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## Critical Discourse Analysis of Post-9/11 Pushto Poetry

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### Abstract

The global discourse on security, identity, and ideology changed after the 9/11 attacks on the USA in September 2001. This was not only a turning point for the USA but for the whole world, particularly for Muslim countries such as Afghanistan and Pakistan, which are generally highlighted. The USA wanted to start the war against terror in the world, so the War on Terror ideology gained ground across the globe. Moreover, the War on Terror started in Afghanistan and also in Pakistan, mostly in the Pashtun areas. This war affected the whole life system of the Pashtun community. Pashto language and literature were highly affected by the War on Terror because language is like a mirror that reflects the ideology of society. The study of post-9/11 Pashto poetry is very important in order to find the usage of language in a society and how it functions in a specific context. This research elaborates on the in-depth analysis of the selected poems of Darwesh Durani, Ali Akbar Sial, and Sabir Ali, which are related to war discourse. This article analyzes the macro and microstructure, the impact of war on literature, and Pashto poetry ideology after the 9/11 attacks when the USA started the War on Terror. Van Dijk's (2009) Socio-cognitive Approach of Critical Discourse Analysis is applied to explain the underlying factors and ideologies of the selected text. The results show many changes, which include changes in literature from one period to the next, the war's impact on the poetry of a language, and changes in the ideology of literary themes.

**Key Words:** Post-9/11 Pashto poetry, critical discourse analysis, War on Terror, socio-cognitive model, ideology

## Introduction

In Persian writing Pashto language is known as “Afghanistani” and in Urdu and Hindi writing as “Pathani” is the South-Central Asian dialect of the Pashtuns. Its narrators are called Pashtuns or Pukhtuns and now and again Afghans or Pathans. It is an Eastern-Iranian language having a place within the Indo-European family. Pashto is the powerful language of Afghanistan, and it is the second-biggest local dialect of Pakistan, for the most part it is spoken in the west and northwest of the country. Pakistan's Federally Administered Tribal Areas (FATA) is very nearly 100% Pashto-speaking area, while it is the dominant dialect of the region of Khyber Pukhtoonkhwa and in the northern locale of Baluchistan. Pashto is the primary dialect among the Pashtun diaspora around the globe. The cumulative number of Pashto-speakers is considered to be 45–60 million individuals around the world. (Omniglot). Pashto has a place with the Northeastern-Iranian branch of the Indo-Iranian family.

Caron (2013) stated that this language had an oral literature which consisted of poems, stories, tappa, charbeta, and proverbs. The written literature was upraised in the 17th century. Rehman Baba (poet) and Khushal Khan Khattak (poet) was the main figure in growing of Pashto written literature. From the commencement the Pashto literature is full of Romance, peace, truthfulness and heroism. As a national language of Afghanistan, Pashto is essentially nattered in the east, south, and southwest, moreover in some northern and western parts of the nation. The correct quantities of speakers are inaccessible; however extraordinary assessments demonstrate that Pashto is the native language of 45–60% of the cumulative populace of Afghanistan.

## Research Objectives

The present research has the following main objectives:

- To investigate effects of war on language.
- To examine micro and macro structure of selected poems.
- To find out post 9/11 Pashto poetry ideology.
- To examine how 9/11 affect the Pashto poetry ideology.

## Research Questions

This research aims on finding the answers of the following research questions:

- i. What are the macro and micro structures in the selected poetry?
- ii. What are the effects of war on Pashto Poetry?
- iii. What are the ideologies of Post-9/11 Pashto poetry?
- iv. How 9/11 incident affect Pashto poetry?

## Literature Review

Khalil (2012), Worked on Pashto poetry post 9/11 scenario explaining that the 9/11 incident was not only the turning point for USA, but also for the people of Pakistan, mostly Pashtun tribes, and for Afghanistan (Pashto speakers). The author mentions that US led war on terror change the ideology of Pashto speaking society, moreover, he writes that condemnation of the terrorism and war on terror is clearly reflected in Pashto literature, both in poetic and literary work. Many people of Pashto speaker are killed, some lost their properties and livelihood due terrorism.

That's why, this entire situation made a massive change in Pashto literature and language, if the language affected this means ideology must be affected, which make the clear relation with society, and language and discourse. Writer mentioned that war is a political activity which highly affect the literature history and geography and also ideology, which is related to the discourse of society. Writer explains that poetry is a highly sensitive part of literature, that's why poetry affected more than others part of section of literature. Lyrical poetry of Pashto poetry depicts the effect of war on terror. Mostly, Pashto Ghazal doesn't explore such situation in detail primary worked on technical formalities. The writer mentioned the psychological effect, said that many time wars were imposed on these peace loving people, since 1980. All the time Pashto poetry ideology change in these wars' situation. War against USSR also took place at this area. In which Pashto speaker were highly affected. Again the incident of 9/11 brings war in this area which affects the Pashto language and literature.

Khalil (2012), made his attempt on the effect of 9/11 on Pashto Ghazal in which he describes that 9/11 effects cannot found in Pashto Ghazal. Reason for this is, that Afghan poet mostly reflect the 9/11 incident in poems rather than in Ghazal.

Further elaborating, he explained that new generation poets are highly influenced then the older generation. That's why 9/11 shaped Pashto poetry on two sides.

- (1) Direct portrayed of situation, this is due to America, Osama-bin-laden, and Taliban.
- (2) Analyzing the situation due to war containing, human rights, terrorism, havoc and cruelty etc.

There are several changes comes in Pashto language which pushed the people from collectivism to individualism. The words like "corporation" has replaced by survival suicide attack, missile and bombs take place of love, humanity, peace etc. Pashtuns fights war for their survival, and in these circumstances it is very hard to save your language and culture. That is the reason that our poets and writer are also affected. The ongoing war slowly decreases the lovability and purity of Pashto language, (FRC, 2014).

### **War and Peace through Literature**

9/11 incident has enormously affected the institutions, values and the aesthesis of Pashtun society of FATA as well as the rest of the Pakistan. The Pashtuns have been maimed and have lost their property and livelihood due to the War on Terror after 9/11 incident. The American tragedy of 9/11 has had terrible consequences for the Pashtun, (Khalil, 2012). When limitless deaths and chaos becomes universal, it disturbs the psyche of the people and 'piece of art' written in the times of war, have the elements of confusion and unrest as literature is 'the realistic depiction of reality' (Campbell, n.d).

Due to the unique terrestrial location of Khyber Pukhtoonkhwa on the map, it has agonized the most from British colonialism and the Great power conflicts (Marwat, 2007). This area remained a 'front-line region' and different attackers have used different political gears to meet their ends in the area. Literature is also utilized for the political determinations in this region as, 'literature always reinforces the paradigm-shift because it is the tool through which a nation expresses a new balance (Askari, 1976). Pashto literature performed numerous parts in Pashtun society in different periods of history according to its necessity. Literature has been developed by the

sagacious people keeping in mind that Literature effects psychology and consciousness, if the reader reads the literary work intuitively and understands with the characters and spirits of the writer. In war times Pashto poetry has made its role in the peace-building progression in FATA by activating people, because Pashtun's common man has a literary awareness and for him it is the finest way to be entertained. Being an imperative part of life of the common man, Pashto literature is also used for political purposes as Pashtun nationalists used Pashto literature for their mutual cause, the search for identity in Pakistan, (Marwat, 2007). On March 25, 1955, Khan Abdul Ghaffar Khan (Bacha Khan) a Pashtun nationalist voiced "A nation is recognized and acknowledged by its own language, and without a language of its own, a nation can't actually be called a nation. Those nations whose forget their language will disappear from the world map, (Marwat, 2002). That's why, Pashto language and culture was chosen as a strategy and identity-marker by Pashtun nationalists for economical, educational, political and cultural reasons, to make a place for themselves within Pakistan

### **Research Methodology**

This work is based on qualitative research and the approach used to examine the post-9/11 Pashto poetry is Critical Discourse Analysis (Socio-Cognitive Approach of Dijk 2009) to find out the hidden meaning, ideology, macro and micro structure in Pashto poetry.

Three Pashto language poets, Darwesh Durani, Ali Akbar Sial, and Sabir Ali, are selected for this study, two from Pakistan (Khyber Pukhtoonkhwa) and one from Afghanistan (Darweh Durani) now settled in Quetta (Baluchistan). Both countries are affected from war on terror, mostly Pashto speakers but Afghanistan nation suffered more than Pakistan so that's why we select three different poets from each area, and their poetry for discourse analysis, the researcher used the CDA method for exploring the acquired data. CDA is much earth-shattering when the investigator wants to find out the use of linguistic tools, and to understand the making of a specific ideology. The discourses that have been selected for the current research work are related to politics, society and literature. For such analysis, CDA provided outstanding structures and tactics of action, to find out the answers of the research questions. The most vital motive for selecting such skills is that it is systemic. This study investigates the discourse step-by-step, which is quite understandable for readers and pretty easy for analysis. That's why this technique is selected, which make the research legitimate and reliable

### **Theoretical Framework**

There are many varied models provided by critical discourse specialist, focusing on time and space boundaries and the incalculability of the topic, the two utmost valid aspects of Van Dijk (CDA, Socio-Cognitive Model 2009) have selected that help in discovering answers to the questions raised here in this work. It is not a new outlook for the research, but it has already completed by many scholars in field of critical discourse analysis. Critical Discourse Analysis is used as theoretical background and as a method of probe in order to find out and explore the determined of Pashto Poets (Darwesh Durani, Ali Akbar Sial and Sabir Ali) in the light of macro and micro structure of analysis which is projected by (Dijk, 2009).

### **Data Analysis**

The analysis of the work has been done in the framework of Van Dijk's (2002) model of macro and micro structures of the selected discourses.

### Macro Structures

According to Van Dijk (2003), Macro-structures are the global meanings of discourse which is described in term of topics, upshot and gist. The macrostructures are expressed in headlines, title and the abstract of an article.

Macro-structures are entirely controlled by the narrators and tell us about the discourse. Macro-structure signifies the content of the psychological models. Additionally, Macro-structures are easily found in titles, abstracts, and in conclusion of the given script which give facts about discourse. But there are also bit possibilities for the Macro-structures to found it in written and spoken text. From the examination of the poetry of diverse poets, it has been able to find out the given structures which are mentioned below.

### Macro-Structures in selected poems

M.1	Zama Pata (My Address)	title of the poem	(Ali Akbar Sial)
M.2	Nawe Kal (trans: New Year)	title of the poem	(Sabir ali)
M.3	Da weer aw yare zamana sumra ogda shwa dalta (the age of terror and crying long-drawn-out)		(Darwesh Durani)
M.4	Khushali kala da Darwesh kara war tera nashwa (Happiness never entered in Darwesh home)		(Darwesh Durani)

### Macro-Structure Analysis

M.1	Zama Pata (My Address)	title of the poem	(Ali Akbar Sial)
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“ZamaPata” (My Address) is the title of the poem written by Ali Akbar Sial. As above in the overview it is stated that macro-structures are presented in title which gives us the evidence about the discourse and context of the situation in the society. After reviewing the whole poem it is determined that the title is given on the bases that Pashtun are affected from War on Terror and now they have no space for living on their particular land. They became IDPs (internal displace people) after 9/11 attacks when United State started war on terror on Pashtun land (Pakistan and Afghanistan). “Zama Pata” title shows the fake address of Pashtun community. Poets live in Islamabad, the capital of Pakistan, with the wickedest life. Government makes no specific arrangement for Pashtun’s IDPs. To draw the consideration of the people and the state the poets claimed that War on Terror is in benefits of Pakistan but not for the Pashtun. They lost their lives, families, houses, land and much more. Pashtun are considered terrorist due to these situations. Akbar Sial is the poet of 21<sup>st</sup> century and his poetry is mostly reflect the situations happened in Pashtun’s society due to War on Terror which are the penalties of 9/11 attacks on USA. In his poem we see that it is full of despair and horror. Additionally, he argued that the life of Pashtun community become valueless after 9/11. Before these situation if we check into Pashto poetry we find out that it is full of braveries, love and passion but after 9/11 incident most of the Pashto poetry genres are became full of fears and hate. All these reflection in poetry comes due to War, as poetry is like a mirror which reflects the situations of individual and groups. The M1 macro-structure shows the discourse of Pashtun’s IDPs.

M.2	Nawe Kal (trans: New Year)	title of the poem	(Sabir ali)
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Nawe Kaal (New Year: title of the poem) is written by Sabir Ali a Pashto poet of 21<sup>st</sup> century. The title New Year is not referring to a specific year in Pashtun’s history, but referring to every

year after 2001 when USA started War on Terror in Afghanistan. However all the years after 9/11 attacks became the worst year till present date. In every year we have deadliest example of terrorism in Pashtun areas. Not a single year in last seventeen years bring happiness in these effected areas, that's why the poet naming his poem as Nawe Kaal (New Year).

The poem explains each and every situation in a very good manner but the title shows us the discourse and context of the society that every year after War on Terror became a year of sorrow, bloodshed, suicide attacks and poverty. In every year we have just death and stoicism and nothing more. Such type of macro-structure explains the whole scenario of the discourse of the societies.

Not in each and every poetry titles we have macro-structure, but there are few poets whom poetry titles are the macro-structure which explain the context. These macro-structures are easily available in those poets' poetry whose thoughts are greatly affected from War on Terror. Sabir Ali is one of them who see the Pashtun condition from different angles and compiling all the situations in his poetry vey metaphorically. Such metaphorical titles and verses in poems make the macro-structure which further explains the discourse of a community or society.

M.3	Da weer aw yare zamana sumra ogda shwa dalta (the age of terror and crying long-drawn-out)	(Darwesh Durani)
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This macro-structure is explaining the long era of Afghanistan War. Worldwide clash in Afghanistan was started in 2001 that was activated by the September 11 assaults and comprised of three stages. The main stage-toppling of the Taliban (the ultraconservative political and religious group that ruled Afghanistan and gave haven to al-Qaeda, culprits of the September 11 assaults) was brief, enduring only two months. The second stage, from 2002 until 2008, was set apart by a U.S. technique of vanquishing the Taliban militarily and modifying center organizations of the Afghan state. The third stage, a swing to exemplary counterinsurgency tenet, started in 2008 and quickened with U.S. President Barack Obama's 2009 choice to incidentally expand the U.S. troop nearness in Afghanistan. The bigger drive was utilized to actualize a procedure of shielding the populace from Taliban assaults and supporting endeavors to reintegrate radicals into Afghan culture. The procedure came combined with a timetable for the withdrawal of the outside strengths from Afghanistan; starting in 2011, security obligations would be slowly given over to the Afghan military and police. The new approach to a great extent neglected to accomplish its points. Radical assaults and regular citizen losses remained willfully high, while large portions of the Afghan military and police units assuming control security obligations gave off an impression of being not well arranged to hold off the Taliban. When the U.S. what's more, NATO battle mission formally finished in December 2014, the 13-year Afghanistan War had turned into the longest war at any point battled by the United States.

M.4	Khushali kala da Darwesh kara war tera nashwa (Happiness never entered in Darwesh home)	(Darwesh Durani)
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Approximately between 13 million and 15 million, in southeastern Afghanistan and northwestern Pakistan, Pashtuns are otherwise called Pashtuns or Pakhtuns. Until the term Afghan came to mean any local of Afghanistan, Pashtuns were called Afghans. Pashtuns are most of the populace in Afghanistan and the biggest ethnic minorities in Pakistan. Pashtuns are sorted out into more

than 50 tribes, each partitioned into sub tribes, groups, and sub clans. Its mean, that Pashtun is a huge community. But the whole community is depressed due to war. Everywhere in Pashtun's society there is a constant fear. Everywhere, in home, in Bazars, and also in religious places, they fell impassive and intense. And we can easily find out its reflection in Pashto literature both in prose and poetry.

Here in the above macro-structure the "Darvesh Home" means the whole land of Pashtun's people. Dervish Durani lives in Quetta. Quetta the capital of Baluchistan and Pashtuns majority city is also suffered from such problem. So, we can easily conclude that major and minor areas of Pashtuns are highly suffered from War on Terror.

Such type of macro-structure can tell us about the whole context of the society (Khan, 2015). In more detail, it is easy to understand that everywhere only Pashtuns are suffered in Afghanistan and as well as in Pakistan. Those poets who are highly influenced from War on Terror (9/11 war), can stated such type of macro-structure. That is the result of war on Pashtuns land which changes the ideology of Pashto poetry.

### **Micro-structures in the selected poems**

In Sheyholislami's view (2000), the microstructure analysis is concentrated on the semantic relations between syntactic, propositions, lexical and other rhetorical fundamentals that offer coherence in the text, and other rhetorical fundamentals such as quotations, direct or indirect reportage.

Discourse Studies likewise concentrate on the microstructures of the talk and text. These microstructures can likewise be viewed through the local context. The meaning those are basic for all depend on the mutual learning, belief systems and ideologies. Every culture carries these meaning. Due to the globalization process, there are sure meaning and social practices that are regular in each language and among the general population. Be that as it may, neighborhood meaning and micro structures are based on some basic presumptions that a speaker or essayist holds when required into the particular generation of talk. There are sure words and thoughts that have implications, levels of description, presuppositions, degrees of granularity, and shared convictions ideologies and belief systems. Dominating people through the process of text and talk, the speaker or author touches upon these opinions of shared practices. Microstructures of the talk are not quite recently limited to these. Or maybe, there are sure different structures that are likewise important here. These according to Dijk (2002) might be viewed as unobtrusive formal structures. These include laughter, intonation, qualms, repertoires, pauses, rhetorical structures etc. These likewise have certain ramifications while passing on particular philosophies and personalities. In this subheading the researcher attempted to break down the chose discourse of Post-9/11 Pashto poetry of micro structure that comprise of local meaning and unpretentious formal structures.

### **Local Meaning**

Khan (2015), argued that there are many words, phrases, clauses and sentences in the text that convey specific meanings. These specific meanings of the text which have contextual understanding between speaker and addresses are called local meaning.

If we look at Darvesh Durani poetry which is selected for the current research, he used many words that have local meaning for war discourse. For-example, he used his name metaphorically which represent the whole Pashtun community. Darvesh used his name for representing the whole Pashtun community, that the whole Pashtuns are suffered from war. After 9/11 attack in USA, the discourse of the whole world is changed. The world turns in another direction. Everywhere we saw wars and destructions like in Afghanistan, Pakistan, and Iraq etc. but mostly the Pashtuns are highly suffered because in Afghanistan and Pakistan majority of Pashtuns are in grip of wars.

**Ka zruna sara yaw ko aw lasona sara warko, tran: if we join hand and unite our heart**

Now if we focus on two pronouns “we” and “our” in the above verse of Darvesh Durani, why he used such pronouns? By using “we” and “our”, it means that he is referring to the Pashtuns of both nations, Afghanistan and Pakistan. These pronouns are the micro-structure of the Darvesh’s poetry. He used these pronouns very commonly because it is not only the issue of Afghanistan’s Pashtuns or Pakistan’s Pashtuns but a core issue for both countries. Solving these problems we need to unite with each Peshawar is also suffered like Kabul.

We have also some major words in Ali Akbar Sial poem which have implications, such as “Home” and “Address”. These words have important implications in our social discourse. As we know that home is a place where the whole family live together with happiness and prosperity. But for Pashtuns it is not like that. They became IDPs (Internally Displaced Person/People) when war started in Afghanistan and Pakistan on Pashtun’s land. The dispersed and lost their family.

**Presuppositions**

According to (SIL, 2003), a presupposition is contextual acceptance, connecting to an utterance that must be reciprocally recognized or supposed by the speaker and addressee for the utterance to be considered suitable in background

All the selected poets have different propositions on behalf of the whole community which are presupposed, but from different perspective. The entire poets who are highly influenced from War on Terror can presupposed the terrorism, fear, impassiveness, and other worst on going conditions in Pashtun’s society.

Sabir Ali also made some presupposition in his poetry; his selected poem is fully presupposed on the situation of the whole Pashtun society. In addition, in his poem we have presupposed that every coming year is a year of death and fear for each Pashtuns. He further argued that we have already supposed our life for death from the very beginning. In Sabir Ali poetry the main verse **“Zama sa swal sa jawab aw sa e hall de (What is the answer and solution of my question)”** is presupposed on the behalf of the whole nation. Terrorism is not a problem to the poet but to the whole Pashtuns that is why he wants to find the answer for those problems which is the problem of the whole Pashtun community. All presupposition is made on what the society reflect to the people.

**Levels of Description**

Van Dijk (2002) argues that the determination of citing the collective knowledge and thoughts is to take the people on the same podium and persuade them towards definite purposes.



We have certain thing on which the poets spent much time as compared to other macro structure in the text. They give detail information in the differentiation between peace and terrorism, terrorism is the focal point of the post-9/11 Pashto poetry. Like combat forces, poets also fight with situation but using a different way, they fight through their poetry to inspire the people and to overcome on the situations. All poets are trying to achieve their goals as an intellect of the society. Descriptions of the situation by poets suggested that they are keen observer and have fully focused on certain problems of the society. Such levels of descriptions show the interest of the poets to grasp the masses attention. And convince the masses that poets have always focused on such issues of the societies. Through such process different poets have different level of description.

### **Degree of Granularity**

The degree of granularity in the selected poetry of Darwesh Durani, Ali Akbar Sial and Sabir Ali has been methodical with slight changes that they know their shared beliefs and their purposes. Normally, they expressed in their poetry, not only in selected poetry but in their whole work, the threat of terrorism and planning of how to cure it. They also mentioned the role of government and Pashtun masses how they resolve such issues. Religion is also debated in their poetry that religion has a great role in such situations that how people use religion for their own interest to motivate people toward non-violence activities, while religion Islam is based on peace, and through such medium we can solve the issue of terrorism if the religion is understood and practiced correctly.

Their degree of granularities and description are slightly changed from each other, but each of them has their same description and degree of granularity. The topic they have thought to masses is best explained from the perspective of their ideology.

### **Subtle Formal Structures**

Subtle formal structures are those structures that consist on syntactic elements, spontaneous talk characteristics and propositional structures of the selected discourse. (Van Dijk, 2002) also argued that subtle formal structures may also be analyzed while processing discourse analysis and mostly in CDA (critical discourse analysis). Furthermore, related to the current research, the choice of the word and arrangement of the sentences related to Ali Akbar Sial and Sabir Ali is very simple and easy to understand while, in Darwesh Durani poetry it is up to some extant difficult but not very. Selecting easy words, phrases and sentences are just for the easiness of the masses.

In addition, all the selected poets are trying to avoid the difficult terms; they are trying to convey their message in very easy words to the masses. There are certain propositions on which they are trying to convey these propositions to masses in very simple language. If they want to use difficult word to convey their ideas, it will be difficult for the masses.

### **Impact of War on Terror on Pashto Poetry**

There are several changes comes in Pashto poetry which strapped the people from collectivism to individualism. The words like “corporations” has replaced by survival suicide attack, missile and bombs take place of love, humanity, peace etc. Pashtuns fighting war for their survival, and in these circumstances it is very hard to save your language and culture. That is the reason that our poets and writer are also affected. The ongoing war slowly decreases the lovability and purity of

Pashto poetry. Pashto verse are exceedingly influenced by the 9/11 occurrence. The impact of 9/11 episode is more clear as to different classifications of Pashto writing. Furthermore, writers clarified that 9/11 incident has brought forth another revenge. It had established its impact in Pashtun's district and gradually moves to all the zone of Pakistan and Afghanistan. He clarified that Pashto verse is specifically influenced that is the reason we discover dissatisfaction. Love and peace words change into war and hate. It means that ideology is change due to change in discourse (social context)

## Poetry Comparison

### Post-9/11 Pashto Poetry

What type of a blizzard it was?  
Which wafted off my collected crop?  
Who engrained barren grass in my roses garden?  
Perhaps we are not destined to:  
Enjoy the consecration of freedom  
Not a showy of it, not an ounce of it.  
What sort of freedom this is?

(By: Abdul Akbar Khan Akbar)

### Pre-9/11 Pashto Poetry

It was a charming night in spring,  
Animated with glittering and sparkling stars;  
The attractive moon stood still in wonder  
While a madman begged to his love.  
'Give me the meaningful from on high,  
My eyes a ecstasy from yourself,  
From your own self, my love, yourself!'  
The madman begged to his love

(By: Abdul Ghani Khan)

Above poetry is given here is an example that what changes we can see in Pashto poetry. Analyzing the above poems, it is seen that post-9/11 poetry is full of impassiveness and hard word which reflect the consequences of War on Terror in poems, while, on the other hand poem by Ghani Khan have a different theme; theme of love, nature and sophism. Moreover, it has been argued that after 9/11 war on Pashtun's area change the whole paradigm of Pashto literature not only the poetry but also the prose.

The 9/11 incident has a direct linking with literature history, politic, culture and geography of Pashtuns that's why all effect were portrayed in all genres of Pashto literature, both in poetry and prose. Due to militancy in these areas, the poetry of Pashto literature was highly affected.

## Conclusion

Discourse analysis studies model by Van Dijk can be stated as an active method of examining and emerging a better understanding of the poetic and literary discourses containing of poems, Ghazals or any other forms of poetry. This technique helps in inquiring answers to the question founded on how indications. It permits the researcher to investigate deep into investigation and study in feature the use of macro and micro structures, mainly, the ways psychological and context cognitive models are formed among the people, and how they get prejudiced and

normalize their actions accordingly. The chief thing that the researchers have also originated out during the studying of this research is that the substances of the discourses are grounded on the shared knowledge and ideologies.

The aim of this study was to investigate the way Darwesh Durani, Ali Akbar Sial and Sabir Ali create discourse on terror as dominant in the masses mind, and also powerful in the societal context. The aim of this investigation is focus on making of psychological and context model which dominate the ideologies of the inhabitant. The research analyzed discourse in the post 9/11 context to reveal impact of war on literature, macro and micro structures analysis, and ideologies of Pashto poetry. The analysis provides details of how the Pashtun people view life in an altered socio-political environment infested with war. It provides insight into the manner in which the narrative of love and peace changes into one of war, hate and revenge.

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