

A Critical Discourse Analysis of Marquez's *Tuesday Siesta*

Lecturer Dr. Ahmed Manea Hoshan

Department of English/ College of Arts/ University of Basrah

Abstract:

The current study is concerned with analyzing and investigating ideologies in Marquez's *Tuesday Siesta* as encoded by certain semantic structures following van Dijk's (1995) linguistic model of ideology. The analysis demonstrated the nature of relationships between the rich and the poor communities, exposing their culture(s), i.e. their way of living, attitudes, social norms, customs, traditions, and views. Through lexical and linguistic analysis, the present study also showed a type of "clashing ideologies" between Mrs. Centeno and the priest, which can be a helpful instrument in investigating the short story, *Tuesday Siesta*.

Keywords: *Tuesday Siesta*; ideology; van Dijk's (1995) Model.

تحليل نقدي للخطاب/قيلولة الثلاثاء لماركيز

المدرس الدكتور أحمد مانع حوشان

جامعة البصرة/ كلية الآداب

الملخص:-

يهدف هذا البحث الى اجراء تحليل المنظومات الفكرية للشخصيات المذكورة في قصة قيلولة الثلاثاء للكاتب كابريل كارسيا ماركيز, مظهرا ومبينا ثقافتهم, وطريقة عيشهم, ومواقفهم, وعاداتهم, وتقاليدهم, ووجهات نظرهم. وعبر تحليل معجمي ولغوي باستخدام أنموذج فان دايك (١٩٩٥), بينت هذه الدراسة عن وجود نوع من الصراعات الأيديولوجية الفكرية بين السيدة سينتينو والقس, والتي قد تكون اداة مفيدة في دراسة هذه القصة القصيرة.

لكلمات المفتاحية: قيلولة الثلاثاء, الأيديولوجيا, أنموذج فان دايك ١٩٩٥

1. Introduction

Tuesday Siesta is one of Marquez's best short stories (Pelayo,2001: 73). It is about the struggle and clash of ideologies between two different classes of society, the rich and the poor. What makes the story amiable and palatable is the universality of the everlasting theme, namely, class differences (Bisnath,2002). The story is narrated in a third person omniscient point of view. There are six characters: an old woman, a young daughter, a priest, a priest's sister, Rebecca and Carlos Centeno Ayala, the old woman's only son. The setting is a small town amid the banana plantations on a Tuesday siesta (Orlich,1992: 23).

This study investigates the ideological perspectives in the story in terms of van Dijk's (1995 a) model of ideology. These ideologies arise as a result of a number of encounters between the rich and the poor communities. Therefore, each society has its own beliefs, views, norms, background knowledge, attitudes and opinions, which are conflicting, whether good or bad, about other groups. Furthermore, some of the six characters have been chosen to be ideologically analyzed depending on the type of opinions and attitudes the characters have. Mrs. Centeno, her daughter and the late son represent the poor who have constant negative impressions about the rich. The priest, his sister, Mrs. Rebecca and the crowd represent the rich and their treatments of the poor. They have constant negative feelings and opinions about the poor. Thus, the six characters stand for the two opposite poles.

The above characters are to be analyzed according to van Dijk's 1995 a) model of ideology. Before embarking on applying the model, the concept of ideology will be investigated in its aspects, which are ideology of place, social ideology, racist ideology, ideology through evidence and ideology through generalization. This investigation will help the reader grasp an ample account of the bulk of ideological perspectives latent in the story.

2. Aim of the Study

The study aims at exploring the ideological perspectives and differences between the two communities-the rich and the poor, in order

to show how these ideologies are encoded by surface semantic structures in the short story, *Tuesday Siesta*.

3. Hypothesis of the Study

Language can be loaded with ideological perspectives, and it can be a vehicle/canon for transferring and communicating groups' ideologies. These ideologies can be encoded through linguistic surface structures that represent certain views, conceptions, beliefs, attitudes and stances toward "others". This study is an attempt to explicate/investigate the latent ideologies of the characters in *Tuesday Siesta*.

4. Significance of the Study

The current study is an attempt to shed light on the ideological aspects inherent in the short story. Through a detailed investigation of the data, it has been shown that *Tuesday Siesta* is a story which encodes different kinds of ideologies through certain linguistic semantic structures. This will boil down to a better understanding of literary texts/works and linguistically encoded ideologies.

5. Methodology

The methodology in the current study offers a theoretical background that investigates and explores the nature of the concept of ideology and the encoded semantic structures in the short story, *Tuesday Siesta* by Gabriel Garcia Marquez, together with an analysis of the data following van Dijk's (1995 a) model of ideology analysis. The type of this research is descriptive and qualitative in nature. The data are discussed with the aim of drawing some conclusions, recommendations and for further future studies.

6. Ideology

Van Dijk (1998: viii) postulates that the term ideology is uneasy to grasp or define. Althusser (1971 quoted in Jorgensen and Phillips 2002: 15) defines ideology as "a system of representations that masks our true relations to one another in society by constructing imaginary relations between people and between them and the social formation". Similarly, Freedman (2003: 53) defines ideologies as "the systems of thought

through which a specific meaning is conferred upon every political concept in their domain".

There is no doubt that ideology constitutes a very significant and integral part of our lives. It is the matrix or network of systems that underpin our cultural, social, political and religious behavior (Eagleton,1991: 1-3). Moreover, Malesevic (2006: 4) asserts that "ideology is conceptualized as a relatively universal thought-action conveyed in the distinct conjectural arrangements of a particular social order that routinely surpasses ordinary experience". The following types of ideologies are going to be investigated throughout the study in order to reach a possible interpretation of Marquez's *Tuesday Siesta*.

6.1 Ideology of Place

The ideology of place is obvious in Marquez's works, simply because it reminds him of his past experiences (Bismath,2002). *Tuesday Siesta* is a trip from a village where the poor live to a town where the rich live. The banana plantation is a symbol for poverty, while almond trees symbolize the life of the rich. In *Tuesday Siesta*, we see a description of the town, a place full of symbols and indications. To illustrate this the following sentences are given:

1. *"The train emerged from the quivering tunnel of sandy rocks, began to cross the symmetrical, interminable banana plantations"*.
2. *"The houses, most of them built on the banana company's model, had their doors locked from inside and their blinds drawn"*.
3. *"On the narrow road parallel to the railway there were oxcarts loaded with green bunches of bananas"*.
4. *"On the other side of the street, on the sidewalk shaded by the almond trees, only the pool hall was open"*.
5. *"Others leaned a chair against the wall, in the shade of the almond trees, and took their siesta right out in the street"*.
6. *"Keeping to the protective shade of the almond trees, the woman and the girl entered the town without disturbing the siesta"*.
7. *"There were groups of people under the almond trees"*.

The above-mentioned sentences exemplify Marquez's insistence on the significance of the ideological concept of place and how they interact in the story, as they belong to two different societies.

6.2 Social Ideology

van Dijk (1995b: 51) stresses that ideologies are socio-cognitive in nature. Moreover, he (1995a: 11) proposes that "each group selects from the general cultural repertoire of social norms and values those that optimally realize its goals and interests and will use these values as building blocks for its group ideologies". Comparatively, every society has an ideology that shapes "the basis of the public opinion or common sense, a basis that usually remains invisible to most people within a society", as "ideology has to do with consciousness, subjective representations, beliefs, ideas" (Woolard,1998: 5). Accordingly, Simpson (2004: 78) postulates that "social ideological factors are much available in most societies". Every society has peculiar ideological aspects represented in different areas such as social classes/ranks, educational background, and social positions. van Dijk (2010: 12) asserts that "as far as social beliefs are concerned, ideology, to a greater extent, refers to those beliefs shared by particular groups who have socio-culturally shared knowledge, attitudes, or norms". Fairclough (1992: 87) contends that the basic formation of the belief systems or social representations of specific groups is assumed to lie under the notion of ideology. And "if ideologies control the social representations of groups, they also control the acquired and shared knowledge by a group". Thus, social groups have their own beliefs and attitudes which are the basis of ideologies that they think, according to their evaluation or verification, to be true. But these beliefs can be mere "personal opinions" or false ones. Social representation, as Kacanagh (2010: 2) comments, is dominated by ideology as a means of managing social contradictions and reproducing social class relations in that everyone understands and perceives the prevailing system of social relations as fundamentally fair. Furthermore, all members of a society are proposed to the ideologies of the dominant class of that society, so that the interests of the ruling class are made to

reverberate the basic interests of all (p,57). All in all, social and political ideologies, one can see, depend on certain circumstances associated with political and social conditions in which each group has a point of view that is embodied in their attitudes towards other different/similar groups as "ideological differentiation is productive and open-ended" (Gal and Irvine,2019:147).

People vary in having the same political ideologies, some may have more explicit ideologies about other group's social issues or practices. That is why leaders, elites, and the better educated persons may have more detailed, sophisticated or complex ideological systems. This is clearly seen in the way Mrs. Centeno advises her daughter to act according to the norms of their beliefs. She asks her daughter not drink anything from "them" when they arrive to the town. She must not cry in front of them. The political and social ideologies might be embodied in the way the poor think of the high class rich of the almond plantation, they represent the political and the social authority in the society, while the poor of the banana plantation represent the low class citizens with all their suffering and exploitation. However, Mrs. Centeno finds it too difficult or even insulting for her to concede or appear weak in the eyes of them, as in the context where she asks her daughter not to show any sign of weakness in front of "them" as in:

8. *"Don't take a drink anywhere even if you're dying of thirst. Above all, no crying."*

6.3 Racist Ideology

van Dijk (1995: 38 a) views racism as a "system of social inequality" in which some groups are more powerful than others. It also includes this class and gender. To give an example, the Europeans have seen themselves as having more power than the non-European. Similarly, van Dijk (pp.18-19) points out that the fundamental concentration of the racists is on self-identity, superiority and inequality referring to how the in-group individuals back up the notion of primacy (for further information, see Wodak,1989). Consequently, racial practices are clearly noticed by most of the members of the minority groups, when meeting

the majority ones. In real life activities, ideology is investigated via representations initiated and developed by cognitive and social sciences. This is clearly shown in the story through the way the priest deals with Mrs. Centeno; although she has come from a distant place in the middle of the burning heat, he talks to her in a formal way as if she were in a governmental office. He doesn't welcome or greet her, just asking her in a formal way, as in 9. *"How can I help you?"* This demonstrates the arrogant reaction towards the "inferior" poor community.

6.4 Ideology through Evidence

The poor community, represented by the Centeno family, is accused of committing bad deeds/acts to the rich. The rich believe that young man, Centeno had come from a long distant rural area to rob a widow belonging to the rich almond community. This is evident not only in the priest's question to Mrs. Centeno, 10. *"Didn't you ever try to get him on the right track?"* but also in the way the crowd gather around the house:

11. *"The people have noticed, murmured his sister".*

12. *"You'd better go out by the door to the patio, said the Father".*

13. *"It's the same there, said his sister. Everybody is at the windows."*

Moreover, Mrs. Centeno believes that her son is innocent. This is evident in the statement:

14. *"I told him never to steal anything that anyone needed to eat, and he minded me".*

In addition, the ideological evidence of the conflicting discrepant beliefs can be seen explicitly in the way the mother "warns" her daughter in case she needs to drink water. She does not allow her teenage sister to drink from the rich almond trees owners or even cry in front of them:

15. *"If you feel like doing anything, do it now," said the woman.*

16. *"Later, don't take a drink anywhere even if you're dying of thirst. Above all, no crying."*

6.5. Ideology through Generalization

van Dijk (2003: 51) assumes that "in generalization, concrete events or actions are generalized and possibly abstracted from, thus making the claim broader, while more generally applicable". Thus, generalization is

another manifestation of ideological perspectives which can be investigated to show a person's stance, views, feelings, points of view about a certain topic. It serves as a concluding remark where the speaker voices out his general impression about a long-held particular issue. The last comment of Mrs. Centeno shows her opinion about her son in:

16. "He was a very good man".

7. van Dijk's Model of Ideology

van Dijk (1995a) proposes a number of multiple surface structures that construct and encode ideological context(s). These include syntax, lexicon, local/global semantics, schematic structures, rhetoric, pragmatics and dialogical interaction. These components will be investigated theoretically and applied practically on the short story, *Tuesday Siesta*.

7.1 Syntax

Syntax is a branch of linguistics which examines the study of how words combine to form sentences and the rules which govern the formation of sentences. When it comes to ideology, van Dijk (1995a: 24) asserts that "word order is essential in identifying semantic agency", and responsible agency is determined by grammatical subject and initial position. Thus, this word order can make members of a certain society able "to assert and communicate different opinions". Moreover, processes of transitivity and intransitivity may form a type of analysis that can be useful and helpful in interpreting the literary work (van Leeuwen, 2008: 60).

Halliday (1985: 53) stresses the importance of the ideational function of the clause as the conceptualized use we make of language about the world. In this way, it is an a vehicle or instrument of thought. He (1985: 111) focuses on the kinds of participant in a clause of mental process, where Two points must be stressed in such a clause: the subject participant should be human labelled as the sensor. Thus, the sensor must have the ability to think, feel, and perceive. The other point is that the present simple tense is the most appropriate aspect of expressing the

mental process. The object participant is called phenomenon; it refers to what is felt, perceived or thought (p.111).

7.2 Lexicon

As far as ideology is concerned, the lexicon is considered as one of the important levels of interpretation and analysis. Thus, the choices of words play a significant role in making readers capable of having "cues for interpreting events". The way we observe participants, actions and intentions can be seen through lexicalization within the text. The lexicon is a solid useful tool that helps us observe the participants' actions and intentions. The choices of words can lead to the investigation of the ideologies the different participants try to communicate. Thus, social relationships, formality, mood, evaluation, perspectives, world views, attitudes all depend on the way the words are chosen.

7.3 Local Semantics

van Dijk (1995a) assumes that bad information pertaining to the "In-group" is kept implicit, while it is disseminated and remains explicit to the Out-group. Moreover, van Dijk quotes Eagleton (1991) to contend that "elite ideologies are known to de-emphasize social inequality by semantic strategies that aim to legitimate, justify, naturalize, rationalize, authorize, universalize, or deny injustice, to transfer it to other groups".

7.4 Global Semantics: Topics

According to van Dijk, topicalization plays an important role in shaping the "in-groups" views about the nature of topics involved (Mayr,2008: 20). Moreover, out-groups tend to ignore topics they consider/feel irrelevant to them, while they emphasize on those which disgrace the out-group. In other words, they make their shared topics prominent, but when it comes to the "out-groups", they are conservative, biased and unfair.

7.5 Schematic Structures

For van Dijk (1995a: 28), schemata can help build the way people encompass, construct and interpret topics of comprehensive or total meaning. Topics can be positive or negative, prominent or blurred

according to the social, political and cultural attitudes people have towards them.

7.6 Rhetoric

Van Dijk (1995a: 29) postulates that figurative or rhetorical devices can be utilized to stress the ideological repertoire of ideologies (see Schaffner, 1996 for more information). These include devices such as alliteration, repetition, rhyme, metaphor, hyperboles, euphemism, litotes and mitigation. Information conveyed via such rhetorical structures of discourse may be "ideologically controlled". Metaphors which are used to minimize, marginalize, belittle or even dehumanize the others may be used as a kind of sexist or racist when talking about women or other minority groups. For more information, see van Leeuwen (2008: 57-59).

7.7 Pragmatics

Through speech acts, many concepts such as power and dominance, superiority and inferiority, politeness, self-representation and other ideological perspectives "can be well revealed through the use of commands and threats" in communicative situations (van Dijk 1995a: 30). These pragmatic factors may form the basic strategies of interaction. In some situations, "more powerful persons may have little politeness towards the subordinate" ones. This is evident in the way the priest talks to his "guest", Mrs. Centeno, in his frequent use of imperative sentences and the way he addresses her. In addition, the priest blames the heart-broken mother about her false upbringing to her son when he says, "Didn't you ever try to get him on the right track?" This sarcastic impolite question, directed to a mother who has lost her son, seems so insulting and against the rules of politeness. It is the higher social class ideology that sees the poor as being always guilty and mistaken. They are always liable to criticism and under suspicion.

7.7.1 Presupposition

Presupposition is a semantic device through which we can "emphasize our good properties and their bad ones". These properties are simply assumed to be known, as if they were common sense, and hence need not be specifically asserted" (van Dijk 1995a: 19). Through speech acts in

dialogues and conversations, we can incorporate and assign many useful remarks and impressions about politeness, power relations and self-representations, whether positive or negative. Thus, They provide a useful tool for the interpretation of a literary work and the ideologies of the participants.

8. Data Analysis and Findings

The following part is a practical application of the aforementioned surface structures proposed by van Dijk (1995a).

8.1 Syntax

The story is narrated in the past and present simple tenses. The sentences of the third person narrator seem somehow long as a characteristic of a male writer, while those related to the main character, Mrs. Centeno, seem short. The majority of the sentences are statements. The verbs constitute the major details of the story; they are classified into mental-material and transitive-intransitive as follows:

Table (1): Mental-material Verbs and Number of Occurrences in *Tuesday Siesta*

Verbs	Number of Occurrences
Mental	12
Material	140

Table (2): Transitive-intransitive Verbs and Number of Occurrences in *Tuesday Siesta*

Verbs	Number of Occurrences
Intransitive	23
Transitive	129

There are (152) main verbs in the story. Mental verbs constitute (12), material verbs are (140). This shows that the story is loaded with actions that represent processes, whether materialistic or mental. As for transitivity, the number of transitive verbs are (23), while the intransitive verbs are (129). This indicates the vivid and rigorous movement and the flow of the story.

8.2. Lexicon

The lexicon represented by the aforementioned verbs constitutes with the following adjectives/adverbs a useful tool of interpretation. *Tuesday Siesta* is teeming with words reflecting the characters' ideologies, their beliefs, attitudes, views and socio-cultural values. The following table may show the discrepant conflicting ideologies between the two societies, through the manipulation of adjectives, nouns and adverbs.

Table (3): Nouns and Adjectives that Show Conflicting Ideologies in *Tuesday Siesta*

Nouns	Adjectives/ Adverbs
soot	dusty
rust	clean
poor	shapeless
poverty	blue
pale	old
cheese	pale
cornmeal	deserted
sack	Sadder
rope	barefoot

locomotive	Silent/y
iron	unhesitantly
dead	Self-assured
banana	determination
mourning	
church	
cemetery	
flowers	
grave	
poor	
poverty	
silence	
thief	
revolver	
weapon	
explosion	
dead	

8.3 Local Semantics

For the In-group, the actions of the Out-group are suspected and blamed. This is evident in the following example when the priest, instead of condoling the woman whose son was killed at their neighbourhood, he blames her for misbreeding him:

17. *Didn't you ever try to get him on the right track?.*

8.4 Global Semantics: Topics

The topics that reveal ideological stances can be eminent in the way the priest talks to the woman about her killed son, he does not talk much about the "victim" and he seems indifferent to his mother's feelings and he does not try to even comfort her with the loss of her only son.

18. "God's will is inscrutable", said the Father.

8.5 Schematic Structures

Mrs, Ceneteno's decision to visit her son's grave in the hot afternoon is itself a challenge. This time is a rest time for the almond owners, namely, the rich. In addition, Tuesday is a sacred day of the week for Columbians (Oberhelman, 2020). Actually, the schematic structures are embodied in the very beginning of the story when the mother asks her daughter not to drink water in the rich town or even cry in front of them. She even refuses all their offers to help them:

19. "Wait until the sun goes down," said the Father.

20. "You'll melt," said his sister, motionless at the back of the room. "Wait and I'll lend you a parasol."

21. "Thank you," replied the woman. "We're all right this way."

8.6 Rhetoric

The story is loaded with rhetorical devices evident right from the beginning of the story, i.e. in the metaphoric first line. Some of them are related to the ideology of place, the social ideology and the ideology through evidence, as in the following examples:

22. "The train emerged from the quivering tunnel of sandy rocks, began to cross the symmetrical, interminable banana plantations".

23. "A dry, burning wind came in the window, together with the locomotive's whistle and the clatter of the old cars".

24. "Every mouthful I ate those days tasted of the beatings my son got on Saturday nights".

In the above example, the mother remembers that her son was a boxer who used to make a living for his family by going to boxing belts, where he had to suffer for 3 days to recover. Other examples of rhetoric includes alliteration as in:

25."

The girl was twelve years old, and it was the first time she'd ever been on a train".

26. "The woman seemed too old to be her mother, because of the blue veins on her eyelids and her small, soft, and shapeless body, in a dress cut like a cassock".

8.7 Pragmatics

Pragmatic factors may form the basic strategies of interaction. In some situations, more powerful persons may have little politeness towards the subordinate ones. This is evident in the way the priest talks to his 'guest', Mrs. Centeno, in his frequent use of imperative sentences and the way he addresses her. In addition, the priest blames the heart-broken mother about her false upbringing to her son when he says, 27. "Didn't you ever try to get him on the right track?" This sarcastic impolite question directed to a mother who has lost her son seems so insulting and against the rules of politeness. It is the higher social class ideology that sees the poor as being always guilty and mistaken. They are always liable to criticism and under suspicion.

8.7.1 Presupposition

There are many instances of presuppositions in *Tuesday Siesta*. One of them can be seen in the attitude of the mother towards the rich community. She presupposes that they will look down at her, despise her and even humiliate her. She refuses to sit in the priest's house, and she refuses to get out of the house from the patio or backdoor. She rejects the priest's sister offer to give her a parasol in spite of the burning sun and the killing heat. She refuses all the offers of the rich almond owners, "their son's killer". She has a prior judgment about such a community, as in the following examples:

28. "You'd better go out by the door to the patio," said the Father.

29. "Wait until the sun goes down," said the Father.

30. "You'll melt," said his sister, motionless at the back of the room. * "Wait and I'll lend you a parasol."

31. "Thank you," replied the woman. "We're all right this way."

32. "She took the girl by the hand and went into the street".

8.8. Dialogical Interaction

The dialogical interaction between the priest and Mrs. Centeno is an indicator of the way the rich view the poor. The rich claim that their way of life is sound, while the others (the poor) are always under suspicion. On the contrary, Mrs. Centeno's confident "ideology" is stiff and frank, as she believes that her son is a good man, in spite of being a thief. Moreover, she justifies his innocence due to their poverty. She doesn't see her son as guilty in every manner.

33. "Didn't you ever try to get him on the right track?"

34. "I told him never to steal anything that anyone needed to eat, and he minded me". 35. "On the other hand, before, when he used to box, he used to spend three days in bed, exhausted from being punched".

36. "Every mouthful I ate those days tasted of the beatings my son got on Saturday nights".

9. Conclusion and Recommendations for Further Studies

The concept of the clash of ideologies has been shown through the characters' views, attitudes and socio-cultural beliefs. In spite of all attempts the priest and his sister offer the mother, Mrs. Centeno, she remains committed to her ideology. The very use of the lexicon shows clearly the atmosphere of the story. The differences and conflict between the two ideologies cannot be easily removed or minimized. The study has shown that it is possible to apply this model on the short story. Some parts of the story conform to both ideologies, while others vary substantially. The results were palatable, and this may open the door for similar attempts in the future.

The researcher would like to recommend the following points:

1. A similar study can be conducted on other literary works in order to show the ideological socio-cognitive structures evident in such works including short stories. This will help the reader reach a better understanding of the concept of ideology in some literary works/texts.
2. Special attention and emphasis can be put on exploring and investigating ideologies in literary texts by EFL instructors in order to highlight the importance of ideological perspectives of writers and texts, as well as the encoded semantic structures, which can help the students grasp, categorize and use them easily and employ them accurately. This will enhance and empower students' critical thinking skills at all levels.

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