



Making and Breaking Boundaries: A CDA of Robert Frost's 'Mending Wall' with Reference to Social Conflict

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Abstract

This research endeavors to analyze the impression of making and breaking of boundaries in Frost's poem *Mending Wall* (1914) from the perspective of Critical Discourse Analysis (CDA). Conflicts and disputes prevail where two persons part of a social circle live together. For the removal of such social barrier and in the development of lasting relations, it is necessary to ignore the disagreements among themselves and respect the privacy of the other members of the society. Social privacy and respect are feasible when the ideology of severance is abided by the members and certain physical boundaries are made by removing mental barriers of disagreement over the issue to have the acceptable relation in a social group to avoid the social conflicts in the future. This study at first discusses the ideology of Frost presented in poem mentioned above by employing the Norman Fairclough's approach to the CDA. In this analytical research qualitative methodology and close reading textual analysis is used to interpret and derive the meanings for the existing clash of thoughts.

Keywords: Conflict, Making and breaking boundaries, CDA, Social Conflict, Disagreement

1. Introduction

In the present study the researcher endeavours to analyze the impression of making and breaking of boundaries in Frost's poem *Mending Wall* (1914) from the perspective of Critical Discourse Analysis. In the field of the study of the language, the term "CDA" emerged as a tool of investigation that comprises numerous research approaches for the study of the language. Among those various proponents, the approach of Norman Fairclough to the CDA is more comprehensible to encompass the language in society. He defines that "idea as to systematically explore often opaque relationships of causality and determination between discursive practices, events and texts, and wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power" (Fairclough 1995: 132). Appropriate elucidation of the social factor and the description of the social structure is possible by using the Fairclough approach to the CDA. The model of the CDA of Fairclough largely consists of the process of three steps. In the first step, says Fairclough (1995) about "text resolution" that it used to involve the "linguistic analysis". Further, it illustrates the linguistic analysis that includes voice analysis, word analysis and the analysis of grammar as well. In the second place, it discusses the process analysis which is concerned with the relationship of the scheme of communication and the text. Therefore, reading is associated with providing an interface for the relationship of the features of the text and resources of depiction and exercises that are done on the text by the translator. In the third place, between the reality of social, culture and the dialogue the dissection phase of the social link provides the strong connection. For the fabrication, the state of immediate formation of the text is of much importance. The explication of the text is considered as the analysis in which individual words and the language is used.

In his approach to CDA Fairclough (1993) presents a "three-dimensional model" consisting of 'micro' also known as discursive events another is 'macro' can be termed as social structures and the last is 'meso' also called discursive practices. Fairclough urges for shifts between the stages of description, interpretation and explanation because of their strength gained by oscillation flanked by different scales of analysis. He further adds that researcher tends to analyze discourse's form and texts at the micro-level such as "grammar, literary devices or rhetorical, vocabulary, structure, content and inter-textuality. At the second level which is meso-level or discursive practice, the researcher inspects the underlying processes in "discursive production" such as the relation of the discourse with its context, understanding and its interpretation, dissemination and assimilation as well. The third macro-level or "social structure" refers to the understanding of the social context in a broader way and includes further norms and rules that are explicit and implicit. Hence, Fairclough's model not only sees social phenomena in an implicit way but explicit way as well. Therefore, making or breaking boundaries in order to sustain privacy or protection etc, would be a defensive approach often used by people across the globe to evade being molested by the perpetrator or even by a companion. Sanford (2006) sees it as a "defense tactic" which has swell to important matter of concern in modern days. Largely, Kaur (2013) and Sanford

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(2016) consider at the first stage of Maslow's model of need theory and suggest the importance of having psycho-physical barrier to the society.

Fairclough (1999) while commenting on critical discourse analysis asserts that communicative interaction in a CDA shows the linguistic feature and semiotic of such interaction, considered to be connected to see "what is going on socially" and this social scenario seemed to be engaged completely or partly. So, it can be said that CDA transforms the relationship of being symbolic or non symbolic; and between the non discursive and non discursive practices.

Power asymmetries are explored in specific discourse while analyzing social relationship by using political or institutional discourse in the view of language use while considering critical discourse analysis primary to analysis. Fairclough and Wodak (1997) maintain that language becomes social practice, produced either in the form of speech or writing and in the context of situation, structure or institution or particular discursive event are responsible for establishing dialectical relationship between them.

The selected poem *Mending Wall* (1914) by Robert Frost highlights the prevailing conflict in the society which seems parallel to the making and breaking of the boundaries and Fairclough discourse analysis helps in investigating human's geographical engagement in respects of "power, discourse, inequality and representation upon various socio-material scales". Further it sees the sights of bond between men in the societies and tries to elucidate growing tension and distance between the men (Monteiro 1988).

The poem *Mending Wall* by Frost shows a sort of connection between two neighbors and gives the concept of keeping and maintaining boundaries. One of the neighbors suggests that there is no problem of keeping wall between them and the other one at first, shows no interest in erection of the wall, but later on feel no obligation on the suggested idea. Further, it seems that heritage and the remote living style is blindly followed by the cautious farmers and configures the way human beings erect not only physical but also mental boundaries which may be shown even in their collective lifestyle as well. Both neighbors want to keep their lives private this is why separation and distancing is necessary to maintain such confidential life. Narrator does not want the wall but accede to the notion of the neighbor that necessary fences create suitable neighbor. He maintains that long lasting relation with the neighbor in the society is possible because mending of the broken wall strengthens the friendship which may carry for good.

Moreover, the poem suggests exploring the civility that in a cultured, educated and civilized society it is important to respect the privacy of the other person in the society whether he is close friend or a neighbor. Therefore, spaces and fences in a social setting help in keeping the lasting and healthier relationship. On the other hand, breaking of boundaries refers to the breaching the privacy of the other person in a social circle and would not result in long term relations.

The profound ideology of the poem "*Mending Wall*" is highlighted by the Frost and further, illustrated by using the lens of Fairclough's model that sees the relationship between language and the society. Therefore, the CDA model of Fairclough helps in exploration and analysis of the underlying meaning in the selected poem. Further, it unveils the moral lesson of the poem and teaches the reader to contemplate and removal of the difference between them. It gives the idea that everyone has his own ideas and suggestions regarding the personal privacy and freedom. Moreover, separation between two's relation and confinement shows the element of respect. Individual property is justified and isolated by using confinement and each one's feels secure by giving such type of respect to the other. In the words and idea of the author, cultural and religious relations are fluctuating and such fluctuations generate detachment by which the relationship's of the two becomes worthless. Further, neighbor thought of living life according to the values of their own in which both respect the value, norms, tradition and culture of the other. Distance is important for worthy and lasting relations in the society.

The ideology of the Frost is explored with the assistance of the Fairclough that shows the presence of concealed thoughts and conflicts in the society. The author gives the idea that two persons in a social circle may be at conflict or contradiction at time and may be at agreement in some other time or way. It is because of insecurities or sensitiveness and the respect a person expects from the other. Further, the poem depicts the role of the boarder in the human life, because *Mending Wall* depicts the both action of the members of society.

The present study is analytical in nature and all necessary data is used in the evaluation of the selected idea to avoid subjectivity. One of the important aspects of the research is certainty that means any information or data collected for the purpose of investigation must be accurate and true to the nature of the research. Investigation is said to be the systematic and scientific way of working on information to get the idea from the selected topic. This is why, all the research has to follow the structural process. Moreover, analytical nature of the research assists in bringing together the important and advanced details to give proven assumptions. Such type of analysis assists in knowing the reason of its being true, because to know the exact reason for the certain phenomenon is laborious.

Making and breaking of the boundaries gives the meaning related to the agreement and disagreement and in the present study researcher is involve in getting through this ideology to know why there is such clash in the social circle in the selected poem because only the good and sensible neighbor prevents the insecurities and conflicts by installation of

the walls and put a restrain to the future conflicts as well. Insecurity and miss trust is also evident in poem and the sense of “us” versus “them”. The boundary install by them seems to be the main cause of conflict and disagreement between them.

1.1. Statement of the Research

For the long term relations in the society it is important to have distance which at the same time could not be valuable and could be at the other time. Because every person in the society has different personality traits and he re evaluate the personalities on finding every opportunity. Taking into consideration the “Frost Formulations” he tries to illustrate some unsolved universal problems that humans confront in daily lives. Such problems depict the aspects that may be related to the psychoanalytical, geographical and political which depict the key role of the boarders in the life of a person. Frost gives the idea that humans prefer those things which gives them benefits and explores the right and positive.

1.2. Research Objective

To highlight the hidden ideology in Robert Frost’s poem *Mending Wall* (1914)

1.3. Research Question

What kind of ideology is presented in the poem *Mending Wall* (1914) by Robert Frost?

1.4. Significance of the Study

In this study researcher will be helped by indentifying the hidden meaning of the writer in the poem *Mending Wall*. It will increase the reader knowledge regarding social problem and the barriers that used to exist in the society. Further, it will explore the writer and his hidden psychology towards society and its conflicts. Interpretation of the text from the new perspective, enhancement of the knowledge and deep understanding of the literature will become helpful. Moreover, the practical applicability of Fairclough’s model regarding power asymmetries opens the new ways to see the discourse of other writers from different perception. Nevertheless, conflicts in society create physical and psychological barrier that lead to installation of walls student will know the importance and reasons of such barriers.

2. Literature Review

The basics of critical discourse analysis could be found in ‘critical linguistics’ originated at the University of East Anglia by Roger Fowler along with the fellow scholars in 1970’s. CDA was developed by Norman Fairclough at the Lancaster school of linguistics. Ruth Wodak was also a prominent figure who made a major contribution in this study. Different frameworks were developed by different linguists in this regard. CDA emerged as a network of scholars in 1990s in Amsterdam. Many important figures including Teun van Dijk, Norman Fairclough, Gunther Kress, Theo van Leeuwen and Ruth Wodak stayed together for two days due to the support of University of Amsterdam thus got some quality time to discuss various theories and regulatory methods of discourse analysis, specifically CDA. Through this get together many similarities and dissimilarities were pointed out, in many respects regarding the theories and methodologies of critical discourse analysis.

Bloor and Bloor (2013) discuss that in CDA the language is more than a simple mean of communication and tries to analyze the language as a social behavior to see how special power can be conveyed through the language. Using CDA as an approach for literary criticism, it can help researchers to look at literary text from a new angle which gives options for understanding the hidden layers of text regarding social and political aspects. To apply CDA to literary text, the concept of ‘manipulation’ should be unpacked. Manipulation, in social hierarchy, refers to the idea of people who are in the higher power position can easily exert some illegitimate influences through the language on those in a lower power position.

The primary focus of CDA is to analyze the discourse. It is observed that various discursive practices such as discrimination on the basis of race, violation of the basic human rights, hegemony and domination, use to deal with this concept unless found in either spoken or written. CDA largely focus not only- on the socio-economic practice but on political factor as well and their inclusion and influence upon the society (Vandijk, 1998a).

Moreover, Gee (1990) and Sampson (1980) maintain that discourse is systematically interpreted by CDA while employing the different techniques. And they agree that the major influence is laid by the socio-political and economic context in such analysis. Social semiotics plays an important role in the interpretation of the discourse because the analysis of the social factor could easily be done in particular context.

Fowler (1996) maintains that critiques should represent the background of the discourse including social, economic and political from the perspective of the CDA. Moreover, he asserts that the perspective of the CDA deals with the knowledge of production and exploitation with an intention to the augment the people’s consciousness with the purpose of making themselves aware about the discourse’s social cultural context. Further, he suggested not following discourse criticism during the analysis by keeping aside the critical orientation.

Further, economic, political and social perspective are discussed in Critical discourse analysis says Wadak (2001) and Meyer (2001). In a broader sense concerning the socio-political context the language is used to exert the hegemony to

make a connection between language and power through critical discourse analysis. Identities and the ideologies said to be reflected by the text that are constructed and produced through the social relations. Further, they claim that not only the power relations in any social practice are traced through the use of CDA, but such power relations are criticized and challenged in the society.

Leeuwen was a researcher who worked on critical discourse analysis. His work about discourse is re-contextualization of social practice. He was greatly affected by the four dominant theorists. These theorists were Bernstein Focal, Halliday and Martin. Leeuwen discussed discourse as re-contextualization and focuses on how social actions and social actors are represented to build up fear.

Leeuwen (2005) also disclosed the reasons behind the construction of fear (the power relations, hidden values and ideologies). He purposed three key points of his discourse analysis. These points clearly discuss his notion about discourse analysis. The key points are mass media, mass media and fear and representation. It's well-known that the mass media is an important part of human life. The lives of people are barren without media like TV, newspapers and magazines. A lot of problems are discussed on Mass Media such as financial crises and armed conflicts etc. The last key point discussed by Leeuwen was representation. Representation means the description or portrayal of something in a particular way. There are many theories about representation. Representation of fear on online new media is the best example of representation.

Fairclough (1992) discusses the three stages for the analysis of the discourse. In the first stage of CDA analysis knowledge of the speaker and his personal experience is taken into the consideration by keeping in mind the beliefs of that particular person. CDA in the second stage analyzes the discourse and sees the impact of the social relations upon the discourse. And in the third stage concern with the speaker's realization of the certain phenomena regarding identity and reality. He argues that from the syntactic and lexical relation help in revealing the basic information regarding the social background and identity of the speaker. Such are the linguistic choices in the discourse to deliver the particular message for a particular situation or context. Further, he claims that not only the discourse shaped by the language has significant role in exertion of the power relation but in socio-politics as well.

Sabir and Kanwal (2018) support the idea that various people belonging to the same ethnic group, during a particular set up or gathering show discursive type of values, norms and relation through their speech. So, the strong connection is largely observed between linguistics and social variable. Therefore, it can be admitted that in the analysis of the CDA, the social theory has primary linkage to the said concept in function of the ideology and political process and it can be said as important purpose of the CDA.

Fairclough (1992) elucidate the concept of intertextuality as the characteristics of the text in which chunks of the text from any discipline are taken and making them the characteristics as a whole. The idea of the original text seems not to be dissolved because it could be accepted for rejected at any time in reason to it's completely being resolve by the other text. Fairclough suggests the two important types as "manifest intertextuality" and "constitute intertextuality". The former type deals with the inclusion of original text into the main text by employing the different techniques of quotation marks. By using this process and technique argument not only get authenticated but also validated. The constitute intertextuality is concerned with the production of new text by keeping in mind someone's own work related to the same idea presented in the discourse. So, the analysis of such kind of text is done by using the model of Fairclough in linguistic analysis.

Wodak and Fairclough (1995a, 1996) highlight the influence of the language that is not only used to create hegemony but the power and dominance as well. Social practices in any society are reflected like a mirror by the use of language. Fowler (1995) says that Fairclough used the term 'discourse' to make a connection between texts and their social purposes. 'Discourse' is also used for different types of language used in a variety of social situations e.g. "newspaper discourse", 'advertising discourse', 'classroom discourse', 'medical consultation discourse'.

In the poem, writer discusses something imperceptible that tries to avoid divider worked among the individuals. It makes the land frozen and makes holes on the divider because of dispersing and falling of stones. So that individuals effectively pass from the divider. Artist says that in all actuality we have not need of this divider. His neighbor is hesitant to acknowledge the colloquialism of artist. *Retouching Wall* is a work to show human insight. The speaker and the speaker's neighbor spend much on the verse redoing a divider that detaches their properties. So they fight about crafted by the divider and impact their relationship. Artist says that his neighbor is in the dimness not simply in the obscurity of woods or the trees above. Neighbor says: "Great wall are important to have great neighbors" (Frost 1914).

3. Research Methodology and Theoretical Framework

Researcher has selected the qualitative nature for present work and close reading textual analysis will be used as technique to analyze the text of the poem *Mending wall* (1914) Robert Frost. Further, this particular study has been performed by doing close analysis of the text and involved intensive reading of the concepts of Fairclough's Critical Discourse analysis. Social perspective from the model of Fairclough will better explain the meaning lie in the selected

poem that will evidently explore the hidden ideology of the Robert Frost and the characters presented in the poem. Further, the social aspect will suggest the important reasons behind making and breaking of the boundaries in the poem.

Qualitative research is used to prepare, explore, organize and review data. It develops data coding system and assigns codes to the data to identify recurring themes. It is more useful than quantitative research. It is flexible so that when you collect data and analyze it, new ideas and patterns could be compiled. Data can be collected from naturalistic settings and contexts. Feelings, emotions, experiences are described using it and is used in designing, improving system and products. New generation comes up with new ideas which are open-ended and accurate. It is used when the research aims and objectives are exploratory in nature.

Therefore, close reading textual analysis of the text and intensive reading help in analyzing the meaning underlay in the text that are being explored and elaborated through the interpretation of the selected text.

Close reading analysis lays emphasis not only on in-depth explanation but also brief interpretation of the text with comprehensive illustration of the text and its essence. From this discussion and theoretical references, it is evident that such type of research methodology helps in getting the “core of the text” and elucidate the not only social background of the particular text but gives also historical and cultural information regarding certain phenomenon.

The approach selected for the present study is Critical Discourse analysis and the model selected for analysis is Fairclough’s model of CDA. Fairclough (1992) discusses the three stages for the analysis of the discourse that evidently elucidate the particular idea of the researcher in order to find out the hidden contextual meaning in the text of the mentioned poem. Further, it illustrates the stages of textual analysis and studies that background in the social context which best define the text and helps in finding the discursive event.

Fairclough model contains 3 dimensions which are text (It is a piece of work in which communicative meaning is complete in itself. This dimension involves the analysis of the language of the text, including the use of synonymous features such as “morphology” (word selection, vocabulary patterns, and metaphors), and the use of conjunctions), discourse practice (This refers to the production, dissemination and consumption process of texts in society, and also means paying attention to inter-textuality. Link the text with other texts, contextual and interactive, when the text is composed of heterogeneous elements or various types of discourse (such as formal language or formal language in a newspaper article) and social practice (It deals with problems related to social analysis, power relations, and ideological struggles. These discourses are generated, challenged, or transferred in same way).

It is the three-dimensional (3D) model of CDA to inspect language as discourse and social practice and how language’s ideology and identity affiliate with each other. Fairclough (1989) evolved a model called Critical Discourse Analysis (CDA). According to Fairclough (1995), this model consists of three dimensions (3D) process for discourse analysis. To clarify discourse, Fairclough (1997) introduced three aspects in his model for the critical analysis of any discourse or text which include a language text, spoken or written, discourse practice (Text production and text interpretation) and socio-cultural practice. Fairclough also mentioned that discourse can be established in the socio-cultural practices at different steps; at personal level, at institutional level and at societal level (Fairclough 1995). There are three stages involved in CDA which include description, interpretation and explanation.

3D model helps in analyzing the poem “mending walls”. In this poem literary devices are used to convey the richness and clarity of the text. It also tells that how good neighbors are because of good fences, and how we can make peaceful relationships with our neighbors by making the walls. We live in civilized society. It is always better to maintain a distance and good fences keep that distance maintained. Norman Fairclough’s 3D Model tell us about rambling practice in a society which is closely related with the poem Mending walls as the ‘changing social traditions’ occur in the poem which expresses that one neighbor thinks the wall is pointless and represents a never-ending struggle of hopelessness but other said to repair the wall that is necessarily broke down again by unseen forces and he does so with no real reason other than “Good fences make good neighbors”.

4. Analysis

In this chapter, the researcher is involved to deal with the textual analysis of the Robert Frost poem *Mending Wall* (1914) by applying the Fairclough’s model of CDA to find out the hidden ideology and the basis of conflict and difference of opinions between the two neighbors in the poem. Selected poem is masterpiece of the time that deliberates over the inconsistencies in life and humanity; including the contradictions inside each characteristic, such that person “makes limits and breaks boundaries”. It furthermore looks over the character of limits in human society, as mending the wall serves to both separate and associate neighbors, another paradox.

Further, the ideology presented in the poem may be seen from the theoretical practices of various critics. So, the meaning assign to the hidden ideology would be different from the perspective of the theory to be applied. This is why, the research has opted the model of Fairclough (1992) to illustrate his point of view based on the concepts of discussed theorists. He discusses the three stages for the analysis of the discourse that evidently elucidate the particular

idea of the researcher in order to find out the hidden contextual meaning in the text of the mentioned poem. Further, it illustrates the stages of textual analysis and studies that background in the social context which best define the text and helps in finding the discursive event.

There are two characters presented by the Frost in the poem, first one is narrator and the second is neighbor of the former. They are the owners of the farms adjacent to them and both used to meet every year in the spring to repair the wall of the boundaries of their properties. In the beginning of it seems that the speaker or the narrator of the poem seems somewhat skeptical about his property as he points out certain damages to his outer walls. The opening line of the poem "something there is that doesn't love a wall" suggests a sort of position on the property by the narrator and same is the phrase repeated later in the poem reject the idea of separation for the time being and assert the separation by erection of the wall a futile effort but later on narrator accepts the idea of separation on realization of the neighbor's being savage.

On the other hand, neighbor's views are seemed as individualistic regarding holding or making of the property (Trachtenberg, 1997). And the slogan of "Good fences make good neighbors" during the opening of the poem and repetition of the phrase at the end by the narrator is counter response against the opening remark of the neighbor. Neighbor repeats the phrase couple of times but neither states the reason nor mentions the cost or other expenses necessary to be needed on the erection of the wall. But define the relationship that he wishes to have with the other people in the surroundings particularly with the narrator.

Therefore, the ideology of severance is quite evident from the phrases of neighbor that firstly he wants separation of privacy and secondly, he wanted to own the adjacent farm. Moreover, he hides his cruel intention under the slogan of "Good fences make good neighbors". Narrator hints the intention of the neighbor during the closing of the poem and termed as "old-stone savage armed".

Out of the three stages of Fairclough's model the first is concerned about the knowledge of the speaker and his personal experience by keeping in mind the beliefs of that particular person. Narrator of the poem has knowledge and aware about the intention of the armed savage and this is why agreed to have a good fence that makes a good neighbor. His personal experience of seeing him "moves in darkness" as it seems that the he is not the good one but could be a good one when wall are erected. Narrator belief in him is shaken when he sees the stone in the both hands of the neighbor standing on the hill and walking in the darkness all the symbols used Frost portrays the neighbor as the negative character in the poem.

In Fairclough's model of CDA these experiences and believes of the narrator on the one hand describe the specific attitude toward the society and further, experience illustrate the future relation in particular area. Ironically the future relation between two characters will be good because both agreed on the erection of the wall.

Frost illustrates the above mentioned experience and belief of the neighbors who are bound to show future social relation by making and creating boundaries by reflecting past discursive and non discursive practices. It seems that narrator is aware regarding the discursive practices of the other but intentionally ignores the minor harms or injuries got by him. This is why; he does not care for intrusion of the cow of other people through the broken wall of this adjacent farm. But on realization of getting greater harm and seeing the other one in rage he decided to accept the ideology of severance and to keep himself safe in the one hand and to have good permanent relation with his neighbor on the other.

In the second stage of CDA Fairclough analyzes the discourse and sees the impact of the social relations upon the discourse. The phrase "Good fences make good neighbors" repeated twice highlights the relations of two characters before and after the erection of the wall. Before erection of the wall narrator is skeptical and the other greedy because he wants the boundaries location to be protected by making of the boundaries so that narrator may not assume his right over the adjacent farm. By making of boundaries his property will be secured from such claims this is why offering the narrator to join for severance.

In the third stage Fairclough is concerned with the speaker's realization of the certain phenomena regarding identity and reality. Both the identity and reality of narrator's neighbor exposes as armed savage carrying stone into both of his hands and standing at the top of the hill in the darkness. The imagery here used by Frost gives such a meaning that portrays the narrator's neighbor a person of savagery. Moreover, Frost never mentions in the poem the word friend for any of the two characters although they are meeting every year in the spring to mend the wall but the word neighbor, which already suggests the mental and physical barrier among them. On realization and practical observation of savagery intention of the neighbor, narrator identifies the reason of "Good fences make good neighbor" therefore, accept the phrase and repeat after him.

Further, making and breaking of boundaries in the selected text give two types of meaning. The one is literal meaning related to the textual definition as presented by the Frost himself and the other meaning created by identifying the social relations. For instance, making of boundaries, apparently shows the separation of two adjacent farms which is good to the author and narrator of the poem because their neighborhood would be safe from un-wanted intruders in

the future. On the other hand, breaking of the boundaries apparently seems good that both parties are consoled over the marking of boundaries and their skepticism turn into the satisfaction until next month of April but in reality, breaking of boundaries refers to as, severance; the more separated the more safe and good neighbor we will be.

The presence of nature in such circumstances tries to evade the severance until the “spring mending time” arrives and human intervene again to be separated. Nature gives the chance to live together as its swell frozen grounds eliminates the sign of boundaries “and makes gaps even two can pass abreast” during the winter. Further, “Something there is that doesn't love a wall” the word “Something” may refers to the nature, who does not want humans to live apart in isolations but come together along with domestics.

Therefore, narrator too at first seems not be involved in severance and takes it for granted to build the wall but neighbour suggested him as “good fences make good neighbour” (pp. 27). Even though little injuries or trespassers do not bother him to erect the walls again but when intentions of other character is evolved before him he decides to make and break the boundaries.

Speaker ignores the mending of the wall and the passing through by people and cows and suggests that there is no need to mend it at all. This shows that speaker has no intentions of making any neighbour or people harm. But the reply of the neighbour “good fences make good neighbour” (pp. 28) and when says that “I see him there bringing a stone grasped firmly by the top” (pp. 39-40), evidently elaborate the doubt of the speaker. He knows the reason and person behind breaking of the walls.

Aforementioned discussion suggests that neighbor here is playing the role of enemy who is not a social friend of the speaker because of the intentions. Speaker tries to evade the making of the wall and his neighbor his in the favor of it. Further, Frost presents different symbols and cow is one of them which symbolizes minor harms and injuries from which speaker does not try to eschew but welcome them in his garden. Moreover, his neighbor insists of making wall to prevent the houses by the trespassers because he knows that their availability might be a minor hurdle in fulfillment of his major intentions.

The narrator guesses the truth in neighbor's phrase but mere existence of wall does not trick him but what Richard Poirier says that just the presence of wall is the matter of ordinary value but the sharing of mending of does because sharing is caring. And this activity of sharing and working and playing together can transforms the both owners of the adjacent land in to the good neighbor. Discussed activity is the only one that brings the two persons together and augments the possibility of engaging the neighbor in the interaction like communal sort whom the narrator disvalues. He seems to enjoy the company of the neighbor and sustenance of human relation and opportunity to reestablish these relations.

Fairclough claims that the syntactic and lexical relation helps in revealing the basic information regarding the social background and identity of the speaker. Such are the linguistic choices of the Frost in the discourse to deliver the particular message for a particular situation or context. The narrator in the *Mending Wall* calls his neighbor for repairing of the wall to have good relations because “good fences make good neighbors”, suggests the prevalence of insecurity in between them this is why neighbor asks the speaker to build the all again. Further, he claims that not only the discourse shaped by the language has significant role in exertion of the power relation but in socio-politics as well. Both character of the Frost belongs to the same ethnic group, during a particular set up or gathering show discursive type of values, norms and relation through their speech. Narrator's discussion and the speech of neighbor represent the adherence of different values even in the making and breaking of the boundaries.

So, the strong connection is largely observed between linguistics and social variable. Therefore, it can be admitted that in the analysis of the CDA, the social theory has primary linkage to the said concept in function of the ideology and political process and it can be termed as an important purpose.

But the neighbor seems not to be involved in the same thoughts as of narrator. Even he is reluctant to enter into the play of the former. Narrators gives the final image of him as not a companion in the society, but an armed savage and this savage used to move in the darkness so that he could easily hide his intention from the speaker. And narrator believes that the moving shadow in the darkness “not of woods only and the shade of trees” but of this playmate mender. Therefore, he reaffirms the slogan of the neighbor, could be the lesson indicates that the former is aware now and the interaction to build good relations is not successful. The appearance of the neighbor in the darkness because of the failure of this effort and he is seemed to the standing alone in the darkness at the top of the hill grasping the stone in both of his hands moved the narrator to accept the ideology of isolation being alone in darkness and ideology of severance depicting by carrying stone in both of hands and further, in the darkness the ideology of savagery and not of companion, initiate the narrator to take to future relations.

Hence, the walls that neighbor values are the product of the community in which he not only lives but seems to disvalue the community. Moreover, he seems to play with the words “good fences make good neighbors” because his standing in the darkness symbolizes the negative personality and stone in his hands represents the evil intention towards the community.

Therefore, the title of the poem which suggests the mending of the wall at first depicts the rebuilding of the relationships between the communities but in reality is the paradox that shows the ideology of separation and severance.

5. Conclusion

In Fairclough's three stages model, the first stage is concerned with the knowledge of the speaker and his personal experience that keep in mind the beliefs of that particular person. Hence, the knowledge of the narrator, his personal experience and awareness about neighbor's intentions of being savage helped them to have a fence that make them good neighbors.

Further, CDA helps in illustrating the above mentioned experience and belief of the neighbors bound to show future social relation by making and creating boundaries by reflecting past discursive and non discursive practices. Narrator's awareness regarding the discursive practices of other intentionally helps in ignoring the minor harms or injuries and intrusion of the trespassers. Moreover, realization of the greater harm and savagery of the neighbor helps in accepting the ideology of severance and keeping oneself safe to have permanent relations in future.

Fairclough's second concept regarding analysis of the social relations and discourse is depicted in twice repetition of the phrases. The ideology of severance once rejected and accepted later by the both because of the privacy and preservation of the security. Before erection of the wall narrator is skeptical and the other greedy because he wants the boundaries location to be protected by making of the boundaries so that narrator may not assume his right over the adjacent farm. By making of boundaries his property will be secured from such claims this is why offering the narrator to join for severance.

The third stage that support the ideology of severance and isolation in the words of Fairclough is concerned with the realization of reality and identity of the particular phenomenon by the speaker. Both the identity and reality of narrator's neighbor exposes as armed savage carrying stone into both of his hands and standing at the top of the hill in the darkness. The imagery here used by Frost gives such a meaning that portrays the narrator's neighbor a person of savagery. Moreover, Frost never mentions in the poem the word friend for any of the two characters although they are meeting every year in the spring to mend the wall but the word neighbor, which already suggests the mental and physical barrier among them. On realization and practical observation of savagery narrator agrees with the idea of severance and accept the isolation and privacy to keep him safe from the intrusion of the strangers and neighbors as well.

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