

Critical Stylistic Study of Transcultural Identity in Pico Iyer's *Global Soul*

Amna Shallal Ahmed

College of Education for Women, University of Baghdad, Baghdad, Iraq

Email: amna.shallal1203a@coeduw.uobaghdad.edu.iq

Nawal Fadhil Abbas

College of Education for Women, University of Baghdad, Baghdad, Iraq

Email: nawal_fa71@yahoo.com

Abstract:

This study aims at examining and elucidating on how transcultural identity is portrayed and constructed in the travel book of Pico Iyer entitled: *The Global Soul: Jet Lag, Shopping Malls, and the Search for Home* (2001). The study adopts Jeffries' critical stylistics (CS) as its analytical framework. Three extracts are selected from the travel book mentioned above and analyzed according to four CS tools namely: Naming and Describing, Representing Actions/Events/States, Equating and Contrasting, and Presenting Time, Space, and Society. The importance of the study resides in being the first study that attempts to linguistically analyze the concept of identity transculturation. The analysis of the data shows that the four CS tools utilized in the study make a suitable framework to approach the linguistic construction of transcultural identity in narrative travel accounts, especially Naming and Describing.

Keywords: critical stylistics, culture crossing, transcultural identity, transcultural writing, travel literature

1 Introduction

Sociologist Castells (2000, p.3) asserts the need to explore identities in today's globalized world. He adds that "in a world of global flows of wealth, power, and images, the search for identity—collective or individual, ascribed or constructed—becomes the fundamental source of social meaning". Globalization might be defined as the "movement of people, goods, or ideas among countries and regions" (Suárez-Orozco, 2005, as cited in Facing History & Ourselves, 2008, p. 15). This study is concerned with globalization effects on individuals that resulted in what is called hybrid or transcultural identities. Dagnino (2012, p.10) defines transcultural identity as "a plural, flexible, metamorphic identity, with multiple states of belonging". Transcultural writers—such as Pico Iyer—offer through their writing a new way to understand what it is to live on the crossroads between more than one identity and culture.

This study is a linguistic stylistic analysis of the concept of transcultural identity in one non-fictional travel book namely: *The Global Soul: Jet Lag, Shopping Malls, and the Search for Home* (2001). It utilizes CS analytical framework in analyzing selected extracts from the aforementioned travel book.

CS is an approach to the analysis of the ideologies typically of non-fictional texts that offers ten analytical tools used to uncover the linguistic choices of a text and their potential ideological meanings. CS is placed between stylistics and critical discourse analysis (CDA) in that it fills the gaps found in both (Jeffries, 2010). This study utilizes four of the linguistic and stylistic tools provided by the CS analytical framework namely: Naming and Describing, Representing Actions/Events/States, Equating and Contrasting, and Presenting Time, Space, and Society to trigger the discursive construction of transcultural identity in one of Pico Iyer's travel books. This travel book is entitled *The Global Soul: Jet Lag, Shopping Malls, and the Search for Home* (2001). It is a first-person narrated actual account in the form of a collection of essays written by Pico Iyer and it is categorized under the sub-genre of travel writing, transcultural writing.

2 Literature Review

This section presents the theoretical underpinnings and the analytical framework utilized in this study. First, it explains the CS analytical framework and the tools utilized in the analysis of the extracts. Then it surveys studies that adopted CS analysis in investigating various ideologies within texts. Finally, a definition of the concept under analysis, namely transcultural identity is provided.

2.1 Critical Stylistics

Stylistics is the scientific study of literary and non-literary discourse. It is the only linguistic branch that is mainly interested in the analysis of literary texts. Stylistic is, thus, seen as one branch of linguistics that draws on linguistic tools of analysis (Widdowson, 1975; Toolan, 1998; Thornborrow & Wareing, 1998 & Fischer-Starcke, 2010).

CS is one branch of stylistics that has a critical orientation to text analysis. It aims at revealing the hidden ideologies within texts and how texts present the world of reality to the reader or hearer. It is a method of analysis constructed as a result of observed shortcomings in CDA. Thus, Jeffries (2010) proposed the CS model as a *universal* method of analysis that linked tools from stylistics and CDA to come up with a model that can dissect ideological attitudes within texts (Jeffries, 2010). CS consists of a set of metafunctions. These metafunctions uncover meanings through investigating the linguistic structure and its exploitation in context (Jeffries, 2016, pp. 1-16). Jeffries argues that all kinds of texts whether novels, essays, etc. use similar tools in constructing the meaning in texts; therefore, she proposed ten tools of CS analysis that are utilized to reveal the ideologies in any kind of text. CS tools do that by revealing the general functions through which the world is portrayed in texts. CS is *critical* because it is concerned with ideas produced and recycled in discourses that have social relevancies. The *stylistic* part has to do with the choice between different linguistic tools by speakers/writers to render their meanings or ideas in texts (Jeffries, 2014, p. 409). CS is a comprehensive analytical framework that encompasses ten tools. These analytical tools are taken from multiple models. CS tools represent all possible ways by which texts make meaning. In more scientific terms, CS tools are all the textual-conceptual metafunctions of language that shape the worldview in texts. They are an amalgamation of textual features and ideational functions. These tools are: Naming and Describing; Representing Actions/Events/States; Equating and Contrasting; Exemplifying and Enumerating; Prioritizing; Assuming and Implying; Negating; Hypothesizing; Presenting the Speech and Thoughts of Other Participants; Representing Time, Space, and Society (Jeffries, 2014, p. 413).

The following is a description of the four analytical tools of CS that will be utilized as the methodological framework for the current study as presented in Jeffries' (2010) *Critical Stylistics: The Power of English*:

2.1.1 Naming and Describing

The world in the text is represented through naming animate, inanimate, and abstract things. The speakers/writers choose to name individuals, things concrete or abstract, and in doing so they show their social and political attitude towards them. As an example, one might refer to a woman as a *servant* or a *housewife*. The earlier use shows an attitude that refuses the social role of a mother typical in many cultures as the one who is responsible for the management of the household. The latter, on the other hand, reflects an opposite attitude that appreciates the role of the mother in society. In this way, the choice of a noun phrase is ideologically loaded in the first place (Jeffries, 2010, p. 20).

There are three practices by which Naming presents meanings in texts. These are the Choice of Noun, Noun Modification, and Nominalization. The Choice of Noun between *smile* and *leer* in *He gave her a sly leer* and *He flashed his most winning smiles at her* carry the speaker/writer attitude towards a referent. The first shows a negative while the second reflects a positive attitude. Noun modification is classified into pre-modification and post-modification in the noun phrase. Modifiers are used to package up ideas by accumulating lots of different information about the noun. The last process is Nominalization which is a process by which other items in the same sentence, that are typically not nouns, are made nouns and occupy a position of a noun in the sentence. Nominalization can turn a process or the verb items in the sentence into a noun (Jeffries, 2010, pp.20-26).

2.1.2 Representing Actions/Events/States

While Naming and Describing is a tool that exploits ideologies distilled within the noun elements in texts, Representing Actions/Events/States is concerned with detecting ideologies that reside in the verb element—in other words, predicator. Jeffries uses Simpson's (1993) model of transitivity to describe types of predictors in sentences. Simpson's model of transitivity, however, does not take into account the Behavioral and Existential processes; therefore, Jeffries—aiming at a comprehensive tool for analyzing all the possibilities of the verb element—added these two processes within this CS tool (Jeffries, 2010, p. 40). This tool involves Material Processes that are of doing an action (Simpson, 1993, p.83), Verbalization Processes which are those of saying (Simpson, 1993, p.84), Mental Processes are those of sensing, Relational Processes are those of being (Simpson, 1993, p.85), Behavioral Processes are those showing human behavior whether psychological or physiological, like dreaming, thinking, breathing, talking, etc. (Halliday et al., 2004, p.251), and finally Existential Clauses which indicate that something happens or exists (Halliday et al., 2004, p.256).

2.1.3 Equating and Contrasting

Speakers/writers present the world from their viewpoint to receivers. They do this by identifying a referent with what it is equivalent to or contrasted with. This process is important in revealing the attitude of the speakers/writers toward things or events and; therefore, revealing the ideologies they hold toward them (Jeffries, 2010, p.54).

2.1.4 Presenting Time, Space, and Society

This textual-conceptual function is related to the cognitive aspect of the text world. As a concept, the *text world* refers to the way time, space, and society are presented in texts. This is ideologically significant as it reveals the attitude of the writer/speaker. Jeffries utilizes the theoretical framework of Deixis in this textual-conceptual tool since it focuses on time, space, and participants. The major categories of deictic devices are: Place Deixis which is realized by adverbs such as here and there, demonstratives such as this, these, that, and those, and adverbial structures—often prepositional—such as on the right, opposite, and further up the road; Time Deixis which is realized by verb tenses, adverbs such as then, and now, demonstratives such as this, these, that, and those, time adverbials such as later, tomorrow, afterward, next, and soon; Person Deixis which is realized by personal pronouns such as I, me, we, and, you; and finally Social Deixis which is realized by titles such as Mr., Dr., Lord, etc. and address forms such as first name, nicknames, formal names (Jeffries, 2010, p.146).

2.2 Previous Studies

This section provides various studies that utilized Jeffries's CS (2010) analytical framework to investigate ideational meaning in various texts. In a study entitled *A critical Stylistic Analysis of the Ideological Positioning in Some Selected Poems by John Donne*, the researchers use Jeffries' model of CS (2010) to reveal the ideational meaning towards the concept of death through presenting the linguistic choices that the poet uses. The analysis of the data shows that the poet tends to present the idea of death as leading to eternal life (Ibrahim & Hussein, 2018).

The study entitled *A Critical Stylistic Analysis of English and Arabic Political Texts on Genocide* adopts Jeffries's CS model (2010) as well as metaphor analysis as its analytical framework. The data analyzed is taken from corpora of political speeches. The study aims at examining and elucidating the construction of ideologies related to the concept of *genocide* or racial killing in English and Arabic Political speeches. The analysis revealed that both languages utilize CS tools in embedding ideologies related to genocide, victims, and, perpetrators in political speeches (Kareem, 2018).

Another study entitled *A Critical Stylistic Analysis of Sherko Bekas 'Snow.'* Also adopted Jeffries' CS (2010) analytical tools and conceptual metaphor analysis as its analytical framework. It aims at explaining the role of CS analytical tools in the construction of the ideational meaning in the poem, as well as, exploring how the use of metaphors helps in illustrating the ideas in the poem to the readers. The analysis of the data shows that CS tools and the conceptual metaphors together serve in the construction of people and situations in the poem (Ibrahim, 2017).

The study entitled *A Critical Stylistic Analysis of the Identity of Minority Groups in the Nigerian Print Media* adopted Jeffries' CS model (2010) as its framework. It aims at examining and elucidating how minority groups are portrayed and constructed in the discourses reported in two Nigerian print media, *The Nation*, and *The Guardian*. The analysis of the data shows that CS tools contribute to a large extent to the meaning of the texts under study and serve in the linguistic construction of the minority groups in Nigeria (Olaluwoye, 2015).

The study *Innocent until Proven Filthy: A Corpus-Based Critical Stylistic Analysis of the Representations of Men in Women's Magazines* also adopted Jeffries' CS model (2010) combined with corpus analysis as its framework. It aims at examining and elucidating the linguistic

construction of men's identity in women's magazines. The analysis revealed that texts promote gender differences and encourage negative attitudes for female readers (Coffey, 2013).

Crime through a Corpus: The Linguistic Construction of Offenders, Victims and Crimes in the German and UK Press is another study that adopted Jeffries' CS model (2010) combined with corpus analysis as its framework. It aims at examining and elucidating the linguistic construction of offenders, victims, and crimes in the British and German Press. The analysis revealed that texts spread feelings of restlessness and fear among readers. The research also has found similarities between English and German Press in constructing the identity of offenders and victims (Tabbert, 2013).

As no previous study has attempted to investigate the concept of identity in transcultural writing through linguistic analysis, this study significantly contributes to the literature of transcultural research by attempting to investigate the discursive construction of transcultural identity via the linguistic and stylistic tools provided by CS analytical framework. It aims at examining the ideational meaning towards the concept transculturation of identity through the textual-conceptual functions of the text.

2.3 Transcultural Identity

The travel book investigated in this study is located within what might be called *transcultural literature*— a sub-genre of travel writing. Transcultural literature is that type of writing “able to transcend the borders of a single culture in its choice of topic, vision, and scope, thus, contributing to promoting a wider global literary perspective”(Dagnino, 2012, p. 14).

Dagnino (2012) defines transcultural identity as “a plural, flexible, metamorphic identity, with multiple states of belonging” (p.10). She refuses to use the terms *international*, *cross-cultural*, and *intercultural* claiming that these terms stem from and presuppose existing boundaries between nations preferring *transcultural* which stems from the recent cultural theory of transculture. This article, thus, adopts Dagnino's use of the term transcultural identity about individuals who live between categories and borders.

Many individuals, who have experienced the situation of being posed between more than one national identity, have tried to define their complex belongings and mingled identity in more new terms and away from nationality, religion, race, and other such ties. Transcultural writers —such as Pico Iyer—offer through their writing a new way to understand what it is to live on the crossroads between more than one identity and culture.

This study attempts to investigate the discursive construction of transcultural identity in Pico Iyer's travel book entitled: *The Global Soul: Jet Lag, Shopping Malls, and the Search for Home* (2001). It is a first-person narrated actual account of the author's travel experiences. It is, therefore, the kind of narration that is known as *objective narrative*. In this technique of narration, “the narrator is no more than an observer, observing from the outside without being able to get into the character's mind except in a speculative way” (Abbas, 2020, p.8). The travel book selected encompasses a collection of essays written by him in which he reflects on the increasingly globalized world and its complex consequences, especially on his personal life. In this collection of essays Iyer reflects on his travels to California, the Los Angeles airport, Hong Kong, Toronto, Britain, Japan, and talks about the

Olympic Games as a force of and globalism. Throughout the book, Iyer identifies himself as a *global soul*, a person free of the system of national states. The book discusses ideas of marginalized cultures, loss of the real, the unsettled identity that modernity offers (“The Global Soul,” 2019).

3 Methodology

The travel book selected as data for investigation involves various instances of the concept under investigation, namely transcultural identity. This travel book is representative of the recently identified sub-genre of travel writing, namely, transcultural writing. For the selection of extracts, the researcher followed a purposive sampling method which revolves around intentionally excerpting instances in which the concept of transcultural identity is found. Thus, extracts were selected primarily based on two criteria, first, because they are the most representative ones, that is, they exhibit the concept under investigation, besides, they are the most important ones within the selected data.

Data analysis is the process of reducing data to a story followed by its interpretation. It is important in data analysis to organize, identify, and categorize particular themes and patterns by drawing on logical reasoning to come up with reasonable interpretations (LeCompte & Schensul, 1999). After excerpting extracts that contained the concept sought, the researcher analyzed them using four analytical tools of CS. To avoid repetition, there is no need to explain the CS model of analysis again since it has been discussed above.

4 Data Analysis

This section is specified for analyzing the selected data by drawing on the CS analytical framework that has been discussed previously.

4.1 Extract -1-

I’d often referred to myself as homeless—an Indian born in England and moving to California as a boy, with no real base of operations or property even in my thirties^[N.1]. I’d spent much of the previous year among the wooden houses of Japan, reading the “burning house” poems of Buddhist monks and musing on the value of living without possessions and a home^[N.2]. But now all the handy metaphors were actual, and the lines of the poems, included in the manuscript that was the only thing in my shoulder bag when I fled, were my only real foundations for a new *fin de siècle* life^[N.3] (Iyer, 2001, p. 14-15).

4.1.1 Contextualization of Extract -1-

Just before this extract, Iyer describes in full detail the incident of the great fire that burned out the hills of Santa Barbara, California destroying the entire neighborhoods where he lived with his parents and reducing everything into ash. This fire destroyed his *home* and writings and everything he and his parents had; however, they were saved. That was a life-changing experience for him as it inspired him later to appreciate life with no material possessions and belonging that falls off typical national categories. He often found in the poems of the “burning house” an understanding and meaning for his life’s circumstances. These poems depict an incident of a fire that was set in a house of a Buddhist monk. In the lines of the poem, the monk, instead of grieving at his lost *house*, celebrates life without attachments and material possessions. Extract -1- followed the memory of the

incident of the fire. It presents the author's reflections on his state of being, belonging, and of a new mode of living he believes should replace the old one referring to it with the French expression “a new fin de siècle life” which means a new life at the end of a century.

4.1.2 Analysis of Extract -1-

The analysis of each extract presents the textual-conceptual functions in the text that reveal the concept under analysis. Concerning the first tool, Naming and Describing, the writer uses various Noun Modifications to describe the complexities of his state of belonging. In utterance N.1, he uses the modifiers “homeless” to describe himself. Also, in utterance N.1 the head noun “an Indian” is post-modified with “born in England and moving to California” and “with no real base of operations or property” making a lengthy noun phrase that describes the author’s state of living between different identities with no possessions. Noun Modification is also used in N.3 to depict the lines of poems as the author’s “only real foundations for a new fin de siècle life.” Iyer found that the meaning of the poems was the only fixed thing that remained with him unchanging; hence, *home* for him was something one carries within himself everywhere he goes just like the meaning of the poems. He uses the French expression “fin de siècle,” which means *at the end of a century*, to describe a new way of living that he believes should replace the old one. This is a calling for a conceptualization of a new way of living in line with the globalized world. Nominalization—another practice under the first tool Naming and Describing—is utilized in utterance N.2 in the word “living.” While this word is inherently a verb, it is instead made into a noun head. By doing this, the author chooses to set this way of living—a life without attachments—forth as a topic to discuss.

The second tool of CS, namely Representing Actions/Events/ States follows the ways the verb phrases display the conceptual meaning under investigation. The verb “musing” that is synonymous to thinking carefully and for a long time in “musing on the value of living without possessions and a home” indicates a Behavioral Process. In the clause “the lines of the poems ... were my only real foundations for a new fin de siècle life,” a Relational Process is employed indicated by the intensive verb “were.” The author refers to the “lines of poems” as “foundation.” They are the basis for his conception for a new way of living, a living without attachment to material possessions.

Only Equating is utilized from the tool Equating and Contrasting in this extract. It is a powerful textual conceptual function of language since it is typical for people to make sense of the world in terms of equivalences by referring to one thing in terms of another. All three types of triggers of Equivalence detected in the CS model are found in this extract. First, Metaphorical Equivalence is found in utterance N.1 in the clause “myself as homeless” in which the author refers to himself as “homeless.” Next, Intensive Relational Equivalence is found in utterance N.3 in “all the handy metaphors were actual” in which the metaphors in the lines of the poem of the “burning house”—which refers to a life with no attachments of any kind—is described as “actual.” The metaphor of the “burning house” is the only thing that is real because this is the only way the author could make meaning of his life. Being a British writer with Indian origins, he felt throughout his life that he does not belong to either of them. Such a situation is frustrating indeed; however, this lifelong search for home ends with finding real meaning in leading a life free of the typical ties or alliances, just like the Buddhist monk in the lines of the poem that celebrates life without attachments to material possessions. Intensive Relational Equivalence is also found in utterance N.3 in the clause where “the

lines of the poems" are equated with the "foundation" for a new way of living at the end of a century. These poems provided insight into the kind of life that the author believes is a requirement and a natural consequence in a globalized world. In this line, transcultural self-identification is highly relevant and the author appears to equate it to life without attachments. The last type of Equivalence, Oppositional Equivalence, is utilized in utterance N.1 where "homeless" is equated with having a mingled identity that belongs to different nationalities.

The last tool of the CS model, namely Presenting Time, Space, and Society reveals, via Time Deixis, one aspect of the concept under investigation. In utterance N.3, the Time Deixis "now" is found in "But now all the handy metaphors were actual." It refers to the present time—probably around the year 2000—when the author reflects back on his past life experience. It is only at present that he could truly understand the meaning of the metaphors in the "burning house" poems and only now that he believes in the existence of a new kind of living, a life with no material attachments, a transcultural mode of being. It is, thus, right to say that one's identity is not fixed, but rather developing since the author used to think of himself as "homeless," but now, as he adopted a new more flexible view, he finds meaning in a life without attachments.

4.2 Extract -2-

At least along its fringes, the unspoken message of the conference, for me, was that it was not just goods and data (or even "gypsy capital") that were being sent around the world in ever greater quantities, but souls, and souls not always used to living without a sense of orientation^[N.1]; and that the "global" we so readily attach to every product we wish to make seem desirable struck a less happy note when it came to "global hearts" or "global loyalties"^[N.2]. All the new joint ventures we celebrated so happily in the public sphere had private correspondences, and sometimes, I suspected, they were the more significant precisely because they were the less considered^[N.3]. Borders, after all, were collapsing in lives as much as on the map (borders between now and then, or here and there; borders between public and private)^[N.4] (Iyer, 2001, p. 24-25).

4.2.1 Contextualization of Extract -2-

Iyer is talking about the annual World Economic Forum which he refers in this extract to "its fringes." This is an annual meeting whose participants are from all over the world. It aims at discussing the matters that relate to the world's governments, institutions, economics, and technological development. It gathers important figures like leaders of industries, of states, scientists, and also people of more simple backgrounds. Iyer has accepted the invitation to this event. He was interested to attend since then was the end of a millennium—that was before the year 2000—and then new technologies seemed very promising. What has attracted Iyer is that this event is a gathering of people from around the world and that they discussed matters related to the world's sustainability and globalization of the world's economics facilitated by technological developments.

Iyer deduces a message from this conference that he sees as very important and he discusses in this extract which entails that globalization of the world affects every aspect of life, including people's identities. It is humans, besides goods and data, that are moving across the globe traveling from one place to another for different purposes like studying or pursuing a career or even migrating from less fortunate places in the world. This must have effects on human identity. On this basis, Iyer demands

new concepts of identity and belonging. However, he wonders why when it comes to individuals, it is still undesirable to have mixed nationalities or any other more inclusive belongings.

4.2.2 Analysis of Extract -2-

Several CS processes are utilized in this extract to portray a transcultural individual whose existence is a natural consequence of the interconnectedness and border-crossing phenomena that are witnessed in every aspect of life. In the first tool, Naming and Describing, the author uses the noun modifier “gypsy” in utterance N.1. The noun phrase “gypsy capital” indicates that those people are referred to as among the wealth of hand workers within a country. He presents this type of traveling individuals, that is, of “gypsy capital”—which is often attached to laborers working in Europe—against another type of traveling individuals whom he chooses to refer to with the noun “souls” which is repeated twice in the same utterance. The noun phrases “global hearts” and “global loyalties” both include the Naming function via the Choice of Noun and Noun Modification. This is a clear invitation to consider the new mode of being that results from the increased interconnectedness due to ease of travel and communication between different parts of the world. This is the kind of transcultural individual Pico Iyer chooses to illustrate, an individual who belongs and is bound not to a specific national identity but rather to the whole world. That, however, does not make him an uprooted person or someone with no base. He is rather a product of his environment, a natural consequence of the globalized world. The last realization of the Naming and Describing function, namely, Nominalization, is found in the word “loyalties” which is essentially an adjective; however, it is converted into a noun via the process of Nominalization as the author chooses to set it as a topic of discussion.

The tool Presenting Actions/Events/States, Relational Processes realizes the concept under investigation in utterance N.1 through the noun phrase “unspoken message” which is linked to “souls” as “being sent around the world” in an intensive relationship. The author notices that the fact that people are on the move across the globe in unprecedented numbers is ignored even in discussions in the World Economic Forum that he attends. The same goes for “private correspondences” in utterance N.3 which is linked to “the more significant” and “the less considered” in a Relational Process. Both the previous utterances are an invitation to consider the ignored situation in which an increasing number of individuals are on the move and having unsettled lifestyles due to modern life demands and circumstances. Their lifestyles demand a new conception of identity to be recognized and acknowledged widely. In utterance N.4, “Borders” are linked to “collapsing in lives” is yet another use of the process of Relational Equivalence. It is not only that physical borders no longer exist between countries but also borders between cultures are crossed resulting in more familiarities between people of different nations than differences resulting in national identities remaining but tags in a world of global culture.

The third of CS tools, namely Equating and Contrasting, reveals the concept under discussion via Intensive Relational Equivalence in the same way the above tool of Relational Equivalence does. Contrastives—one trigger of Opposition—are realized in utterance N.1 in which “goods,” “data,” and “gypsy capital” are set in Contrastive relation to “souls.” The author here wants to highlight the ignored fact that the globalization process does not only affect trade, labor, and technology, but also human identities.

The last tool applied in this extract, namely Presenting Time, Space, and Society, shows in what way the world is presented by the author. The Time Deixis “now” and “then” and the Place Deixis “here” and “there” in utterance N.4 are used to show what kind of borders are no longer existent in life. They have collapsed as people’s conception of time and place has shrunk due to the ease of transportation and communication. It is important to note that the place is especially important in the construction of one's identity, especially a transcultural identity, because individuals are typically identified by their place of birth; however, for transcultural individuals, this does not apply.

4. 3 Extract -3-

Experience, but also something deeper and more innate, led me to believe that there was a higher component to the collective unconscious—that we converge as we rise, as Teilhard says^[N.1]—and that, in fact, almost everyone, in his better moments, longed to subscribe to the creed of universal loyalty^[N.2]voiced by Thomas Paine(“My country is the world, and my religion is to do good”)^[N.3]. There is a “universal soul” behind us, Emerson writes in Nature, and shining through us, that is “not mine, or thine, or his, but we are its; we are its property and men”^[N.4]. We are “children of the fire, made of it,” he declares in “The Poet,” and “only the same divinity transmuted and at two or three removes, when we know least about it”^[N.5] (Iyer, 2001, p. 26).

4.3.1 Contextualization of Extract -3-

In this extract, Iyer draws upon ideas from psychology, philosophy, and spirituality to back up his belief in the existence of a global self. He talks about the existence of something spiritual in the concept of “collective unconscious”. What Iyer is talking about is more than the idea of a structure in the mind shared by human beings. It is rather a divine form of connectedness. Iyer links this idea of the collective unconscious with that of the French priest and philosopher Teilhard of the spirits of all humans that converge when they die.

Iyer, also, refers to Thomas Paine, the English-born American political activist, and philosopher who is famous for his ideals of transnational human rights. In his quote, Paine considers the world as his country. Emerson, an American essayist, philosopher, and poet who led the transcendentalist movement in the mid-19th century, is another figure referred to in the extract. Emerson’s ideas have a special influence on Pico Iyer that he considers as his basis and the source of meaning in his life. In his essay, Nature, Emerson writes that there is a “universal soul” that resides in all human beings.

4.3.2 Analysis of Extract -3-

There is ample use of Naming functions to describe the state of being of a transcultural individual as Iyer draws upon plenty of terms related to religious and philosophical ideas of well-known figures besides scientific facts to back up his arguments. The noun phrase “collective unconscious” in utterance N.1 is a term used in Psychology to refer to a shared feature in the mind among the human species. The author chooses to use the noun “unconscious,” which indicates a state that is *innate* in humans, together with the noun pre-modification “collective,” which conveys that this feature is *shared*. The word “creed” in utterance N.2 is another Choice of Noun that has a religious implication—the word creed refers to a system of especially religious beliefs. The noun post-modification “universal loyalty” that modifies “creed” is a reference to the state of belonging to the entire universe. This idea of being a citizen of the state of the world is found in Thomas Paine’s

political ideals of the state of the world. Iyer assumes that everyone must have felt connected to all humans. The noun phrase in utterance N.4 “a ‘universal soul,’” which comprises a pre-modifier and a noun, also, captures the concept under investigation. Drawing upon the ideas of the American essayist and philosopher, Emerson, Iyer uses the noun and post-modifier “children of the fire” in utterance N.5 to depict the state of human beings that he believes to exist. This is a reference to the idea that humans are made of the same universal soul. This “universal soul” is like one same fire that illuminates every human which is indeed a philosophical thought and a religious one that Iyer uses to describe his sense of belonging. Finally, the noun phrase “same divinity” in utterance N.5 realizes the three triggers of the function Naming. First, the process of Noun Modification through the word “same” and, next, the word “divinity” which realizes a process of Choice of Noun and Nominalization at the same time. The Nominalization process serves as a clear indicator that the author chooses to emphasize the idea of human’s spiritual connectedness at the first place in this extract. Emerson's words invite people to pay attention to the divine in them and suggest that the more they realize it, the more they perceive that they are one.

For Representing Actions/Events/States, the Verbalization Processes present the speech of well-known figures who share the same attitude towards an inclusive sense of identity and belonging. Almost all this extract is composed of references to words of the French priest and philosopher Teilhard, Thomas Paine, the political activist, and the American essayist and philosopher Emerson. Iyer continues quoting Emerson’s words more than once in this extract and elsewhere in his book. Mental Processes are also manifested in this extract. Mental Processes of Cognition is evident in the use of the word “believe” in utterance N.1 in which the author declares his belief in a shared human soul. The use of the word “longed” in utterance N.2 is a Mental Process of Reaction in which Iyer portrayed humans as feeling an intense desire to belong to all humanity. “My country is the world” and “my religion is to do good” in utterance N.3 are Relational Processes that capture the concept sought. Also, Relational Processes are realized through “we are its,” “we are its property and men” in utterance N.4 and “we are ‘children of the fire’” in utterance N.5. The last process under this textual-conceptual function is the Existential Clause which is realized through utterance N.1 in “there was a higher component to the collective unconscious” and utterance N.4 in “there is a “universal soul” behind us.” Both are declarations that in essence there exists a connection among all humans.

For the function of Equating, it is realized in utterance N.3 in the clauses “my country is the world,” and “my religion is to do good.” In utterance N.4, it is found in “we are its,” and “we are its property and men.” Again, Intensive Relational Equivalence serves the same function as Relational Processes that belong to the CS tool discussed above. The clause “we are ‘children of the fire’” in utterance N.5 is both a process of Intensive Relational Equivalence and a Metaphorical Equivalence.

For the textual-conceptual function Presenting Time, Space, and Society, Person Deixis is realized in the pronoun “we” that appears rather frequently throughout the extract. Person Deixis is also realized in utterance N.4 through the pronouns “we” and “us” which are set against “mine,” “thine,” and “his.” This suggests that the author deliberately chooses to address people in general.

5 Discussion of the Findings

This section is dedicated to the discussion of the findings obtained by the analysis. Each of its sections achieves the pre-set of the study.

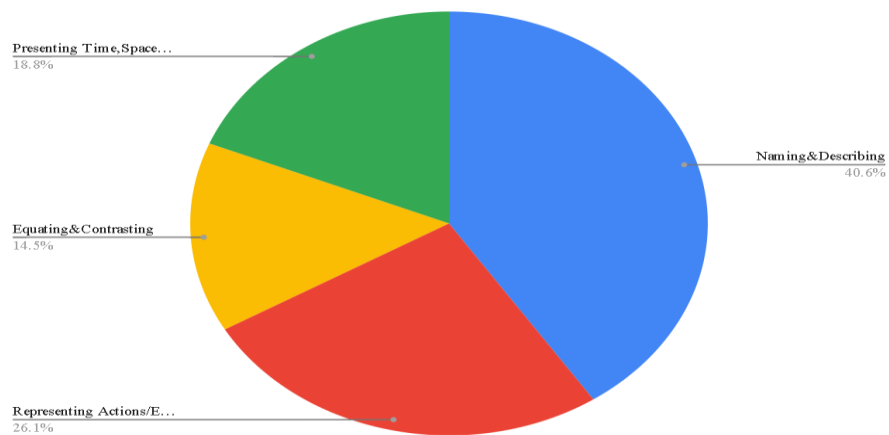
5.1 Frequencies and Percentages of CS Tools

The CS processes that capture the concept under analysis are demonstrated via the following table and figure:

Table 1: *Frequencies of CS Tools*

N.	CS Tools	Triggers	Freq.	Total
1	Naming & Describing	Choice of Noun	11	28
		Noun Modification	14	
		Nominalization	3	
2	Representing Actions/Events/States	Material Process	0	18
		Verbalization Process	4	
		Mental Process	2	
		Relational Process	9	
		Behavioral Process	1	
		Existential Clause	2	
3	Equating & Contrasting	Equivalence	9	10
		Opposition	1	
4	Presenting Time, Space, & Society	Place Deixis	1	13
		Time Deixis	2	
		Person Deixis	10	
		Social Deixes	0	

Figure 1: *Frequencies of CS Tools/Functions*



As it is evident, the process of Naming and Describing scored the highest occurrences of the concept of transcultural identity. This is because the author's main aim throughout the extracts—and even the entire book—is to set a label to the phenomenon of the transcultural mode of being, conceptualize it, and describe it. Representing Actions/Events/States also accounts for a high number due to the frequent use of Relational Processes that served an explanatory purpose. The same purpose is achieved with the tool Equating and Contrasting which also scores a relatively high number; however, no contrasts are found, only equivalences. The tool Presenting Time, Space, and Society, records good scores as well for the importance of place and time, in constructing the identity under analysis.

5.2 Themes Related to Transcultural Identity

A transcultural individual in Pico Iyer's sense is someone whose life circumstances have caused him to travel between two different places or more and, as a consequence, he refuses to be identified with any of them. He, rather, identifies himself as belonging to the entire universe and claiming that the old national identities are outdated. And as the situation of the world has embraced global markets, goods, and technologies, so it has to admit a new conception of identity. This global identity is but a consequence of the interconnectedness the world is witnessing that is a result of globalization. To identify oneself as belonging to all humanity is not a new idea since it is found in religious, philosophical, and political ideals; however, it is new that the numbers of travelers and migrants that are moving around the world score increasingly high and unprecedented records. As a result, many individuals have more complex backgrounds and belongings, individuals whose lives depend on travel. Those individuals do not see themselves as among the hand workers in the countries they travel or migrate to, but rather they intend to settle—especially the second generation of migrants that are born in the foreign lands.

The analysis of the concept transcultural individual through the use of CS textual-conceptual functions helped locate and categorize ideologies related to the concept under analysis in terms of themes in a rigorous concise manner. The following table summarizes the themes obtained about a transcultural individual in Pico Iyer's sense.

Table 2: Themes obtained about a transcultural individual in Pico Iyer's sense

Theme	Utterance
Homelessness	<ul style="list-style-type: none"> ● “I'd often referred to myself as <i>homeless</i>—an Indian born in England and moving to California as a boy, with no real base of operations or property even in my thirties” ● “musing on the value of living without possessions and a home”
Identity globalization	<ul style="list-style-type: none"> ● “the lines of the poems, included in the manuscript that was the only thing in my shoulder bag when I fled, were my only real foundations for a <i>new fin de siècle life</i>” ● “it was not just goods and data (or even “gypsy capital”) that were being sent around the world in ever greater quantities, but

	<p>souls”</p> <ul style="list-style-type: none"> ● “global hearts” or “global loyalties” ● “Borders... were collapsing in lives” ● “almost everyone, in his better moments, longed to subscribe to the creed of universal loyalty” ● “My country is the world” ● “There is a “universal soul” behind us”
Spiritual connectedness	<ul style="list-style-type: none"> ● “ there was a higher component to the collective unconscious—that we converge as we rise” ● “We are ‘children of the fire’” ● “the same divinity”
Identity globalization unacknowledged	<ul style="list-style-type: none"> ● “the unspoken message ... was that it was not just goods and data (or even “gypsy capital”) that were being sent around the world in ever greater quantities, but souls”
Imagined homes	<ul style="list-style-type: none"> ● “the lines of the poems, included in the manuscript that was the only thing in my shoulder bag when I fled, were my only real foundations for a new fin de siècle life”

6 Conclusion

The data for this study were analyzed using Jeffries’ (2010) critical stylistics as an analytical framework. Working with the model revealed that the transcultural identity is well constructed through the critical stylistic tools of Naming and Describing; Representing Actions/Events/States; Equating and Contrasting; and Presenting Time, Space, and Society. The study has provided linguistic evidence which allows assertions about how a new concept of identity is constructed linguistically in the travel book, namely *Global Soul* (2001). This travel account mirrors how identity can be viewed differently by individuals away from national, religious, racial, and political ties.

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