

Language, Media and Ideology: CDA of an Animation, “The Donkey King”

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Received: May 2, 2020

Accepted: August 21, 2020

Online Published: September 15, 2020

doi:10.5539/ijel.v10n5p366

URL: <https://doi.org/10.5539/ijel.v10n5p366>

Abstract

The present study has looked into the hidden realities and ideologies in an animation “The Donkey King” released on 13th October 2018, by using the English subtitles. This animation seems to be a reminiscent of the Orwellian plot and is a phenomenal depiction of the contemporary political scenario in Pakistan. Realities can be constructed, ideologies can be created and false consciousness can be spread among the common masses by unknown and unseen powers of the society. The research has explicated the hidden realities and ideologies through CDA three-dimensional framework proposed by Norman Fairclough (1989, 1992a, 1993, 1995). Qualitative method with convenient random sampling approach in chronological order has been utilized to carry out the research. CDA is a combination of politics and language use and the study provides a deep insight into the role of cinema, in reality construction. The study concludes that cinema is a powerful tool capable enough to create realities and ideologies among the masses. The study also contains message for all ages that the real king is the savior of the nation no matter which creed or cast he belongs to. The study is significant to bring changes in the society and recommends some practical and useful suggestions to the readers, leaders, viewers of cinema and for the upcoming researchers who can bring a positive change in the society. The main significance of the study lies in creating awareness in the masses for the welfare of a free and open society. Additionally, the current study suggests that critical thinking is crucial for viewers and readers; critical thinking would help them not to easily get triggered by the issues intended by the powerful institutions, in which ideology and power keep important influences. This study filled many gaps and persisted with numerous gaps for upcoming researchers. It is expected that the current study is going to serve a useful reference resource for the researchers in understanding the study about ideology and power in media discourse.

Keywords: CDA, reality and ideology construction, political realities, cinema, Fairclough’s 3D Model

1. Introduction

The present study aims at describing and analyzing that how reality can be constructed and ideology can be naturalized through an animation. Here we are going to analyze that how perspectives can be changed for the common masses and how the cinema is the vigorous tool to change, construct and reconstruct the social and political realities. Media can present a donkey as lion and can show a lion as donkey. In an animation, the real social and political actors can be disguised and camouflaged in the form of animals and supernatural beings, which can do anything with the public, can propagate any type of reality and ideology and can be responsible to spread false consciousness among the viewers.

1.1 Background of the Study

Critical Discourse Analysis (CDA) basically seeks to establish underline assumptions and hidden biases and realities particularly in political context (Trudgill, 2003). CDA is a rapidly evolving field in language study. It is a form of social practice and considers the context of language use to be vital to discourse. Just a single sentence has traditionally been seen to imply a whole language, so a single discourse implies a whole society (Fairclough, 1989). For him, Discourse has a broad meaning; discourse can be referred to extensive area of human life. The basic concern of CDA is to enquire after the relation between two assumptions about the use of language. Firstly, the use of language is socially shaped and secondly the use of language is socially shaping.

Text does not specify an agent; on the other hand, discourse must specify the agent of information. Text analysis

focuses on written forms of language, this is the main difference between text and discourse and discourse analysis focuses on spoken form of language or the use of language (Hardison, 2011). To Halliday (1978), text is written and non-spoken monologue, discourse is spoken and interactive dialogue. Foucault (1972) does not consider discourse as piece of text but a way of presenting knowledge and it is always ideological driven.

Lin A. (2013) cited in Pennycook (2001, 2003, 2009, 2010), the unique distinction between CDA and discourse studies is CDA's consistent focus on language as social power on the other hand discourse analysis focuses on different aspects of language in general. CDA special focus is on the use of language in its political and social context. In CDA language is not considered as a fixed linguistic entity rather it is interested to study its social and discursive processes and specially their impacts on the society. CDA has a theoretical point of view about language that language should not be taken as a bounded entity but it is having ideological and social value which is full of political and nationalist activities with the segregating policies. Another principle of critical discourse analysis is that CDA is interpretative and explanatory and it explains the hidden realities and ideologies of discourse. It can be interpreted in every aspect as it works beyond textual analysis to explanation stages of analysis and tries to find out the hidden meanings and can also decompose the contradictions in a discourse. Cited by Jehedi, Abdullah and Mukundan (2014) in Fairclough and Wodak (1997), the link between discourse and social power is the fundamental focus of CDA and its main role is to explain that how the abuse of power works, penetrates, reproduces or becomes lawful through the language of leading and dominant people and institutions. It particularly sees relation between language and power; here power is an ability to control people through language. CDA may also be defined as neo-Marxists which claims that economic and cultural choices or scopes are essential in order to create and maintain power relations and it is also generally agreed by many of the scholars that CDA cannot be defined as a single process but it is considered as an approach having various perspectives, ways and methods in order to study the relation between language and social context (Wang, 2006). Wang continues to say that Fairclough's and Wodak's views about CDA are the most cited ones and universally acknowledged and they both focused on the following agreed concepts or ideas about CDA and these principles of CDA given by Fairclough and Wodak (1997) are as under:

Social issues are the first and foremost concept addressed by CDA and it may be the most significant principle that CDA does not only talk about language and language use but also focuses on the way it is used and the purpose of language use behind it. In other words, CDA does not only focus on language or language use but also on its social value. Moreover, CDA goes along with a critical approach to discuss social issues in order to through light on the hidden realities in power relations so it talks about power relations in a society which are implicit and CDA makes them explicit. The second important concept in CDA is power relations and discursive. CDA explains how social relations of power are practiced and discussed in a society and how these existing power relations are being exercised and negotiated through the medium of language and the language has a big impact on society and it has its own contribution to transform society and culture containing its power relations. Every case of language use makes its own part to reproduce and transform culture and society, having relations of power and groups in the society.

1.2 Film Overviews

"The Donkey King" is asserting to be a social movie. It is as amusing for the kids as meaning making for the elders. It is a blockbuster animation ever has been made in Pakistan and it is claimed to be a movie for all ages. It is challenging and interesting for the scholars and critics at the same time it is meaning making and going to open new horizons of research. "The Donkey King" seeks most of its vision and insight from contemporary political scenario of the country, Pakistan and having some so cunning hints of the big guns across the border. It is claiming, a movie for all eras and generations (Jindani, 2018). "The Donkey King" is a perfect mixture of fun and education. This film is not against anyone and does not target any specific political party rather it is an awesome commentary on political system of any country. It is not only full of entertainment, one can enjoy at the peak but also it forces you to think. It highlights the importance of voting, democracy, individuality and nationality; it is totally an educational movie which invites the scholars to ponder over. Film makers should keep on making such educational films for the welfare of the public (Chughtai, 2018). A philosophical opinion about the movie is that it has an Orwellian touch to the plot of "Animal Farm" (Peerzada, 2018).

The children will get it difficult to reveal the complexities of plot which is full of power relations, abuse and domination and the game of politics which is playing by the political actors. These political actors are disguised in the costume of animals and the place where they live is the jungle, Pakistan. As this film explores media's capacity in molding and forming public's perception and examines that the role of media is very significant in shaping public perception and penetrating false consciousness among the public and manifested the masked figures, one cannot help but making comparisons with the contemporary political situation and the current

political actors of the country (Jindani, 2018). A lion that is the master of the jungle itself decides to retire as it grows old and wants that a new king shall master the jungle named as Azad Nager. It is obvious that the king's son shall take the reins of the jungle because it has been the rule of dynasty in Azad Nager for centuries. Azad Nager becomes advanced and due to public's and media's pressure, the king decides to conduct elections in the jungle as all animals want to have democracy in their jungle. It has also been shown that public and media are being controlled by some big guns, unknown and unseen powers which are out of control and trying to create reality for their own benefits, some cunning glimpse of foreign interferences and some establishment are behind molding public's and media's perception during the campaign of elections in the jungle. Those unknown and unseen powers provoke common people to raise voice for their rights and keep on aggravating public's passion to make shouts to get their right and cunningly they change masses' minds which obviously bring a big change in the political scenario of the country. At the end, a donkey is chosen as a king of the jungle. It starts messing things up but when he starts thinking by itself, things start to get better (The Donkey King, 2018).

A film, for kids is reality constructed because movie inculcates love of donkey in naive hearts and minds of kids as they want to be donkeys not the lions and donkey has become a symbol of love for them. Its story would become the part of their childhood memory and for them a donkey will become more loveable and friendly animal than a lion. At the same time, it is reality and ideology creating movie for the elders, critics, philosophers and the viewers. The film is a mirror and it bears a great resemblance with the Imran Khan's victory, when a cricketer turns into politician and elects as a Prime Minister of Pakistan like the main character, Mangu, the donkey, DK resembles with Ik. Although it is full-fledged amusement for all ages and considers as it is fully targeting current political set up of Pakistan, it can also be said, and unluckily those who contributed the most for the country have often been assumed as dogs and donkeys (Sameer, 2018). As the study is concerned with critical discourse analysis of an animation and to find out the hidden realities and ideologies in an animation so it is essential to throw light on the significance of animation and how it works to change the minds and to shape realities.

1.2.1 Importance of Animations

Animations are always fascinating and globally admired and they can never be unhealthy and noxious but they are healthy and non-dangerous but still they can use as weapons to generate ideologies and realities. It is illustrated by various studies that animations are not always objective and unbiased and most probably they are used to forward information and to convey messages about linguistic, social and political ideologies of the society and use as weapons to create reality for the benefits of a specific class of the society (Soares, 2017). Animations have ever been used to create social and political ideologies. In previous times, hand drawn animations were common; puppet show is one of the best examples in this regard. At present, computer animations are common. In teaching point of view cartoon animation is the best way to teach the kids out of the class room and animation can also be used to create ideologies and realities for the viewers (Senftner, 2017). This is one of the unique animations which are political and social for the critics, amusing and entertaining for the kids. The political actors have been disguised in the form of animals; kids would not find out ever only the experts can find them out and recognize them as it has the Orvillian plot (Peerzada, 2018).

1.3 Statement of the Problem

Realities can be constructed, ideologies can be naturalized and perspectives can be changed in any society by using the most penetrating medium of cinema. It is agreed by many of the scholars that there is no reality in fact it is just constructed by the powerful people, groups and institutions of the society. Cinema is a pervasive and the most powerful medium, efficient enough of creating false consciousness among the audience. There are many problems which are found in the movie and the study will disclose these problems for a lay man. The need is to reveal those hidden realities and ideologies, which are concealed in the movie. The study is going to discuss all these issues by using CDA technique and is going to reveal all these realities and ideologies which are found in the movie for the welfare of the society.

1.4 Research Objectives

In order to reveal the hidden realities and ideologies in an animation "The Donkey King" the study aims to:

- Unravel the hidden realities and ideologies in "The Donkey King" through CDA.
- Examine the contribution of cinema, computer animated movies, in changing realities, penetrating ideologies and changing the perspective of common masses.

1.5 Research Questions

- How can the reality be constructed, ideology be naturalized and perspectives be changed through an

animation?

- How do the cinema and social media contribute in changing realities, penetrating ideologies and changing the perspective of common masses?

1.6 Significance of the Study

Political and social animation got so much fame as it is still playing in different cinemas around the world. This animation is for all ages and eras (Jindani, 2018). Simultaneously, this study is also for all eras, ages and for all the societies because the issues which have been discussed in this movie and disclosed by this study exist in all the human societies. The study is significant because no researcher has analyzed the current animation “The Donkey King” by using CDA approach in Pakistan. The present study would help viewers to see the hidden meaning of an animation which can be revealed through CDA. Study is also significant in order to enhance the importance of unity, casting vote in a democratic country, faithfulness of departments specially media and the prime minister. People together can bring a phenomenal change in any society. The study clearly shows that the change of minds of the common masses is more important than any other change in the society. The most important contribution of this study would be the public awareness for their welfare. It is expected that the study would help in the advancement of the literacy of media among media’s authorities and the viewers. This study is the first attempt of making CDA of an animation, at the same time this movie is so significant for the critics and the scholars as it is meaning making. This study would help the upcoming researchers to find out dozens of topics to work on. This study is going to fill many gaps and will persist many for the coming researchers and will pave the way for further investigation in this area.

1.7 Delimitation of the Study

The present study delimits to make CDA of one animated movie “The Donkey King”. It delimits to analyze the movie not as a whole but only the fifteen-event shave been selected chronologically by using the convenient random sampling approach. It applies the Fairclough 3D model of CDA and the rest of the CDA’s approaches are not taken into consideration. As this movie is full of political and social actors who have been disguised in the form of jungle animals, the study is not going to reveal those political and social actors and delimits only to reveal the hidden political and social realities. The study delimits to make CDA, not the semiotic analysis of the selected pictures. The impact of this movie on society can also be observed through quantitative inquiry but this study delimits to the qualitative inquiry to reveal the hidden ideologies and realities concealed in the movie. Furthermore, this study delimits to analyze the given subtitles critically not the impact of English subtitles and how the subtitles could be helpful to comprehend the second language and to improve the vocabulary in second language. The movie also contains social issues like selfie phobia, growing love of fast food, increasing interest in social media by the public specially youngsters and sarcastically disclosed the social reality that how the youngsters are crazy about to follow fashion and even the ripped and unfit clothes have become a fashion statement but the current study leaves these issues as the research gaps and to be revealed by the upcoming researchers.

2. Literature Review

To uncover the hidden meanings and realities are very important as they are not clear for the people occupied and the ones who affected the most, explained by Lodges and Nlepe (2007) and cited by El-Sharkawy (2016). CDA reveals the hidden ideologies in a better way for the well-being of society. In this way, the critical analyst can high light and explores the hidden realities (Fairclough, 1992). It is a language through which the ideologies in any society can be reflected, asserted by Simpoon (1993) and cited by Shakouray (2018). Media is responsible to establish, create and naturalize ideology and reality but the readers and viewers perceive the given information according to their common sense and knowledge, asserted by Tolson (1991) and cited by Hassan (2018). CDA oriented and developed with the approaches of post-modernist social scholars such as Foucault (1972) and Pecheux (1975). The main concept of their approaches is to understand the relationship of ideology and discourse and how ideologies are created developed, practiced and reproduced in a society. For instance, Foucault was not only concerned with the demonstration of knowledge but also the contexts in which these depictions and representations were given form and meaning and at the end practiced in the real situation. There are many ideas and concepts of CDA introduced by social theorist, which the scholars of CDA used later or still using (Chavalin, 2009). CDA has a big influence of Marxist, which is a pure theory of ideology and claims that ideologies do not have vague field of ideas but they are fixed and planted in social institutions (Fairclough & Wodak, 1997).

2.1 The Purpose of CDA Analyst

In Fairclough's view the purpose of critical discourse analyst is to analyze the link between discourse and the society and to analyze the semiotic and linguistic features of social events, social structures and social practices (Fairclough, 1993). Discourse is a social practice which includes all the forms of text and talk, written and verbal communication or any linguistic form which is used to convey a message (Fairclough, 2003). Ideologies are not very prominent in discourse but isolated and the main purpose of CDA analyst is to discover those isolated ideologies. In the same vein he was also trying to prove that language is ideological driven act as his prior scholars tried to prove (Trew, 1979). Trew worked in the same direction and tried to find out ideologies in discourse. He also established ideologies as distinguishing factor of linguistic process. Trew (1979) seeks to extend the CL's analytical tools which were developed by Fowler and his followers based on (SFL) and he was trying to contemplate and find out the ideologies in discourse which are hidden not obvious.

2.2 Audience and Readers Perspective in CDA

Al khazraji (2017) cited in Van Dijk (1998), Chouliaraki and Fairclough (1999) that CDA has undergone major development over the years. In the beginning, the whole efforts of the analysts were to elaborate how the speaker assumes but the latest development in the field focuses on the relationship between the speaker and the listener. The way how the audience perceives and interpret the message should be given more importance. The things should be planned according to the audience perspective and another focus on the recent years has been on the intertextual analysis and not only on the textual level analysis or it can be said that intersexual analysis is as equal and important as the textual level analysis. Boyd Barrett (1994) also supports the fact that textual analysis should not only be relied, there would be the possibility that the readers attribute the false reading, and there is a danger of enhancing fallacy media effect. Wodak and Ludwik (1999) are of the view that audience or the listeners also play an important role in order to perceive the message, their education, their status in the society, their information about the matter, all these things are the responsible factors that they perceive the same given information differently. Ludwik and Fairclough (1999) states, "THE RIGHT" interpretation and explanation are essential; interpretations cannot be true but more or less believable or acceptable.

2.3 Media and Discourse

For circulating big lies and propagandas; mass media is being treated as a primary source. Common masses can see only that portrayal of the world, which has the distant, dim and far away link with the reality (Chomsky, 2002). Chomsky further argues that media has mainly two versions of democracy which is using by the entire world. First model is the neutral and free model of democracy and according to it, democracy persuades when media is free neutral, people has the liberty to get information and the resources which are used to get information are wide open, objective, fair and must be reachable to everyone. As far as the second model of democracy is concerned, it is biased, subjective and not free but controlled by a specific class of a society, the dominated class. The definite exclusive class of the society forcefully and attentively controlled and manipulates the medium of information. In this way, mass media prevails as self-sufficient and self-supporting institution which can live on its own behalf (Chomsky, 2002). Mass media is influenced by various political, cultural, social and economic values and structures and in turn these social institutions are influenced by mass media. Political, cultural and economic powers are kept by media beneath the control of various organizations (Fairclough, 1996). It happens mostly that the informational material shared by media is ideological shaped and there always have been some intensions and aims behind this ideological controlled information that is to generate nourish and make strong the social relations of suppression, exploitation, abuse and injustice. Furthermore, media is responsible to establish, create and naturalize ideology and reality but the readers and viewers perceive the given information according to their common sense and knowledge, asserted by Tolson (1991) and cited by Hassan (2018).

It can never be said about media that it speaks of reality but it represents the mere portrayal of reality and can produce its own reality. Media is always competent enough of being influenced, manipulated and exploited by different organizations and institutions in the society and different powerful institutions use media as a tool to create reality and ideology and to spread it among the people and try to make it authentic by using different techniques and clues (Fairclough, 1995). It is media which has become the most important tool to supply us with essential and high priority ways which are essential to categories the whole country men in two groups, which are "others" and "us" (Kellner, 2003). A lot of elements are there which can affect the procedure of shaping media's influence, one's personal relationships with the authorities, personal stance, experience and position, cultural and economic conditions and specific doctrine structures prevailing and common in the society (Shoemaker, 2006). Van Dijk (1991) Observed that in media discourse minorities and immigrants are not

presented in good ways even they are often associated with crimes, problems, threat, violence, conflict and sometimes with unacceptable cultural differences and these marginalized groups are discussed less often with the comparison of majority groups even if the topic is directly linked with the minorities. Main concepts, components and applications of CDA, the basic concepts, history of ideologies, realities and power relations, where language is the biggest tool to control people and the importance of animations to shape realities needed to be illustrated before unraveling the movie which has been used to shape realities and ideologies.

2.4 Reality

Reality does not exist, it is just created and it varies not only for the groups and the societies but also reality is different for each individual. It is agreed by many of the sociolinguist and philosophers. What we accept as real, it depends on the social acceptability. We being a member of the society participate in reality construction and our behaviors depend not on objective reality but on our personal or subjective understanding of reality. In a society, powerful institutions are responsible to create reality. CDA considers, discourse as a tool to construct social realities. Especially the political leaders adopt influential way to talk not a common people can adopt that way so the political discourses create realities in a society. They are powerful people and institutions shape reality which are accepted as a common sense to the masses so reality is constructed not real (Wodak & Meyer, 2001). Reality differs from person to person and society to society. The term social construction of reality leads to the theory it explains the way as how we present us to others that is totally based on our interactions and experience of lives or it also depends on how we have raised, in a nutshell our perception of reality is based on our beliefs and backgrounds (Barnes & Noble, 2020). It makes the people capable to make a mental picture of the reality or how they assume reality so reality may be the assumption. It makes sense and gives words of their experience that what is going on in their brains and around them, asserted by (Fairclough, 1989, 1992, 1993) and cited by (Elsharkawy, 2016).

2.5 Power

CDA is keenly interested in the link between power and language (Blackledge, 2005). Foucault (1991) is of the view that power is everything and it comes from everywhere, reality and ideology can be constructed with the use of power by the powerful people in the society. Power is everywhere, dispersed and alive in the use of language, knowledge and rules of reality. Power of language is used to capture people's minds and hearts and this power is used by the powerful institutions or groups in a society. Language can be used to challenge power to threaten it, to provide distributions of power in short and long terms although language has no power by itself own. The power of language is used to make language contributes in providing the verbalized means for differences in power in hierarchy of social structure (Wodak, 2001). Van Dijk (2000), ideologies and social relations of power are linked and involved in discourse practice. His approach about critical discourse analysis is on the basis of the same understanding that discourse presents ideologies and prevailing power relations in the society or discourse basically presents ideologies and the power relations, ideologies may be shown directly or indirectly in discourse structure. He continues to define that language is the basic power and those groups are considered powerful who can control the minds and acts of the other groups in the same society. While defining about power he presents two types of power, one is the military power, power of weapons and the power of the violent men and groups and the second type of power can be more important which is the power of knowledge and authority. He calls this power as "persuasive power" and this kind of power can be used to control the minds of the people.

2.6 Ideology

Ideology is a belief or an idea (Freedon, 1996; Van Dijk, 2005). Basically, the main concept of ideology as a set of ideas or beliefs was introduced for the first time at the end of the 18th century. The explanation of ideology by Marxist is a part of higher social hierarchy or the elite class in order to oppress those who are down in hierarchy or the working class. This concept focuses only on the supremacy of one group which is powerful in a society and it is the negative manipulation of ideology (Van Dijk, 2005). In latest era, ideology is taken as a set of cultural and social values which are equality, justice and truth (Van Dijk, 1995). Social groups and institutions classify these values according to their priorities (Van Dijk, 1995, 2005). Ideologies can be expressed through different rituals, codes, discourse and other customs of the society (Van Dijk, 1998).

For Van Dijk ideologies are socially accepted behavior. Ideologies can be defined as the personal understanding of any specific group in a society. Their efforts to understand and spread ideologies also have a great impact on ideological system. Social responses and behaviors are responsible to create individual set of mind or to create ideologies for an individual. Being a part of that society, an individual accepts and comprehend those ideologies and Van Dijk labels the mental representation of the individuals as models. Every model tries to present him and

his group as positive and other individuals, groups and other societies as negative (Al Khazraji, 2017). Dominated Ideologies are accepted as common sense by dominated groups and they become the realities in the society (Van Dijk, 2005). Gramsci (1971) considers such type of ideological dominance as hegemony and he uses the word of hegemony for such type of ideological dominance (Van Dijk, 2005).

2.6.1 Language and Ideology

It is a language through which the ideologies in any society can be reflected, asserted by Simpoon (1993) and cited by Shakouray (2018). Language is a powerful tool which is used to control people and it plays an important role in the arena of politics which presents the struggle for getting more power to get different economic, political and social ideas into practice (Bayram, 2010). This is known as language manipulation when the powerful politicians and people use language as a tool to control over less powerful people usually against their will or concern (Van Dijk, 2006).

2.6.2 Politics and Ideology

Politics and ideology ever have been closely linked with each other but ideologies by inheritance are political (Van Dijk, 2002). Politicians can create and propagate the ideologies and realities with the use of language (Bayram, 2010). Every political party prepares and presents their agenda skillfully as their party is the only hope to bring change in the society and they try to shape ideologies and beliefs of people (Rachman & Yunianti, 2017). The purpose of the political discourses may be a struggle to control and overcome the masses and language plays a main role in all that effort to control the masses and to captivate hearts and minds of common people (Ahmed, rshad, & Rubab, 2019). Politicians always try to convince the voters that the previous ideologies and policies are the false and the policies which they are introducing are basically for the welfare of the society (Chimbarange, Takavarasha, & Kombe, 2014).

2.6.3 CDA, Media and Ideology

In discourse analysis Ideologies are taken as construction of reality which is built through different scopes of forms and meaning of discourse which also take part in construction and reconstruction of relations of domination and power (Fairclough, 1992). Power and ideology are the integral parts of discourse. Discourse consists of power and ideology. Power and ideology can propagate through discourse in the society. Discourse always contains ideology, power and concepts. No interaction can prevail in a society without power relations. Power works prime role in every discourse. Ideologies are ever hidden in media discourse and there is always a need to come to know those hidden ideologies which are implicitly stated in media discourse. CDA is the best way to enquire after the hidden meanings and power relations (Hassan, 2018). CDA basically seeks to explain how production and reproduction of ideologies happen within the domain of discourse and how discourse is affected by different ideologies (Van Dijk, 2005).

2.7 Political Discourse

Discourse is about text and talking, political discourse is also about talk and text but this is of skilled politicians and political institutions. All political actors at all levels can be the part of this political discourse. They make this discourse very artistically and cleverly. Basically such type of discourses may be a struggle to control and overcome economic, political and social issues and make the practical use of them and language plays a main role in all that effort to control the masses and to captivate hearts and minds of common people (Ahmed, Arshad, & Rubab, 2019). Basically, politics is a process to continue struggle to get maintain and practice power. Every action, words and even gestures of political actors are planned and language is the basic tool with which they can cast a spell of their goodness upon masses.

Political language actually influences masses and the policies of government. Politicians can create and propagate the ideologies and realities with the use of language (Bayram, 2010). Rachman and Yunianti (2017) observed that Donald Trump's presidential campaign was focused on his utterances. They observed that Trump's speeches contained an ideology, through the usage of words he wanted to gain power and control the people and to win their hearts. Politicians always have this main purpose to persuade the public with rationality of their claims to overcome all the issues of country. Every political party prepares and presents their agenda very skillfully as their party is the only hope to bring change in the society and they try to win the trust of the masses to shape ideologies and beliefs of people. Politicians always try to put all of their efforts to convince the voters that the previous ideologies and policies are the false and the policies and ideologies which they are introducing are basically for the welfare of the society (Chimbarange, Takavarasha, & Kombe, 2014).

2.8 Animated Movies and Propagation of Realities and Ideologies

Animated movies are the transport of language stereotype, social and the political ideologies and the realities.

Media is govern by those individuals who are in power and by elite class groups control the agenda of media on the other hand the individuals and the groups who are not in power and the non-dominant ones, they are underrepresented, under pressure and do not have any power to decide what is displaying on media (Soares, 2017 cited in Lippi Green, 2012). The medium of cinema has become the most powerful vehicle for education, culture, leisure and propagandas. Cinema is promoting culture and creating ideologies and in India the influence of cinema is even greater than the newspaper and books altogether (Shah, 2011). All of us watch movies basically people enjoy the movies for adventures, thrill leisure and comedy. Movies are the part of everyday life and film industry is growing day by day. At the same time, they are affecting our society to the extreme. Particularly our youngsters are keen to watch movies. Every movie put a great impact in the modern society and improves perspectives.

Cinema has become a tool to transform opinions and perspective of the people. Film has an immense power that it can even become a reason for the revolution. With developing technology, political leaders are taking benefit of it and using cinema to shape and change people's perception and ideology. They use this medium of media for their own purposes and more importantly thanks to the audio video translations which make us easy to understand the movie in any language (Elizaj, 2019). Many researches have shown that Ideologies and realities can be produced and spread through a movie and a movie can be a significant tool to change the social context. The dominant ideologies oppress the less powerful through a movie. CDA is the best tool to make investigation of the text in all levels and to find out the relationship between language and ideology. Discourse adds to the production of social power and at the same time the illustration of social context regulates the production of discourse. A movie can be a powerful tool to create and spread ideologies among the society and to change the perspectives of people (Goziah, Sunender, & Rashid, 2018).

It is really a serious matter of contemplation that perception of morality and reality are being shaped by social agendas through cinema in order to shape society. The genre of the film seems harmless and entertaining and without even realizing, viewers are perceiving realities and ideologies which have been promoting by them. Those realties have become acceptable and normal for the customers (O'Donnel, 2013). By discussing and reviewing above supposed related literature, the current study fills the gap by trying to focus on the reality and ideology construction in the society through an animation. People have worked a lot in order to reveal the hidden realities through critical discourse analysis but no one has focused on revealing the realities and ideologies in the current animation "The Donkey King" and study will also uncover the camouflaged characters that have been disguised in the form of animals.

3. Research Methodology

3.1 Design of the Study

The study follows a hierarchical design, starting with the uncritical viewing to critical understanding and inspecting. The procedure continues from social perspective to the analysis of the very words and phrases and dialogues of the movie, furthermore the pathos, pains, sufferings of the lower class or the common masses and their unawareness of their own rights and the exploitation of the rights of the lower class by the elite. After watching the movie in cinema, the researcher decided to use this film for research purpose. The research was begun with the primarily study through the observation and literature study about CDA, discursive practice, the movie, media understanding, ideology and reality construction. Primarily on the basis of research topic, the research problems were framed. The research data were collected from the movie "The Donkey King" (2018), 15 scenes selected along with their subtitles. The collected data were described, analyzed interpreted and explicated as a part of qualitative method by using the developed CDA framing theory by Fairclough (1989, 1992a, 1993, 1995).

3.2 Fairclough's 3D Framework

The current study adopted CDA 3D framework, proposed by Fairclough (1989, 1992a, 1993, 1995). His framework is considered the more widespread framework in the field of CDA for more than a decade. By using his framework, the understanding of any communicative event can be done on three levels, i.e., text, discourse and socio-cultural level.

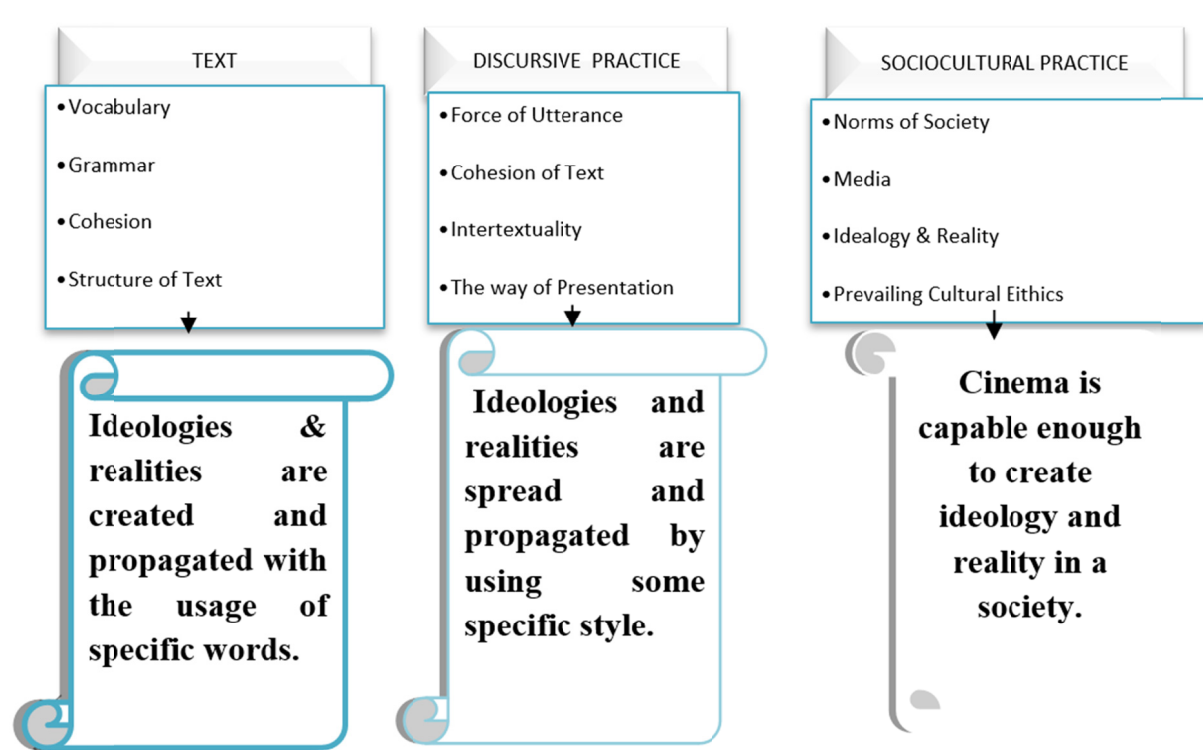


Figure 1. Overall framework for analysis

4. Data Analysis, Results & Discussions

4.1 Introduction

The present study applies descriptive qualitative design in analyzing data as asserted by Johnson and Christensen (2004), the instrument of the study in qualitative research is the researcher himself. To proceed with this research, a comprehensive methodology is established to maintain reliability and validity. For this purpose, the present study conducts three dimensional investigations to identify hidden power and ideology practices in an animation. In text analysis or linguistic analysis considering the variables of lexical choices, cohesion, style, bias, and rhetoric in “The Donkey King” and to answer the question that how the reality and ideologies are manipulated through the choice of words in an animation. In discourse analysis, considering the variables of the force of utterance, coherence of the text, intertextuality of the text and the way of presentation, in the movie and to answer the question that how the realities and ideologies are created through the way of presentation and the choice of style. In Socio cultural analysis, considering the variables of prevailing cultural ethics and norms in an animation and to answer the question that how the hidden realities and ideologies are exposed through CDA.

4.2 Data Presentation and Analysis

Apart from the comparisons of characters, the movie is full of events and dialogues which have been used to create reality and ideology by the powerful medium of cinema.



Figure 2. The protest of vulnerable animals against the king of the jungle

This situation occurs in the movie, when before elections common masses are not happy from their current rulers. They protest against the government. The situation discloses the real situation of our society where the rulers usurp the rights of the masses and just use them for their own purposes. The statement “No more VIP culture” reveals the fact that actually no country man likes the VIP culture. The blockage of roads, the poor has to follow the law and no law for the rich; these distinctions are very much common in our societies which have been shown in the movie. The slogan raised by the participants of the rally “Eat green not goats” also symbolizes with the people who are slain by the rich for their own purposes. No more gangsters should charge the tax; another reality is being disclosed that everyone should work for their own. No one needs to usurp others rights they need to earn their own no matter how much powerful the gagsters are. Here cinema is trying to impact the viewer’s perception of reality by using the words like ‘BAKRI MARCH’ and “EAT GREEN NOT GOATS” and by giving the message to the authorities that no more VIP culture would be acceptable.



Figure 3. King’s advisor tries to convince him to have democracy in jungle like human’s societies

The above discussion occurs when king decides to transfer its kingship to its son, the prince. The lion king is having discussion with its advisor, the fox, who is really very clever and not actually king’s well-wisher but as a matter of fact it is involved with some unknown and unseen powers. Those powers are not apparent but hidden, but this is for sure that those powers are not working for the wellbeing of the jungle. They want to destroy the jungle and responsible to create imbalance, restlessness, insecurity, discrimination, riots, quarrels and instability in the jungle. Kings advisor says don’t care about the masses; they have been actually slaves since centuries, make your own decisions. This statement discloses the reality that masters and the policy makers never think about the common public’s welfare and they ever try to dodge them with the democracy. Fox said that democracy is actually hypocrisy. She said that our intention is to play a game with the common people; we would show as we actually want their opinion and giving them rights to choose their king but actually the situation would be the different. We will show that there would be democracy but actually we would play

hypocrisy. She persuades king by saying that we will create hype through media, will show that some politicians are really not good for them and will destroy the nation and some are really good for them and will protect their rights so choose them. She also insists that the humans do the same.

Another fact is being revealed with the statement of king's advisor that there is only so-called democracy actually everything is pre decided. When media person asks the king's advisor that what you will do to make Mangu wins. Will you do corruption or change the ballot boxes; it denies and says "No, I will change the minds of the people. We will play right and show left; we will aggravate the feelings of people against Lion king and will present Mangu the innocent and the only savior of the common people", she runs the campaign through media. It has been presented through this animation that DK can never be the king without the help of judiciary, establishment and ISI. Democracy is the rule of the humans they also choose their king through democracy actually through hypocrisy. This statement is mocking on all the human societies not only on our society. Cinema becomes successful to manipulate the viewer's perception of reality about democracy and what actually the planners and the rulers think about the masses.



Figure 4. Light on king's views about humans

This statement of the lion king is a pungent satire for all the human societies not only for Pakistan. It reveals the reality that there is actually no law works in the human societies. Here in human societies only the power rules. Man has the obsession of power and riches but animals do not. Even there is some law in the jungle; an animal does not eat the other animal if it is not hungry. But here in human's societies people keep on collecting money and food. Only powerful is secure in our society and no one cares about the poor and lower class of the society. Powerful becomes more powerful and the weak becomes weaker. This statement of the king's advisor that democracy is actually hypocrisy also discloses the fact that powerful politicians play with the public emotions.

This situation also indicates Ik's victory in the previous elections. In the movie clearly mentioned that only he would be the king who will obey the unseen powers. Here these powers stand for the establishment and some foreign influences. Our nation is actually emotionally charged and whoever provokes the emotions, we all start trusting and following him. This is also a fact that political parties and the leaders play with the emotions of the masses. Animals never eat their own meat but when we being humans exploit the rights of our fellow beings, it means we eat our own meat. Humans can work on cannibalism but not animals so in that way animals are better than the humans in king's opinion. The sons and the daughters of the motherland start eating each other regardless of the consequences. This statement of the lion king presented by the medium of cinema put a thought-provoking impact on viewer's perception of reality about the human beings that to get his benefits to what extends man can fall himself.



Figure 5. The king's advisor whispering at his back and making fun of him

This situation occurs in the movie when king complains about his old age and arthritis and wants to take rest and put all the responsibilities and kingdom's matters on others or on its reliable ministers. But unfortunately, these helpers just make fun of their masters. This situation also reveals the reality that our leaders just take rest and have fun and just spend the leisure time with their friends and families and do not bother about their responsibilities. Another big reveal is that our leaders mostly suffer from fatal diseases. They keep on visiting abroad for their health checkups. This situation also criticizes the real situation when our politicians, our leaders go abroad for treatment. Foreign hospitals and doctors are for them and local doctors and hospitals are for the masses even these hospitals are in a pathetic situation that they are not for the leaders but for the masses. The clear discrimination has been shown by the medium of cinema in the society



Figure 6. Battle between Prince and DK before elections

This quarrel happens, during election campaign, between the chair persons of two political parties. It indicates the real situation of our society and a bitter reality as well that during elections our politicians keep on quarrelling with each other. The following picture reveals Hamza Shahbaz and Imran khan has a fight. Another bitter reality has been exposed by this animation that political leaders focuses more to find faults with each other than to focus on the issues and the problems of the country and masses.



Figure 7. The system breaks first time in the history that a person who does not belong to royal family becomes a king

This situation happens when first time in the history of jungle, the dynasty breaks and a donkey becomes a king. People started to say that now the change has come.” Tabdeeliaaagihi” now everything will change. It was predicted by the senior animals and their leaders that now the king is from us. It is one of them so it can better understand our problems and will secure us from the dangers. Another prediction is that as it is a grass eater so no animal should feel harm from hit as the previous kings were the meat eaters and every animal was scared of them. As it is not from the royal family so it would not spend a royal life and for sure will work for the welfare of the jungle. It would be the real savior of the jungle. All the described prediction could be implemented on the current situation of our country and reveals the reality in our society.

All these predictions of the animals can also be compared with the actual political scenario of our society. The writer of the movie very cunningly and allegorically discloses the realities of our society. Our people and all the country men also have the same expectations from our current leader as the jungle animals had from their new king. This slogan of “Tabdili” is also taken allegorically. This change could be good or bad; these are the expectation of the masses that it would be the good change because first time such a person is leading our country who is not from the royal family and he does not have any corrupt political record.

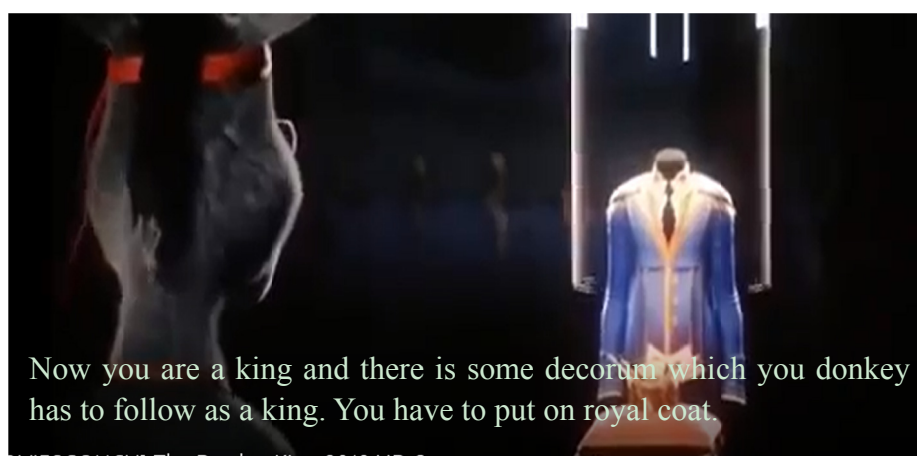


Figure 8. IK's or Dk's “TakhatPoshi” after winning the elections

This statement occurs when after the victory there is an event of “ThakhatPoshi”. This statement reveals the reality of our society that the royal coat and the PM “Shirwani” has always been a matter of discussion among the political parties. Some of the ministers of the previous ruling party claimed that Ik would never even get the button of PM's Shairvani. In the current scenario of our country it becomes a matter of discussion among various media channels, among public, among the political parties and the other ministers. The prime minister of a poor

country like Pakistan should not wear such an expensive royal coat as our previous ministers have been putting on and have been enjoying the royal life in the prime minister house, which consumed a lot of budget of the country and which have been a great burden on the economy of this poor state. Our current government should have tried to get rid of these formalities which the previous governments have been practicing. After getting power PM announced that his government would not follow the previous trends of royal life and would spend a simple life to facilitate the poor country men. All the expensive things would be sold out and the money would be deposited to the national treasure as all these expensive things are the public asset not government itself. And people became happy after listening to such announcements.



Figure 9. The dynasty system of Azad Nager

This statement occurs when the king was forced to leave the palace and was making him scared by the closest minister that if he would not leave the palace people would have to throw him out of the palace. This situation reveals the reality of our society that when one does not remain in power, he has to leave the palace or prime minister house. This statement discloses the reality that in our country there has been a legacy system for many decades. As in the jungle, Lion has been the king forever, first time in the history of jungle this tradition breaks and one donkey becomes king. This situation also implemented and discloses reality of our society. First time it happens that a cricketer turns a politician and after a great and long struggle, he turns prime minister. As in the movie there are many elements and hidden powers which work to turn a donkey to king. Those hidden powers are the youth, establishment, media and the common masses. It is implemented on the real and current situation of our country that at the back of Imran Khan's victory there have many elements and powers been working forever. Without those powers he would never get success.

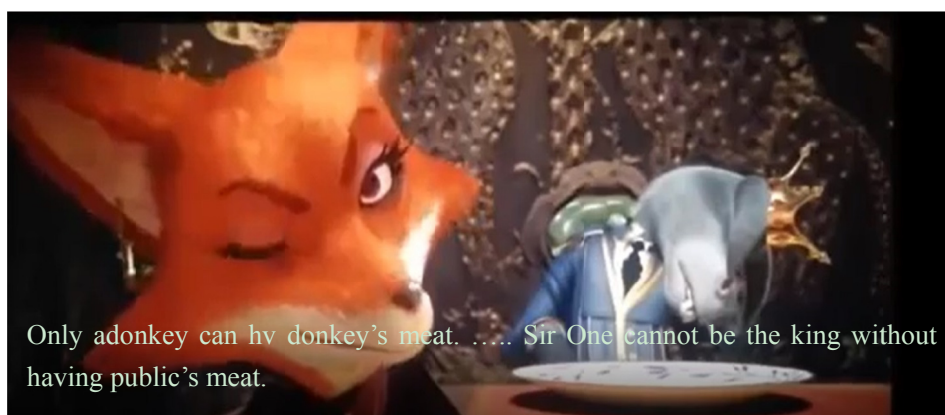


Figure 10. DK went senseless after eating meat balls made of donkey meat

This statement occurs when new king comes in power and its advisor introduces it with new dish, meat balls and whisper that this king is more foolish even than the previous one. King's advisor says that only a donkey can have donkey's meat because those meat balls are made of donkey's meat. The king's advisor claims here that one can never become a good king until it would not eat the meat of the public. This statement indicates the reality to snub and to exploit the rights of common masses is the tradition in the game of politics. Donkey eats meatballs after being powerful although it is a grass eater yet it gets disturb its stomach. It has also been claimed in the movie that donkey's meat is very common among Lahorees.

It shows that media is the reflection of our society and can also be used to spread social realities. One bitter reality is also revealed through this statement that only the foolish leaders can blindly trust their advisors. Donkey is considered as the most foolish animal and the obedient one. It always obeys its master blindly. There is a silent message that the leaders and the public need to open their eyes and should not be fooled by others like the donkey.



Figure 11. Lion King and its son is in prison as it indicates the real situation

In the middle of the movie, this event occurs when after getting defeat from elections; the king and its son get imprisoned by hidden powers. This situation clearly indicates the real situation of our country. It has happened in reality as almost all the important politicians of PMLN have been caught in prison. And also have been got free by the present PM same in the movie as DK let the king and his son free from the prison.

This situation reveals the real situation when just after the new PM took the charge; the process of arresting previous leaders of the previous ruling party has been started. The statement indicates the real situation when after being kept in prison and lost the position and power, our ex-prime minister wonders and claims “why I was removed”, “muji kion nikala” is the famous statement by the ex-prime minister. This happens in reality that many of the ex-ministers have been caught in prison. In reality the patriots turn into traitors after losing their power. Everyone speaks what the power speaks. Media shows whatever it has been paid to show. So this animation reveals the reality of our society.



Figure 12. King's laziness and its father's effort to awake its conscience to work for the nation

This situation and discussion occur when Mangu, the donkey becomes a king of the jungle and forgets its promises with the people and just enjoys the luxuries of the king's life. Its father who is not alive now mostly appears to wake its son up in the form of illusion. The statement of Mangu's father is sarcastically convincing its son to fulfill its responsibilities as a king. It actually criticizes and mocking the reality in our society that kings and the rulers should focus on their responsibilities and should take care of the masses which is their actual duty. The king's reply also reveals the reality of our political system and it is a bitter sarcasm on the life of our ministers. When it claims that I am not a burden beast any more, now I can rest forever because I am a king. This is what our leaders think and behave after getting power they forget every promise made by them with the common people.



Figure 13. The common animals are worried after being chosen donkey as their master

This statement occurs when all animals are repenting and claiming that it was our blunder to choose the donkey as our king. This situation occurs when the new king takes charge and the animals started to be kidnapped by the unknown powers. And this situation is clearly implemented on our society and reveals the reality of our society that many people are repenting after being chosen IK as their PM. People expected the change, the new Pakistan, as were claimed by the ruling party before elections but as a matter of fact no change occurs. It also discloses the reality that apparently, when the new government takes charge, the economic situation is getting worse and prices are getting high, instability increases and instead of progress there is a decline in every department of country.

This statement of bear also reveals a bitter reality of our society that many of the worthy people have been kidnapped and nobody knows about their whereabouts. We have been suffering from this evil since last two decades. People just disappeared never to be seen again. No one is there to answer the families of kidnapped people that where they disappeared.

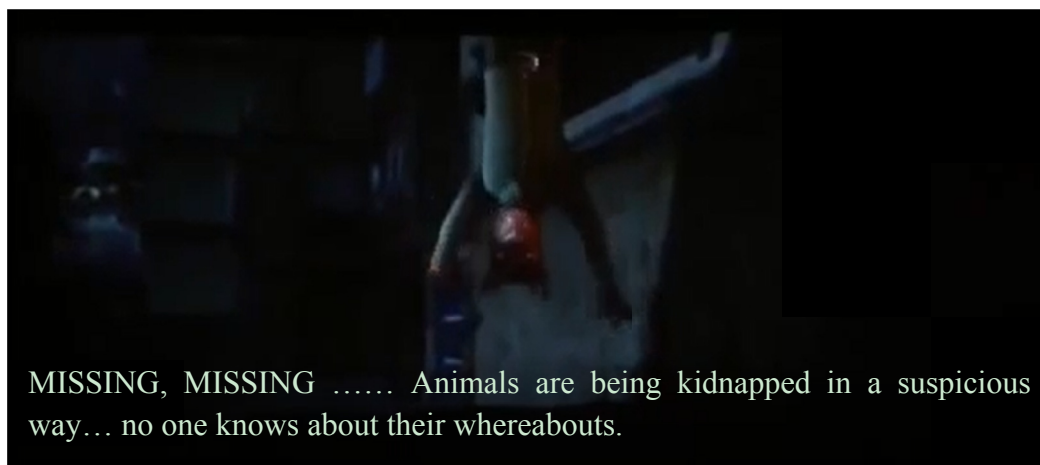


Figure 14. Animals are being kidnapped by unknown. The news broadcasted by news MNN, Monkey News Network

Animals are disappearing and no one can come to know that where those animals are going. There is an insecurity prevailing in the whole jungle. Animals stop coming out of their homes and avoid public meetings. Animals are kidnapped and are misused. They are being kidnapped for their skin, for circus and for animal testing and the clever animals are involved in their kidnapping otherwise if animals themselves would not involve, no external power would have been able to harm them. This situation also discloses the social reality prevailing in our society that until our own people or our own leaders would not have been involved in disappearing of people, no hidden power would be able to harm our people. If our own near and dear ones would not disclose the secrets no external power would have harm us.



Figure 15. The most tolerant animal is hearing with great patience and king itself starts taking interest with public affairs

It happens when the king itself starts hearing the masses and itself taking interest in its responsibilities of kingship. When Mangu gives the ministry of the public affairs to the most tolerant animal, the turtle, who can hear the complaints with patience and tolerance and the ministry of defense is given to the giraffe so that it can see the danger from far away due to its height and it is the right distribution and in favor of common people and departments. At first turtle was the defense minister and the planning was that it would reach the place of crime too late and would never get to know the reality. After the right distribution of ministries the situation starts to get better. The situation is clearly implementing on the current scenario of our society and CDA analyst is giving hope to the society as it is one of the purposes of an analyst.



Figure 16. Lions, donkeys, monkeys and all animals are at one platform for the welfare of the jungle

This is the last scene of the movie when all animals get together to secure the jungle, their homeland. Simultaneously this scene also can be implemented to the real situation of our country. In reality, people of Pakistan are not concerned with the government of PPP or PMLN or PTI, the real thing is the justice, peace, prosperity, stability and progress in the country.

4.3 Results

Sometimes a potent message is rendered more effective by being delivered in a burlesque manner, the reason is that ideas are valuable only when their relevance to the human nature is clear. Same is the case with this animated movie “The Donkey King” here the ideologies and realities are being manipulated but with burlesque manner. It is an allegory and every dialogue, lexical choices, gestures, movements, associations, characters and even the names have the hidden meanings. Satire, humor, irony and exaggeration are also here in the movie which appear to mock the clash.

The qualitative, descriptive analysis of the study successfully achieved its objectives and presented the answers of all the questions asked by the study. The analysis revealed many political existing issues, realities and ideologies of the society concealed in the movie by using Fairclough’s 3D model of CDA. As this movie is for all ages same is the case with this study, it is also for all ages and eras. It also describes the situation of all the societies not only the Pakistani society. The issues, discussed by the study and suggestions and recommendation of the study can also be implemented on all the human societies. A movie could be a brilliant encapsulation of ideology, reality and group norms. Through by using the harmless appearance of the genre has become an excellent technique to criticize the government, news channels, media, social media, public insinuations, class distinction, importance of vote, significance of public, wrong distribution of the ministries and other hidden matters. CDA proved here the best technique to reveal the concealed realities and ideologies in an animation through this study.

The last scene of the movie leaves a long-lasting impact on the viewer’s perception of reality that only the people of a country can save their homeland from any harm but if they are united, unity is strength is inculcated through this powerful medium of cinema. The manipulative lexical items have been used in the movie. It is observed that in the movie the choice of words, style, high and low tones and all the actions rely heavily to manipulate reality and ideology. Figurative language is used to influence viewer’s perceptions. The selection of words is prejudiced towards certain people, politicians and world events. In most of the cases manipulation is done through the organization of the events. They further exploit the viewer’s perception by incorporating emotions over rationality.

5. Conclusion, Suggestions and Recommendations

The present study concluded that reality is constructed not real and ideology can be accepted through the medium of cinema. An animation can change the perspectives for common masses and the perspective of the authorities as most of the important personalities commented on this movie even after the release of its official trailer, it means they already considered this movie as a tool to exaggerate and create reality and making ideologies for the masses. This study added more in the perception of reality of the readers. It is suggested, to bring remarkable changes in the society the people should get united and to reveal the secrets of motherland is

like to eat one's own flesh and in this way a man could be worse than animal as the Lion King claimed that animals are better than Men and at least there is some law in jungle. Our people should not be handed over to the foreigners and missing people should be recovered. It is the responsibility of the government to protect not only the powerful people but also the protection and justice should be for everyone. It is hoped that the cinema authorities in the country will work to bring harmony, tranquility and strength in the country. Because the realities and ideologies created by cinema affect the viewers a lot as it is asserted by Fairclough (1989), that viewers unconsciously accept a belief shared by a certain group of society targeting a certain group. Special recommendations are there for the Prime Minister that he should avoid the cunning advisors and flatterers. People of the country consider him the right person and their savior and want him to be the real savior of the country. Moreover "The Donkey King" is an animation for all ages and this study contains the message for all ages as at the end DK claims to be the real king and will prove himself as a real savior of the nation same is the expectations of the Pakistani nation from IK, the current prime minister as people of Pakistan are not concerned with the name, cast or status of PM whether he is a donkey or a lion, whether he is a part of dynasty system or common person. Nation needs change, stability, tranquility and progress in a country.

Acknowledgment

We would firstly pay our gratitude to Almighty Allah (SWT) without whom there is none who can really understand and help us when we are in the deep troubles and sorrows. Almighty! Thanks for your kindness and graciousness to endow us the strength to complete this humble piece of research through which we have learned how we can be useful to your creation as the main purpose of this paper is public awareness for the welfare of the society.

Dr. Sikander Ali (Assistant Professor) is profoundly acknowledged for his scholarly feedback, support during the work on this paper and for his constructive comments on different parts of the study as well as for his extensive assistance in shaping the qualitative analysis of the paper. Heartfelt thanks go to Shairaz Sikander and Ayesha Aslam for their utmost support and encouragement in this research work.

Disclaimer

The animated movie "The Donkey King" was purely analyzed for the purpose of this study and there is no other intends of the researcher and no other meaning should be extracted from this study on the personal as well as political level.

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