CHAPTER 5

CONCLUSION

The concluding chapter will concentrate on the interplay of Appraisal resources that have been explored in previous chapters. The ten passages from My Feudal Lord and Blasphemy have been chosen for the analysis. For this purpose, Martin’s model of evaluation- Appraisal system has been applied to find out these evaluating resources. The present study has attempted to depict the contingency of Attitude and its subtypes, particularly with their categories, monoglossic and heteroglossic part of Engagement and Graduation choices of the particular texts unfold and the way in which these resources are employed by the writer to negotiate complex relations of power. The present analysis has been a quantitative and qualitative exercise which is oriented to solidarity dimension of register variable tenor.

The present thesis is an attempt in the hope that this study will encourage a reconsideration of evaluative meanings factored out as Attitude, Engagement and Graduation. This research is hoped to play a role in the development of the ‘instantiation cline’ proposed by Martin and White (2005:23).

There is a qualitative approach which is compliment to quantitative analysis of present thesis which focuses on how power is sought and resisted through these evaluative resources. The research tries to find a right balance between qualitative and quantitative analysis by taking the lexical choices used by the author to evaluate them to explore the negotiations done by the characters for power in My Feudal Lord and Blasphemy. It is important for a qualitative analysis to find a balance with quantitative analysis because according to Martin and White(2005:2) “intersubjective analysis focuses rhetorically on evaluation, interprets how people are disposed by feelings and looks for ways to negotiate more productive alignments…”.
The present thesis endeavors to take a broader view of the working of all three subsystems of Appraisal as they “co-pattern” (Martin and White 2005:35) while unfolding a text. The focus of the thesis is to find out those rhetorical affects produced by the author which according to her are integral in power oriented society depicted in both the texts. The findings enable us to understand the interpersonal functionality of such texts where the writer strategically puts the texts in experiential context with different types of Attitude. The actions and experiences of the social actors depicted by the texts have made the grounds for sharing of feelings, judging the behaviour and the things in order to explore the power structure inbuilt in *My Feudal Lord* and *Blasphemy*. The study also examines that this identified perspective is related to the social and cultural context in which these texts are produced.

The analysis brings out the process where texts unfold the sequence of points of alignment and solidarity. The Attitude applied in the texts constructs commuting sympathies of attitudinal likemindedness where readers from all over the world and particularly from Pakistan feel sympathetic towards Tehmina and Heer because of the ill-treatment meted out to them by their husbands. As it is already stated, Affect can be used from communities of feeling and Judgement makes us aware of shared social values showing how discrimination exists in society. Appreciation is applied to construct a social distance from all the bad events.

First we turn to the quantitative approach used for the analysis. The study has attempted to analyse the use of Appraisal motifs in the two texts: *My Feudal Lord* and *Blasphemy*. The analysis shows significant results as far as the use of subtypes of Attitude is concerned.

In the passages taken from *My Feudal Lord*, it is found that there are 177 motifs in all. The passages from *Blasphemy* have 185 motifs of Attitude. So we find both the texts contain Attitude motifs in abundance.
Second, the passages from *Blasphemy* have more Appraisal motifs than the passages from *My Feudal Lord*.

Third, out of the three types of Attitudes Affect, Judgement and Appreciation, in *My Feudal Lord* the most used Attitude is Affect and in *Blasphemy* the most used Attitude is Judgement. Out of three Attitudes, the least used subtype in *My Feudal Lord* is Appreciation and in *Blasphemy* too Appreciation is the least used Attitude by the author. The results indicate that in *My Feudal Lord*, Judgement remains somewhere in the middle but in *Blasphemy* Affect is in the middle.

Fourth, as far as Affect is concerned, *My Feudal Lord* tends to be more dealing with the feelings than *Blasphemy*. It becomes vice versa when we look at the results from the point of view of Judgement. In *Blasphemy*, we get more Judgements as compared to *My Feudal Lord* while Appreciation is almost the same in *My Feudal Lord* and *Blasphemy*.

As we know, linguistic exchanges depict relations of power. Our vocabulary reflects different positions in the social hierarchy. Some words uttered in certain circumstances have a force and a conviction that they would not have been elsewhere. How the words are said also plays an important role in creating power. Words can be used as instruments of coercion and constrain, as tools of abuse and contempt. The other reasons that have a great impact on the power relationship are the nature of individual’s interdependence, the way with which word negotiations are conducted and the outcome of these negotiations. Individual’s interaction is shaped by whether the interdependence is positive or negative. The thesis focuses on how the positive evaluations strengthen and support the power structure and negative evaluations criticize, condemn and negotiate for power.

In *My Feudal Lord*, the author uses more negative and very less positive in her use of Affect. Likewise in *Blasphemy* too the author portrays negative
feelings of social actors (Fairclough 1989) depicted in the novel more than the positive feelings.

If we turn to categories of Affect, the analysis displays that in both the texts, the author has ascribed different categories of Affect in abundance. From all the four groups of Affect, in/security is preferred in My Feudal Lord as far as the feelings are concerned. This strengthens my point that Tehmina Durrani wants to show the readers that the world created by Mustafa has given her the feelings of in/security. She always feels insecure before him and his powerful structure. The results also depict that in Blasphemy Heer feels less insecure. In Blasphemy we get the motifs of un/happiness at the maximum. The results also indicate that dis/inclination is also very near to un/happiness having almost the same number of motifs. This indicates that though Heer feels unhappy most of the time over the situation around her and with her life that is full of sorrows yet she desires to negotiate. This negotiation is done not only to be in power but to resist and challenge the prevailing system. She wants to expose the true persona of religious leaders belonging to Islamic society. The analysis suggests that the least used category in Blasphemy is dis/satisfaction and in My Feudal Lord the least used feelings are the feelings of dis/inclination.

The same pattern is followed by the author in Blasphemy too where positive evaluation of judging people’s behaviour and character are much as compared to the negative ones. Again there is very less difference between the positive and negative vibes.

The analysis demonstrates that the social esteem, a subcategory of Judgement encompasses social sanction, the second category of Judgement in both the texts. Social esteem in Blasphemy is much higher as compared to My Feudal Lord. Though the use of social sanction is somewhat restricted in both the texts but Blasphemy contains more motifs of social sanction than My Feudal Lord. This indicates that Tehmina Durrani does not want to go for those motifs with which some legality or morality is attached. She wants her readers to remain
in the domain of accepted norms of society. The evaluations of social esteem also reinforces the author’s viewpoint that people’s behaviour can be right or wrong according to the society, there is no need to attach any legality with it. By criticizing the system, the author wants to negotiate her space amidst the power dichotomy in both the texts. By choosing social esteem, the author stresses on the notion that people’s behaviour can be changed provided they desire to do so.

Again the findings indicate the more of negative Appreciation and less positive motifs of Appreciation in My Feudal Lord. But in Blasphemy the use of positive and negative Appreciation is almost the same.

The values of reaction a category of Appreciation are used at the maximum in both the texts. The least used category in My Feudal Lord is valuation and in Blasphemy it is composition. The difference between the categories of reaction and valuation is almost the double in both the texts with reaction dominating valuation. This again shows the author’s subjective Attitude.

In both the texts My Feudal Lord and Blasphemy, the majority of attributes are inscribed. The author has used very less of the invoked Attitude. This shows that the author has a particular tendency to choose those lexical choices that are normally accepted in our society. The results also indicate less use of invoked Attitude which means the author doesn’t want to give much scope to readers to get provoked by provocative choices.

As far as the amplification of Attitude in My Feudal Lord and Blasphemy is concerned, the results exhibit that the use of amplifiers is quite restrictive. Not much is used to amplify the emotions.

The thesis also attends to the sources of interaction in both the texts. The extracts from the texts are either “monologic” or “dialogic” The perspectives of monologue and dialogue are derived from Bakhtin’s (1981) notion that all utterances monologically exist in their compositional structure but dialogically respond to the past, present or future utterances. By applying Appraisal frame
work, it is found whether the passage is monologic and heteroglossic in nature and what the sources are. The results indicate that most of the extracts are monologic. This means that the author has not let her readers intrude in her evaluations much directly but these monologic pieces are dialogic in nature.

In this study, both these perspectives play an important role in providing a new analytical tool to explore evaluative meanings constructed in prevalent power structure in both the texts.

The linguistic features are considered in terms of the rhetorical functions as well as intersubjective dimensions of Appraisal resources in the choice of rhetorical function, the findings of this study seem to be indicative that monological choice is preferred to the dialogic perspective.

It is observed through the analysis that the author has used high degree of subjective evaluation that becomes apparent because it is construed through dealing with realms of feelings such as emotions, ethics and aesthetics. Stronger subjective orientation is observed in attitudinal evaluations in both the texts. In this respect, both the texts; My Feudal Lord and Blasphemy could be considered as relatively closer to narratives with a greater subjective orientation.

The analysis in this study also shows a greater preference for direct inscription to indirect invocation in both the texts, which could also contribute towards explicit and strong writer’s subjectivity.

Negative feelings of Affect are a sign for the negotiation because both the protagonists resist and contest the existing power and want their world to be their own and of their choice. And if we see the feelings used by Mustafa and Pir Sain, we conclude that they normally express the feelings in which they command or are angry.

The past research shows that women use more of Affect as compared to men. Coming to the analysis, we find that author being a woman has made her
female protagonists to use much of Affect. If we consider the contexts in which Affect is lexico-grammatically realized, the first generalization to be made is that it is usually the protagonists’ own feelings (who are women) that are construed and the author has described their physical response indicative of emotions more than males.

The finding on the preference in both texts also suggests that there is a particular preference for the use of the subsystems of capacity and propriety from Judgement and reaction from Appreciation.

Here, in the case of Judgement, the difference in mode used between capacity and propriety is worth noting. It has been argued earlier also that capacity from social esteem tends to occur in the oral culture, while propriety has to do with legality. On the other hand, it is significant to note that in both the texts, the occurrence of social sanction is very less. The finding is of particular interest in that social sanction is the subsystem of Judgement which is often most affected by culture (Coffin 2003).

Through the motifs of Appreciation, the writer has chosen to evaluate the power structure as appraised system rather than to judge the behaviour of people involved in the system. As earlier stated, the resources of Appreciation are concerned with the evaluation of things by reference to aesthetic principles and social values. The distribution of these Appreciation resources displays the dominant occurrence of reaction in all the passages. This suggests the personas created by the writer tend to develop their arguments in relation to the impact and quality i.e. reaction rather than composition and valuation of things. The great dependence on reaction is clear from the fact that it ranges to 62.5% in terms of the proportion with other Appreciation resources of composition and valuation. In comparing the texts, the findings display that there is the least reliance on reaction in Appendix 10 and the most in Appendix 02.
After discussing the results quantitatively now, we will turn to the following qualitative generalisations which have emerged from the analysis.

To understand a text from its surface level, one should understand it at the deeper level. The evaluative pattern of language is also a useful tool in getting a text from its deeper level. As it is already stated along with other functions, the one function of the evaluative language is to construe the overall value of a given message which eventually leads to the construction of the perspective of the social actor behind the message.

The analysis attempts to find out the degree of the view supporting power structure and those who resisting it, ‘success and failure’ and ‘legitimacy and illegitimacy’ of power holders and those who seek power through linguistic analysis, specifically evaluation, so as to what Bednarek calls, “the expression of opinion through language” (Bednarek, 2006:3). For this reason, ten different passages from both the texts have been analysed. These passages relate power relations directly or indirectly and it is hoped that these paragraphs have been sufficient for exploring power relations in both the texts.

In both the texts, Tehmina Durrani has presented through the exercise of power in coercive form including physical violence and also through exercise of power through the manufacture of consent to or at least having a familiar Attitude towards it through the major voices and it is true that power relations depend on both, though in varying proportions (Fair clough 1989).

Normally in studying Appraisal, the focus remains on the lexical items but it doesn’t mean that Appraisal is a mechanical action rather, “it is given full value both as a central aspect of evaluation and a vital part of the meaning negotiation that is at the heart of all communication”(Editor’s Introduction to Martin 2000:143)
Ideological implications at the interpersonal level are brought forward by the present analysis of the Appraisal resources. As it is already discussed that Appraisal is concerned with the values and beliefs in which they describe emotions, evaluations of behaviour of people and things. The findings indicate that there are instances where negativity towards the men of Pakistan is taken for granted rather than presented as an issue. This tendency of taking women for granted is observed among characters like Mustafa and Pir Sain. And the important thing is the unquestioned assumption that generally, there are millions of Muslims who support Mustafa and Pir.

The findings indicate that every type of power whether it is social, political and religious power inherited by Mustafa, Pir and other characters in both the texts is challenged and resisted through evaluations, through expressing negative feelings and condemning the existing system. The analysis exhibits that how lexical resources of Appraisal are used by both the powerless characters to come out of their miserable conditions and how both of them try to negotiate for their existence.

The findings indicate that power creates to conflict because those people over whom the power is exercised don’t have “their perception, cognitions and preferences (shaped) in such a way that they accept their roles in the existing order of things” (Lukes 1974:24) Although in both the texts this conflict is not an observable conflict yet it is found in the shape of silent resistance. The results show that both Tehmina and Heer, not having power create asymmetrical power relations by submitting to the will of powerful because they support to those subordinate participants in Pakistan whose moral duty is to submit to their husband’s will.

Common people portrayed in both the texts also yield before the powerful because they don’t have other options left for them. Bhutto’s attempts to manipulate the class consciousness of the rural peasants did not prove completely
pleasant to his own ends. The weaknesses of bureaucratic state structures and class conflict have a direct effect on the power relationships within that society.

The findings reveal that there are lexical choices that are used to show the reader the high levels of physical force as a means of domination that supports the worldwide view that in Pakistan, the potential of physical force is always present. It becomes evident from the analysis of both the texts that lexical resources used for violence provide a means to redefine and reshape the relations of power to both dominant and subordinate individuals. The findings also indicate that both the texts are the narratives reflecting an ideology of violence and domination.

Through the analysis it is concluded that non-violence resistance in powerful society also plays an important role in negotiating power. In both the texts, the results indicate that resistance has proven to be a strategic tool in the hands of marginalized heroines of the texts through which they redress structural imbalance and claim rights to justice or self determination. The author has successfully deployed resistance as a strategy for empowering oppressed characters. Francis (2002) has rightly put resistance appropriate for situations of unequal power relations between the dominant (power holders) and the dominated groups.

The results indicate that there is power in the narrative of dominant. Even those who are not in power, their discourse allows them the flexibility to renegotiate their own position. Both the protagonists who are meek characters, use narrative as a means of self validation as well as resistance to the mechanisms of domination in which they live.

The findings also indicate that in later parts of the texts, power is gained by the meek characters though not directly yet the author has allowed her
characters to speak through the language of evaluations which reveals that they are becoming powerful but in a different way i.e. Tehmina by gaining freedom from her cruel husband and writing a book to awaken women like her who suffer at the hands of their husbands and Heer by exposing the real identity of her husband to the people of shrine who used to adore him like a God.

The analysis exhibits how the use of lexical resources which condemn the power structure provides the participants, a change by “correcting their lack of self-confidence and through the development of self-reliance and fearlessness, giving them a sense of power over oneself” (Burrows 1996: 117) The writer has made her weak characters powerful and made these powerful personas weak through their strong lexical choices.

The findings indicate the hierarchical society in both the texts that make them express dominance to create unequal relations in all social contexts. “The dominating ideology in a society has always been an important determinant in determining the nature of the political system” (Ishtiaq Chaudary 1995: 31). One’s physical violence and other means ensure the subordination of others. The mechanism for restricting powerful individual’s ability to physically dominate the less powerful would tend to make the avenue of domination efficient.

The findings reveal that the Pakistani society provides a religious cover to target women by granting it a final divine legitimacy, convincing to (as in Blasphemy) accept it unquestioningly. Allah’s Islam is entirely different to the Islam practiced by religious saints like Pir Sain. Real Islam tells people that all humans are equal. It tells them that all Muslims are equal. But power in Pakistan tells them that this ideal equality is in the eyes of Almighty Allah alone.

The thesis supports the view that power structure in the society is related to the social and cultural context in which the texts were produced. The results show that in both the texts, Tehmina Durrani has constructed negative perspectives more than positive because in both the texts the protagonists and the
common people in society are the sufferers at the hands of powerful because the results indicate the negative evaluation more as compared to positive motifs.

**Suggestions for further research:**

The texts under study were analyzed to explore power relations by applying Appraisal framework. The analysis supports that power is negotiated, resisted and exercised in both the texts; *My Feudal Lord* and *Blasphemy*. The research also leads to the conclusion that appraisal is a useful tool to conduct such an analysis.

During research many questions come to surface that can be explored through further research:

1. There is a need to work in exploring the relationship between social contexts and texts while dealing with different issues.

2. Further analysis of interactive texts using Attitude analysis will be of value because these positions describe how the negotiations take place. Further analysis of other texts using the same approach can be taken to find out other thematic issues in the text.

3. Such an analysis should be tested on non literary texts like advertisements, matrimonial, recipes, news reports, editorials and so on.

4. A comparative study of various texts to find out some particular issues can also be done.

5. There is a great need to do extensive work on Engagement system of Appraisal theory.

6. This theoretical framework can be applied to explore different issues on the same type of texts. A part from the study of a text from the angle of linguistic
function, this model can be applied to trace out different ideologies present in the text.

7 Appraisal framework can also be employed for the analysis of text from different perspective to find out hidden agenda of the text.