

**A Pragma stylistic Analysis of American and Iraqi dream  
in two novels(Night of Sad  
AliBaba)&(American Pastoral)**

**دراسة تداولية أسلوبية للحلم الأمريكي والعراقي في روايتين (ليل  
علي بابا الحزين والريف الأمريكي**

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**Abstract**

This study examines the nature of the pragma stylistic aspects in English and Arabic by adopting two novels;the American one by Philip Roth and the Iraqione by Abdel khaliq Al-Rikabi. It illustrates that there are definite points of equivalenceand variance between the two languages in using pragma stylistic devices. The study discusses the use of the pragma stylistic devices in the two languages. The study ends with some copncluding remarks pointing out some points of similarity and difference between the two languages.

Keywords: Pragmatics; Stylistics; American dream ;Iraqi dream;

**1- The Problem**

In this paper, I try to find an answer to the question that is related to the difference between the American and the Iraqi dream. Depending on the pragma-stylistic features as an explanation in understanding the reasons behind the interest in selecting the term dream . The study highlights the word dream as national dream not a psychological or social dream. It is significant to recall the conceptualization of national dream, which has been evoked as a usual phenomenon, but quite complex to analyze.

The wide-range framework of this paper is to explorethe pragma stylisticaspects in the two novels to pave the way for interpreting the concept of the national dream , adopting the Iraqinovel"Night of Sad Ali Baba"as a case in point in comparison with the Americannovel "American Pastoral".I undertake direct comparisons of similarities and dissimilarities between the two novels.I trust that there is a linguistic justification for manytropes in literature, and I hope to clarify how they

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work. Thus, two big different areas were bought to elaborate this paper: national dream and pragma-stylistic features.

### **2- Research Questions**

In order to totally clarify the nature and purpose of the study, the following questions have been expressed:

- 1-What are the shared pragma-stylistic features that are depicted by the novelist as an emphasis of the national dream of the two societies : America and Iraq?
- 2-What are the differences between the pragma-stylistic features of both societies America and Iraq as their languages belong to different language families?

### **3- Aims**

The work aims at the following:

- 1- Examining and defining the pragma-stylistic features of English language in American pastoral.
- 2-Conducting and defining the pragma-stylistic features of Arabic language in Night of Sad Ali Baba.
- 3- Investigating and manipulating the similarities of the pragma-stylistic features in English and Arabic.
- 4- Highlighting the differences of the pragma-stylistic features between the two languages.

### **4- The Hypothesis**

In this study, we hypothesize that in Arabic as well as in English, metaphor, irony and Generalized Conversational Implicature are not only entertaining, but frequently function as critique of the society portrayed.

### **5- Methodology**

The methods, expected to be applied in this paper, are quantitative and analytical methods. The quantitative method would be collecting the data from English and Arabic. The data would be two novels. For English, the American novel American Pastoral by Philip Roth is presented. Arabic data is presented by the Iraqi novel night of Sad Ali Baba by Abdel khaliq Al-Rikabi.

The analysis of the pragma- stylistic features that cause the dream will be tackled according to Black's model of analysis. The analytical method is related to analyzing the data and studying the pragma-stylistic features of both dreams.

### **6-1: Overview of American Dream**

Dream when the day is thru,

Dream and they might come true,

Things never are as bad as they seem,  
So dream, dream, dream ( Roth,1997:1).

These lines are taken from the novel *American Pastoral* as they are presented by Johnny Mercer, from "Dream" popular song of the 1940. The novelist Philip Roth, who wrote the *American Pastoral*, asserts the fact that The American Dream should emphasize the goal of homeproprietorship. The American Dream is a national philosophy of the United States, a conventional model in which liberty comprises the prospect for prosperity and success, and rising social flexibility attained through hard effort. The American dream is the belief that American society is fundamentally just, and that inequality amongst individuals is the result of a difference between an individual's talents, traits and characteristics (Kamp,2009:22).

The *American Pastoral* is a novel which is thematically based on the concept of the American Dream in general. The novel won the Pulitzer Prize in 1998 and was included in Time's "All-TIME 100 Greatest Novels. In 2006, it was one of the runners-up in the "What is the Greatest Work of American Fiction in the Last 25 Years?" contest held by the New York Times Book Review (ibid).

## **6-2 Overview of Iraqi dream**

"Iraq has been the land for everyone except Iraqi"

This line summarizes the miserable life of Iraqi people. The dream of Iraqi Muslims, Christians, Arabs, Kurds, Turkmen, is a united, stable, prosperous Iraq which has over the last few years, gone up in the smoke of car bombs, military raids and a foreign occupation.

Abdel khaliq Al-Rikabi's novel "The sad night of Ali Baba ", is based on events of the US occupation of Iraq, by adopting the suffering of its characters as a theme. The characters match the theme as they live the violence and what resulted from the aftermath of the Samarra bombing that culminated in a sectarian strife that led to the loss of thousands of innocent people.

Accordingly, the novel also deals with the suffering of minorities which paved the way to the occupation and the horrible siege back to the endurance of the Ottoman and English occupation. All those events in the tale (Ali Baba) highlighted the plight of Ali Baba with his thieves and the reflection of that tale on the reality of Iraq occupation that turned into a hotbed for thieves. Al-Rikabi makes a good link between the present events and the past.

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"The sad night of Ali Baba" depicts the political and social situation during that period, in which Iraq was occupied by America. The author documents some personal anecdotes in which he lived with some friends during that period, what has characterized the writer are the classical language and simple writing. The writer highlights the vivid events to make you see in front of you the accuracy of the details. All these things make you feel as if you are living in the streets of this city.

Al- Rikabi begins his great novel with a fantastic lines when he says

"ان كهرمانة في نصبها القائم في منطقة الكرادة توقفت في يوم التاسع من نيسان"(39)

"The amber that is existing in her installation in Karrada district in the ninth day of April"

"The sad night of Ali Baba" belongs to the so-called literary naturalization or to the self- imagination in which the source of life of Al- Rikabi book describe imaginary self- centered. The writer frequented within the text in reference to previous texts that he presented , such as " the seventh day of creation" , and his obsession with writing Iraqi history as a closed novelist . It is a self-texts functioning that irrigated the novel.

#### **7-Pragmatics & Stylistics**

Pragmatics is the study of how more gets communicated than is said. Studies in language use entail a pragmatic level in which pragmatics presents an actual descriptive basis for analysis. (Yule,1996:3)

Van Dijk(1977:189) asserts that"....the task of pragmatics is to provide successful conditions for the utterance - Act, and explain in what respect such an act may be a component in a course of interaction in which it is either accepted or rejected by another agent".

Stylistics is an essential portion of describing linguistic problems of clarification, or pointing to where the basis of an vagueness lies. While 'style is the effectiveness of a mode of expression' (Crystal and Davy,1969:8)

One should understand the familiarity with some of the portions within pragmatic linguistics-such as speech act theory, the concept of politeness or metaphor and irony from the approach of relevance theory-to the attention specialists are now viewing in style, within the involvement assumed by pragmatics. These are all aspects that, presented together, have accompanied in a different and explicit label for this area of the approach: "pragma stylistics". Subsequently, in interpretation of the topic's intricacy and the potential ideas of linking with pragmatics, it would be valuable now reconsidering definite epistemological areas

where stylistics has assured source, to then continue to examine the different aspects of style.(Salvadoor,2003:1)

Therefore, one can suggest that while pragmatics is the theory of suitability, stylistics is the theory of efficiency. The following aspects could be tackled:

### **7-1 Politeness**

Kummer (1992:325) maintains that politeness has been considered as a diplomatic approach of communication. Politeness is defined by Mey(1993:23) as a pragmatic strategy in which a diversity of constructions work together consistent with the narrator's purpose of attaining smooth communication. Dialogue containing inherently polite interactions is not particularly easy to find, perhaps because it is not very interesting:

‘Wouldn’t you like some more broth?’ the woman asked him now.

‘No, thank you very much. It is awfully good.’(Ruth:99)

Politeness in Arabic is presented as the lively, ritualized recognition of variance insights of superiority and inferiority in communication (Hassaan, 2006:343). The Arabic word 'adab' ( أدب ) - nowadays refers to either politeness or literature based on the context- was only intended to mean 'invitation' in the pre-Islamic period. Idrees (1985: 13) pointed out that the first meaning of the word 'adab' ( أدب ) in the ancient Arabic environment was meant to be generosity and hospitality. The distribution of some of the events in the alleys of the city in "The sad night of Ali Baba" , carried out by a well-deserved ( struggle ) in the novel ( deportees ) for Al-Rikabi , it carries political connotations and polite dimensions ,but it also goes beyond that to the social dimensions resulting from the political dimension. The emotional dimension that accompanied the ethics of the political belief , especially if we know that ( struggle ) have not done so because of the political commitment. Al-Rikabi draws this picture in the following lines:

"أنا الآن في أقصى الغرب الأمريكي، بطالعنيا المحيط الهادي على  
استحياء من خلال الشرفه شقتي، وعلى الأرض ضيق قلبا بيني حيي الصغير قر بقدمي، ر امقايا بينظر ده شهة مؤدبة منذ  
عينها المشابهة تينل عينيا بيه" (19)

"I am now in the far American West, the Pacific looks timidly at me through my balcony apartment, and my little son fluctuates near my feet, he stares at me with an astonishment polite blink in his eyes that looks like his father's eyes"

## 7-2 Generalized Conversational Implicature

Implicature in literature is a proposition the reader assumes to be a belief shared with the writer in order to maximize the coherence of the interpretation of the discourse.(Hobbs,1990: 137)

A generalized conversational implicature (GCI) is an interpretation produced by a violation of a maxim, a failure to achieve a maxim, principally the first maxim of Quantity on the one hand, and by indirectness conditions, particularly the indicative conditionals or disjunctives with non-truth practical grounds on the other (Grice, 1989: 38, 61).

GCI in Arabic is principally exemplified in (transformational allegory) which Jurjaan proposes under (utterance and syntagm). The employment of, (ellipsis and addition, preposing or postposing, use of definite/indefinite article and repetition, does not suggest that any of these procedures give rise to a GCI with the simple employment of those terms, except they are used for definite goals and consequence linguistic and theoretical economy; consequently, a utterer possibly will propose an supplementary implication in creating such approaches (Al Jurjaani, 1989:250).

Philip Ruth employed such techniques in the following:

The ridiculous significance of wealth is apparent. She was as a bird. She had given to that stutter to meet the Rimrock expectations of the very parents and teachers and friends who had caused her to so overestimate something as secondary as the way she talked. So there can be no greater crusade for a modern centre-left government than to invest in And all she really had to do to be free of it was to not give a shit about how it made them so miserable without money when she had to pronounce the letter b. [...] Vehemently she renounced the appearance. (101)

Ruth comments on the idea that the American Dream is a hoax and one must be born into money in order to reap the benefits. The literal meaning of the word „crusade“ is a “Religious war”. Pragmatically, there is an implicit comparison between the word crusade and the duties of the government. The duties are compared to a religious crusade and the shared similarity between these two objects is the responsibility to implement both of them.

On the other hand Al-Rikabi employed the strategy of implicature to sustain to imply the sophisticated meaning of conspiracy as when he says: "قال هامسا وهو يدير عينيه حوله بنظرة متأمرة" (25)

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Ruth tackles GCI in his novel obviously in which two levels of interpretation are to be tackled to reach a speaker's intention. The first is that of "usual interpretation", indicating a speaker's intended meaning down to adherence to the Cooperative Principle and conversational maxims; the second is that Cooperative Principle and conversational maxims; the second is that level in which the "usual interpretation" is not "sacrosanct" and possibly abandoned, but replaced by a "closely allied interpretation" that embodies a conversational implicature, as in the following :

"If he was surprised, (I tell you that) he didn't show it. You put too much stock in human intelligence, it doesn't annihilate human nature."(87)

Here Philip Ruth implicates the verb of saying and the subject "I": and he treats "if" as if it means "supposing". "If" seems to be the only connective to be non-commutative; however, the orderliness of the clauses of a conditional is semantically not a matter of indifference.

### **7-3 Metaphor**

In Arabic, metaphor is referred to as al-istiara which is a form of linguistic allegory and is regarded as the peak of figurative in spoken or written discourse. Metaphor is the master figure of speech (Abdul- Raof :2006,218)

Metaphor, in English, is defined as understanding one conceptual domain in terms of another conceptual domain. Examples of this include when we talk and think about life in terms of journeys, about argument in terms of war, about theories in terms of buildings.

In the American Pastoral, the author adopts the expressions, such as 'sits at the crossroads' and "'sits at the intersection,' evokes contemplation and thinking twice. Ruth depicts metaphor as when he says:

"She was as a bird"(101)

"In the year of America's birth"(25)

The metaphor is conceptual one. Birth metaphors are one of the aspects of life because life first begins by birth. In our political texts, all birth metaphors are associated with America. When something is referred to by its birth, it is given an indication of its start. Thus, when America is described as being born, this refers to its independence. The above examples treat America as a person who was born on the 4th of July 1776 when it got its independence. All the three American presidents (Clinton, Bush and Obama) use the idea of the birth of America in their

inaugural speeches. This is because they want to support their own ideologies by focusing on something positive that all Americans agree on, and they represent themselves as an extension to this positive thing (America's independence).

It can also be noted that Al- Rikabi seems more inclined to long term positions as 'migration' "ارتحال" that takes time and serious adjustments, while Philip Roth refers to the LIFE AS AJOURNEY as it unfolds, spanning the past, the present and the future. Nonetheless, both languages show that metaphors within the domain are related to a dominantly future direction.

"Memories are like possessions: furniture, ornaments. Some are always in the room of your mind, some decayed, some lost; and some are there on the walls" (p:89)

A slightly different use of the container metaphor from the same text shows that the metaphor is subject to variation as portrayed by Ruth.

#### **7-4 Irony**

Amante (1981:77) states that irony is a pragmatic phenomenon wherever a gap is present between what is supposed and what is intended by the utterer. Muecke (1969: ix) proposes irony as an extremely rhetorical and indefinable device that it is hard to be defined in terms of its clarification. Irony can be documented as the requirement for ironists "to break with advantage the rules of art" (ibid, 1982: 52)

Irony represents a good linking between pragmatics and stylistics. As Hatim and Masón (1990: 98) employs such connection by presenting the idea that ironic understatement, while it may not flout the maxim of quality, does involve apparent violation of the maxim of quantity.

Al-Rikabi deployed the ironic strategies as when he says:

"المجنون العاقل" (42)

Al-Rikabi begins the story by illustrating the tactic of irony, but he inaugurates it as a secret strategy employed to reinforce the aim of the novel that is mentioned in the first page. Then repeated in the seventh page, and then on page 114 as he sat with his neighbors and in a manner which refers to a marked disparity between what is said and the situation that is often indicative of irony. (Black, 2006: 121)

Al-Rikabi revealed irony strongly in the following:

وحينما وجدته اتلجج بطريقة خرقاء وأنا انهض، أنا معي انزلاق غضروفي في ظهري "واخشى أن يتحول إلى انزلاق جغرافي" (33)



"and when she found me stammer and I get up with a clumsy way,, I have a herniated disc in my back and I am afraid that it will turn to a geographicalsliding"

### ملخص البحث

يتناول البحث دراسة تداولية – أسلوبية في اللغتين الإنجليزية والعربية حيث ان نموذج البحث روايتين احدهما الامريكية لفيليب روث والاخرى العراقية لعبد الخالق الركابي . ويوضح البحث أن هناك نقاط محددة من التشابه والتباين بين اللغتين في استخدام الصور البلاغية. يعالج البحث كيفية استخدام هذه الصور الاسلوبية والبراغماتية في اللغتين. وتنتهي الدراسة مع بعض الملاحظات الختامية مع الاشارة إلى بعض نقاط التشابه والاختلاف بين اللغتين.

### 8-Conclusions:

The original plan of this paper, was to compare two languages regarding English and Arabic focusing on the notion of dream. It has been found that :

- 1) The American dream symbolizes is demolished by the divide between the physically and metaphorically far-apart classes. The poor will never have what the wealthy do, no matter how much effort and change is made. As for the Iraqi dream, the pain is the picture that abolishes the dream because of the English occupation of Iraq, that is connected to the night of April 9, 2003, the night of the fall of Baghdad, US troops occupied Baghdad, then Iraq has become the scene of looting, destruction and repression, and a hotbed of sectarian conflict that has emerged. This turns Iraq into a blood country and since that date Iraqis did not receive only fear and live in horror.
- 2) Delicate impacts are attained by the deployment of the full range of procedures obtainable. Almost unexpectedly, the narrator's portrayal of the pragma –stylistic aspects is helpful to interpretation in Arabic more than in English. This means that the Iraqi dream is more subtle than the American one.
- 3) Pragmatic theories are just that – hypotheses about how we process language.
- 4) Ironic utterances take more time to be comprehended than the literal meanings in both languages.
- 5) There is correspondence between English and Arabic texts with respect to the use of metaphor in the two novels. This finding validates hypothesis, which predicts such correspondence.

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