represented by Mahjoub and his group and the negative representation of out- group that represent the narrator.

"My grandfather is no towering oak tree with luxuriant branchy growing in on which this rapture has bestowed water and fertility …."

Here, the author uses 'simile' as rhetorical structure to emphasize grandfather's good things and at the same time emphasizes grandfathers good things and at the same time emphasizes Sa'eed's bad things .

4.4 Speech Acts and Pronominalization

There are lots of linguistic features but the researcher is therefore going to shed the light on some of them; speech acts and pronominalization in particular.

Here, Mr.Sa'ead has used the power of his knowledge gained in the west for the common good of his village community.

The use of pronouns 'I', we, and you

The manipulation of the first person pronoun (I) refers clearly to the narrator, but the meaning of the plural is often vague (we); usually refers to the speaker and some other persons who are associated with him. The choice between pronouns is tied up with the relationship of power or solidarity as stated by (Kress, 1990).

The other pronoun is 'you' can either refer to the narrator or anyone who had been to Britain.

"*I have come here as an invader into your very home* ". (S.M.N, p.95)

The first person singular pronoun (I) clearly refers to the narrator; it is on expression of overt power. The narrator, here sounds defiant and expressed himself powerfully in terms of ideological perspective.

Chapter Five

Conclusions

&

Recommendations

CHAPTER FIVE

Summary, Conclusions and Recommendations

5.0 Introduction

The research hypotheses and questions in this chapter are substantially restated so as to confirm or reject the hypotheses by providing answers to questions.

At any rate, this would be done with reference to methodology and data analysis as well. Initially, the first question will be answered in accordance with the language that is used to express religious discourse in Salih's Season of Migration to the North. Secondly, the researcher will answer the second question about the conflicting cultural and religious ideologies between the village communities in Season of Migration to the North. Having answered all questions, the researcher will eventually reach to conclusions and come up with recommendations that hopefully will be helpful in this area to further studies.

5.1 Hypotheses and research questions

This study sets out to test the following hypotheses:

1. Language can be used to express religious discourse that can shape the behavior of characters in Season of Migration to the North.
2. The conflicting cultural and the religious ideologies between the village communities, that is, vividly illustrated in (S.M.N).

The conclusion's results will be linked to the study questions:

1. To what extent language can be used to express religious discourse that can shape the behavior of characters in Season of Migration to the North?
2. What are the conflicting cultural and religious ideologies between the village communities in Season of Migration to the North?

5.2 Summary of results about the first question:

It is vitally important to investigate the magnificent role that a language can play particularly, when talking about literary works. Here, Tayeb Salih made it clearer than crystal when shaping the behavior of his characters, the major characters in particular. And how they behaved even if those who were played functional roles; roughly, in terms of religious discourse, Salih explicitly showed us how to quote from Divine sources so as to support your ideas, beliefs as well as ultimate goals and this shown vividly when Wad Rayyes misquoted some verses of the Holy Quran.

5.3 Summary of results about the expressions of ideology

This part is strongly dealt with the second question, that is:

1. What are the conflicting cultural and religious ideologies between the village communities in Season of Migration to the North?

With regard to the Ideological Square that is based on van Dijk's taxonomy (2006). However, this will show up obviously in the conflicting cultural and religious discourses between the village communities.

Global Semantics: Topics

Here, in responding to this question that Tayeb Salih reflected and showed the conflicting ideologies in terms of religion and culture discourses between the in-group on one hand, and the out-group on the other, that is why, the in-groups always have the positive self-image and that they topicalize data that emphasize negative out-groups' interests.

*Lexicalization: is the essential field or scope in ideological expression. This seems clear in this ideological expression women are unveiled and dance openly with men; here, the out-group has negatively been represented.

*Surface Structure as expression of Ideology

The expression that consists of an adjective and a noun that is, uncircumcised infidel implies a non-Muslim woman whom is represented negatively in terms of culture as well as religion.

*The use of the pronouns

Pronouns are roughly used on the large-scaled so as to reflect, portray the cultural and religious discourse clash within the narrative among the village community that was overwhelmingly under the umbrella of ideology.

5-4 Conclusion

No doubt that the ideological, religious discourses have played an inescapable in Salih's Season of Migration to the North when reflecting both religious and cultural clash or namely the inevitable clash between the two groups Mr.Sa'eed on one hand, and his village community on the other hand.

Moreover, it is starkly expressed that how the out-group has negatively been represented. In this sense, the way they behave, believe, and additionally their lifestyle which has been entirely depicted by the narrator. However, on the opposite side how the in-group has positively been described, reflecting their habits, norms, religious as well as cultural background.

Having said these criteria, the study investigates and reveals that the knowledge and the ideological meanings which are implicitly or explicitly expressed manifested through the linguistic structures obviously shown throughout the novel. Not apart from this, the researcher made it clear in revealing, unmasking the embedded ideologies, as a matter of fact, this is shown clearly in comparing and contrasting the in/out-group and their associates.

Recommendations for further studies

The researcher recommends the following:

1. A study should be tackled on communism ideologies.

2. To conduct a study based on socio-cultural backgrounds between West-East ideologies.

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