



Journal homepage: <https://jll.uoch.edu.pk/index.php/jll>

Dual Political Role of Art: A Critical Discourse Analysis of Faiz Ahmed Faiz’s “National, Art and Culture”

¹Isma Zaheer, ²Dr. Asma Khan, ³Fatima Razzaq

¹ Visiting Lecturer in English, University of Education, Lahore, isma.zaheer.vf@ue.edu.pk

² Assistant Professor of English, University of Education, Lahore, asma.khan@ue.edu.pk

³ MPhil Scholar, Kinnaird College for Women University, Lahore, fatimarazzaq0307@gmail.com

Article Info

Article History:

Received 14 May 2023

Revised 04 June 2023

Accepted 19 June 2023

*Corresponding author: (A. Khan)

asma.khan@ue.edu.pk

Keywords:

Modern Art,
Emotions,
Expression of Human Imagination,
Culture,
Society

Abstract

Every culture has its own customs and values so when an artist produces any kind of cultural work, he must be influenced by the norms of society. This study investigates how art explores the “mystical capabilities” or “power” that originates with for. It also discloses how the power of art plays a significant part in creating a multi-cultural society. Gee’s “Seven Building Tasks”, A popular model for showing seven realms of reality, serves as a theoretical foundation for this study. The main points of this model are i. significance, ii. practices (activities), iii. identities, iv. relationships, v. politics (the distribution of social goods), vi. Connections, vii. sign systems and knowledge (Gee, 1999, p.8). The results of this study indicate that art is important to culture, and both are interconnected to each other. This study of art and culture is used to express some moral standards, ethnicity, racial differences as well as religious groups. So, the study recommends that the social groundwork should be created on communal stories, ethics, and principles. There should be an addition of cultural texts to our study to promote art and culture.

Introduction

There is a great significance of arts and culture in our daily lives. Whenever we discuss the importance of the arts and culture to society, we always start with their fundamental worth—namely, their capacity to shed light on our inner selves and enhance our emotional landscapes. There has always been a role for art to mirror society and bring current challenges to light. In Pakistan, art is becoming a more important medium for social and political transformation. It facilitates both direct and indirect social viewpoints. Viewing art from a broader perspective reveals that it is a creative expression of human imagination that interprets, shapes, and incorporates life as seen by the artist (Hashmi, 2015). It is used to assign important terminology to various aspects of culture, including politics, racial identities, religion, relationships, philosophy, and ordinary life forms. Says Salima Hashmi: “Art is always political”, it cannot be dissociated from the circumstances in which it is made. Even when not professing to be political, it borrows from the political” (Hashmi, 2015).

It is possible to characterize all art as “political art.” Political art serves as a weapon for protesting, basically. For generations now, political art has been a component of the global social scene. The two roles that art serves are shown in my title, “Dual Political Role of Art”: I) Pleasure and delight in the arts; (ii) a sense of national identity shaped by language and cultural traditions.

“If art is to nourish the roots of our culture, society must set the artist free to follow his vision wherever it takes him.” –John F. Kennedy, former American President

This study aims to answer the following research questions:

- What’s the connection between the country, art, and culture?

- What are the most significant effects of art and culture on society?
- Does art play a double political function in shaping culture and nation?

Statement of the Problem

The major agenda behind conducting this research is to show how art affects state's artistic uniqueness. It also shows the connection between art and nation. As we know that, Art is supposed to be about exploring the "transcendental abilities" or "power" that comes with for and how they play a part in creating a multi-cultural society, regardless of where you re from, what language you speak, or who you are from.

So, the main objectives of this study are to explore the idea that art isn't just a representation of your culture, but a way to bring it all together; study of the influence of art on the development of culture and nation; discover the degree to which art has always been intertwined with politics, culture, and nation; and suggest parameters that would enhance the vitality and interest of the study of the arts, culture and nation.

Significance of the Study

In an endeavor to show a moment in society when all boundaries fall down, art is crucial to national and cultural efforts at personal connection. Internally, it serves as a mirror for a country or culture, assisting it in recognizing its own identity and character. An important vehicle for projecting and interpreting national ideas is art. This research will be significant for all those persons who are great admirer of cultural art in multiple ways such as influence of art in social and economic future of our country, ii. Connection between art and culture which is devoted to each other, iii. Students gain basic knowledge about art forms, iv. People can use art to express their own personality.

Literature Review

Art is seen as a way of exploring our culture, nation and identity. It plays a huge part in our society and has a huge impact on how we feel about ourselves. It's used as a way for people from different backgrounds and times to talk to each other through art, music and stories. No matter how different we are, art can still touch our hearts and our sense of right and wrong. To illustrate the lack of research in this area, the following studies are highly useful in comprehending the concept of cultural nationalism:

In an article, "Faiz Ahmed Faiz" was referred to as the "Signature of Cultural Identity" this article was published on February 18, 2003 in the Dawn newspaper. This conference was to commemorate Faiz's birthday, and it was a bibliography of a famous poet called Faiznama.-The collection contains 588 pages of original Urdu text, as well as 38 pages of an annex in English, compiled by Dr. Ayub Mirza, and was attended by a large number of the poet's supporters, who came to honor and learn about him. Zhang Chunxiang (China's representative) extolled the virtues of the poet in his native Urdu. "Faiz has introduced Pakistan's culture to the world through his poetry," said Iranian Lecturer and NIPS manager Dr Mehdi Taha Tavassoli. "It is a great honour for our association to hold this literary debate on Faiz, as his ideology has awakened the people of Pakistan". Various individuals commented on him in a variety of ways to express their admiration for him. Faiz expressed his admiration for Iqbal through his poetry.

Toor (2005) in her research "A National Culture for Pakistan: The Political Economy of a Debate" explores the relationship between (national) cultural identity and the formation of states. It illustrates the clash of power between various classes and the formation of social relationships. It also states that cultural nationalism is the most well-known form of patriotism in twentieth-century. This paper reveals and analyzes the challenges of this relationship during the initial years of the establishment of the state of Pakistan. Throughout the course of this paper, Pakistan culture, politics and interests are clearly defined. It also demonstrates their final impact on the development of the state.

"Culture and Identity" by Faiz Ahmed Faiz (Oxford University Press, 2005, co-edited with Sheema Majeed, outline by Mohammad Reza Kazimi) discusses the various ways in which culture is shaped in different dimensions. The main topics discussed in this book include: The Search for Identity in Culture, Cultural Challenges in Developing Countries, Problems of Cultural Planning in Asia: Pakistan in Focus, and Problems of National Art and Culture. These essays have a significant impact on the formation of a nation in some way.

Salima Hashmi, an artist and writer, talks about how political art in Pakistan is an active way of critiquing society. In essence, she attempts to analyze the political aspects of art practice in Pakistan. The presentation of her talk, entitled 'A Song for Today: Social Criticism in Pakistani Art', serves as a reflection on the impact of art on

society and the role of the contemporary artist. She was brought up in a political atmosphere, and her early life experiences have helped her excel in political roles, including covering the Punjab minister for health and culture. According to Hashmi, art is a 'straight meeting'; it can imitate 'harder relationships' than 'arguments. However, the art form has a long-standing tradition of social criticism in Pakistani society (Hashmi, 2015).

Emmanuel Narokobi's (2009) article, "Why Art and Culture Matter," emphasizes the significance of art and culture in defining our nation and setting the bar for artistic expression. Arts and Culture is seen as a synthesis of past and present in contemporary society. It is seen as a luxury that does not require government financial support to cover topics such as front-page rape and homicide reports. Actor Kevin Spacey has stated that funding for the arts is not a form of charity or philanthropy, but rather an investment in the future of society. Those who appreciate culture should be cognizant of the financial implications of supporting the arts (Narokobi, 2009).

A study was conducted in 2015-16 in the countries of Bosnia and Serbia entitled "The Impact of Art and Culture on Societal Change: Developing Cultural Leadership Capacities". The primary objective of the mission is to disseminate information and best practice, initiate culture management training, and develop the capabilities of local partners working with cultural leaders. In summary, the anticipated results indicated that mentorship is an effective tool for leadership development.

Research Methodology

This paper is written to examine the relationship between art, culture and nation within the selected discourse. Specifically, it is described to examine the influence of art on the formation of nations and cultures. In the first place, this paper looks into the questions posed by the writer in his essay in a critical and textually oriented way. It is communicated to explore the primary impacts that the arts and culture have on society. Additionally, we would like to consider the role that the artist played in society. In conclusion, the importance of the arts in nation-building and cultural advancement was the focal point of this project in relation to Gee's 7 building projects (Gee, 1999, p.7) and in the subsequent project, the importance of 'culture' in Faiz's works will also be addressed.

This study employs Gee's "Seven Building Tasks" (Gee, 1999, p.7). According to him, when we express or write, we always create seven paradigms or seven realms of 'reality.' What we construct and how we construct it (Social Language, Discourse, Conversation) is a critical issue in this context. We use language to build these seven things; a dissertation analyst can inquire seven different questions about any piece of language (Gee, 1999, p.7). The main seven tasks of this model are given below:

- Significance
- Practices (activities)
- Identities
- Relationships
- Politics (the distribution of social goods)
- Connections
- Sign Systems and Knowledge (Gee, 1999, p.8).

Seven building tasks are basically seven areas of reality. Whenever we write or speak, we have to follow all these portions. Gee suggests that after choosing a discourse, we use various questions posed by the above-mentioned seven building tasks. The brief description of all these blocks are given: (i) 'Significance' means things and people made more or less significant through the text (Gee, 1999, p.7). (ii) 'Practices' ritualized happenings and how are they being ratified through the text (Gee 7). (iii) 'Identities' means method in which things and people are certainty troupe in a role through the text (Gee, 1999, p.8). (iv) 'Relationships' means the style of social relationship. (v) 'Politics' means that how "social goods" are being dispersed, who is answerable for the stream, where is it going (Gee, 1999, p.8). (vi) 'Connections' means the relations and withdrawals between things and people, e.g., what ideas are connected, how are things causally linked, what is disturbing what? (Gee, 1999, p.9). (vii) 'Sign Systems and Knowledge' means that languages, public languages, and ways of expressive, what ways of collaborating and knowing are preserved as normal and satisfactory in the context (Gee, 1999, p.9).

The same approach would be applied to the analysis of human responses while returning to the past and the importance of art in the formation of nations and cultures. How do they overcome it? Do they succeed or do they fail?

In both cases, what are the factors that helped them overcome it? What are the reasons why they are unable to move on and overcome the issues that were holding them back? Using the concept of “Significance, Practices, Identities, Relationships, Politics, Connections, Sign systems and knowledge” introduced by James Gee Paul (Gee’s seven building tasks) will be applied on selected discourse of Faiz Ahmed Faiz’s ‘National, Art, and Culture’. In the beginning, the overall theme of the discourse was described. Later, I will apply Gee’s seven building tasks on my discourse.

Analysis of the Selected Discourse

For the purpose of this study, we have attempted to examine the reading passages from the ‘National, Art & Culture’ with a particular focus on the role of art in shaping nation and culture. As previously mentioned, Gee utilizes the seven building tasks to implement this resolution. This model will be used to analyze the data. At the outset, we will outline the general topic of my presentation. Later, we will also define the different stages of the seven building tasks mentioned by James Paul Gee in his book, *An Introductory Study of Discourse Analysis theory and methodology* (1999).

Art gives us both a direct and an indirect view of the world. All art is considered “political art” meaning it deals with political issues and themes. It’s used to critique the status quo in a precise way. Art has a double political function. Art has a dual political function. In this context, “Dual political role of art” refers to a national identity rooted in cultural traditions and language. Inside, it holds a mirror to a nation or society, and comforts itself by seeing its image and personality. It is beneficial for a nation to recognize this personality and to strive for a more harmonious and harmonious union between its components. So, on the face of it, it is an excellent enabler for state formation. On the other hand, it provides the most powerful tools for the formation of a nation in the universal community. So, it represents you as a nation and shapes your ideas. In short, art is an important tool for projecting the state and interpreting state ideas. So, art represents you as a stage in integrating your culture.

This part of the language is used to make things significant in a lot of different ways, according to Gee’s ‘seven building model’. So, the “Significance” of this part of the language can be read through these language or grammatical elements. In this passage, four different punctuation marks are employed: commas, full stops, inverted commas, and hyphens. The use of hyphens in the essay demonstrates the formation of compound terms and the division of words e.g. re-evaluate, self-expression, socio-economics etc. Throughout the essay, the use of “comma” between sentences indicates the separation of the main clause and the subordinate clause. In the first section, quotation marks are used to identify the text being reworded word-for-word. The writer’s tone is ‘Argumentative’ and ‘Advisory’ because he’s revealing the nation’s identity through arguments. The use of language in the essay is political in nature. Various words are used for emphasis in the essay and reflect the main topic e.g. national integration, dual political art, national projection, identity, international friendship and self-expression etc. In this passage, we distinguish between “Derivational” and “Inflectional” morphologies, and there are numerous examples of these morphologies. Derivational morphemes are: political, internally, externally, personality, confraternity, projection, embodied, understanding, universalities and promotion etc. While, Inflectional morphemes are of three types: (i) cases (ii) degrees (iii) tenses. In cases, plural and possessive case is here. In plural case, we find helps, harmonious, means, provides, universalities and interests etc. In tenses, present and past participle is here. In present participle, we find feeling, understanding, arising, corresponding, living and making etc. In past participle, we find embodied, enlightened, vested, fragmented, demanded, determined, professed, conditioned, lived, evolved, created etc. (Gee, 1999, p.17)

Some “*Practices or Activities*” are being used to pass this piece of language. There are great feelings of anxiety, depression and emotions among the people. It can be a source of awareness among people by emphasizing and defining “culture” again and again. (Gee, 1999, p.17). In this way, people are reconnecting with their past through art and culture. They’re going back to their roots, and they’re getting it. “A complete negation of the past would destroy the roots of cultural growth” (Faiz, p.10)

‘*Identity*’ is really important when it comes to any kind of language, you’re passing on to someone else. It’s also a way for you to validate who you are. Most artists in the art world are freelancers – they make their living doing what they love. They earn their bread and butter to this field. They have a much higher profile than the

artists in the performing arts. Faiz Ahmed Faiz played an important role not only in promoting art and culture but also in promoting the Urdu language. Faiz's life and work are national treasures.

The concept of 'Culture' is very important in Faiz's work. In the 1970s, he was appointed by Benazir Bhutto as chairman of National Council of the arts. Faiz wrote Pakistan's Culture Policy, which was partly implemented. The Faiz Ghar (Faiz Foundation Trust) project was launched in 2009. The Faiz Ghar project has had a huge impact on the cultural activities such as poetry recitation classes, yoga, meditation classes, music etc. In this regard, he has written many books such as 'Culture and identity' where he discusses art, fiction and nation without any connection to the social, political or cultural strata of society. (Gee, 1999, p.18)

"Culture today is infecting everything with sameness. Film, radio and magazines form a system. Each branch of culture is unanimous within itself and all are unanimous together" (Horkheimer et al., 1972, p.94). Basically, according to Gee's model, a "Relationship" is really important in a piece of writing when you're trying to connect with other people. If we look at the relationship between the writer and their readers, we can tell that it's a good one. In Faiz's essay, he's trying to make us understand that the people don't want to forget the past because that would ruin their culture. He's building a strong connection between himself and his listeners. He's showing how national, art, and culture are connected. Art isn't the whole story, it's dependent on culture. Art can't really tell you what culture is because it's got so many different things going on. Culture is what we use to make living things grow and change. Culture can be defined as: "The whole way of life of a specific human group of society" (Faiz, p.9)

The community of humanity shapes art. The culture that contrasts the arts is not created by a few individuals but is sustained and developed by a community. Thus, art is a symbol of the community. The way of life of a municipality is shaped by the social structure. Therefore, the culture of community requires the same conditions. If the social conditions have changed over time, then the community culture must change accordingly. Culture cannot transcend. A society believes in certain principles, social conventions and practices. Thus, the culture is conventional. We do not connect cultural issues with the arts or many other specific departments of national life. In a nutshell, these three terms are interconnected with each other in one way or another. (Gee, 1999, p.18). Every piece of language has some elements of "Politics". It means some viewpoints on "social goods" are communicating through this piece of language. Some social goods communicated through this essay are:

"Art is an important promotional factor in international friendship and understanding"

"Art is an important medium of national projection and interpretation of national thought"

"It provides the most potent means to establish the idea of identity of a nation in the international confraternity"

In short, "international friendship, national thought, identity of nation, role of art" is the main themes being communicated through this piece of language. (Gee, 1999, p.19)

"Connection" is one of Gee's seven building challenges. Things aren't always intrinsically connected or related. We often have to make those connections. Even when they seem intrinsically connected or relevant, language can break or reduce those connections. Gee defines culture repeatedly throughout the essay using different parameters. As time goes on, he makes a great connection or connection between the nation, the arts and culture. Art has a huge impact on society by changing ideas, teaching morals and helping people interpret things from place to place and time to time. Paintings, sculptures, music, books and other arts are often seen as the source of a people's collective memory. Art helps people remember things in a way that fact-based history can't. Art is a way for people from different backgrounds and times to communicate with each other through pictures, sounds and stories. Art is often used as a way to bring about social transformation. Art, culture, and national ideas are all connected. Art can't be done on its own. It's all about the culture. That's why art is a way of projecting and interpreting national ideas. Basically, art is a way to bring your culture together. (Gee, 1999, p.20)

Conclusion and Recommendations

To sum up, it's fair to say that art is mainly about discrimination, like race, ethnicity, language and culture. Art, nation and culture are linked together. Art is really important for cultural nationalism and nation-building. And art and culture help us to lighten our inner lives and make us feel better emotionally. It's all interdisciplinary.

Art transcends racial, ethnic, cultural, and linguistic distinctions. Art is enduring, life is ephemeral, and the emotions of the heart are not ephemeral. It is a means of expression and has a profound influence on society. Art has the power to shape society, either through reflection or criticism, to bring people to their senses. True art appeals to one's heart and mind. In summary, art plays a vital role in the growth of humanity and has a profound impact on one's soul, emotions, and moral beliefs.

In short, through art, an artist conveys the cultural ideas, morality, ethics, social standards, values and concerns of a society, whether collective or individual. Some cross-cultural studies of art reveal that art expresses a wide range of worldviews, religious opinions, political views, social values, family relationships, economic relationships and historical memory.

The following are some of the recommendations:

- We need to make sure our course has a focus on art and culture, like studying movies and TV, art forms and society, current culture, and the history of culture and ideas. The goal is to get a better understanding of history and art, as well as how culture is being expressed today.
- The value of cultural diversity should be increased, not just in terms of food but also in terms of music, art, and clothing.
- The cultural foundation should be based on shared stories, values, and beliefs.
- We must either absorb or recognize the contributions of a culture to the larger human narrative.
- It's up to cultural and social leaders to make sure this is taken care of.
- We should create Arts Councils to promote national culture, coordination, and solidarity in society.
- Government should support the arts because it is a fundamental part of culture.
- The funds should be used for the preservation of cultural heritage.

References

- Clarke, S. (2008). Culture and identity. *The Sage handbook of cultural analysis*, 510-529.
- Faiz Ahmad Faiz - the symbol of cultural identity. DAWN.COM. (2003, February 18). <https://www.dawn.com/news/82830/faiz-ahmad-faiz-the-symbol-of-cultural-identity>
- Faiz, F. A. (1976) "*The Quest for Identity in Culture.*" *Culture and Identity*. Sheema Majeed, ed. Karachi: Oxford University Press.
- Faiz, F. A. (1981) "*The Role of the Artist*". *The Ravi*. Karachi: Oxford University Press.
- Faiz, F.A. (2004) "*Culture and Identity*": *Selected English Writings of Faiz*. Edited by Sheema Majeed. Karachi: Oxford University Press.
- Gee, J. P. (1996). "*Social linguistics and literacies: Ideology in Discourses*". Second, Edition. London: Taylor & Francis.
- Gee, J. P. (1999). "*An Introduction to discourse analysis*": Theory and method. London: Rutledge
- Hashmi, S. (2015, March 30). *Political art in Pakistan*. Jessica Holtaway. <https://jessicaholtaway.wordpress.com/2015/03/30/political-art-in-pakistan/>
- Lamont, M. (2001). Culture and identity. In *Handbook of sociological theory* (pp. 171-185). Boston, MA: Springer US.
- Narokobi, E. (2009, April 14). *Why arts and culture are important*. Masalai blog. <https://masalai.wordpress.com/2009/04/14/why-arts-and-culture-are-important/>
- Toor, Saadia. (2005). A national culture for Pakistan: The political economy of a debate. *Inter-asia Cultural Studies - INTER-ASIA CULT STUD.* 6. 318-340. 10.1080/14649370500169946.



@ 2023 by the author. Licensee University of Chitral, Journal of Linguistics & Literature, Pakistan. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) (<http://creativecommons.org/licenses/by/4.0/>).