Unravelling Radical Ideologies: Depictions And Perceptions In Three Daughters Of Eve

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Abstract

The current study is an attempt to deal with the portrayal of ideologies as social construction in order to explore the presentation of radicalism in Elif Shafak's (cited in Khan, 2023) Three Daughters of Eve. The novel comprised of certain themes but the main concern of the study dealt with the concept of radicalism, specifically focusing on radical ideologies through flux, religious standards, and the ways they affect modern society. Due to the qualitative nature, the data was analyzed through various tools of close reading technique using William E. Cain's model. Social constructivism theory, adopted by Lev Vigotsky (1978) is taken as a theoretical perspective for the present research to explain various themes that form the basis of radicalism. Religious people have intolerant behaviour toward racial injustice, and radical beliefs, which can contribute to fanatic and radical society. The study found that religious intolerance, religious violence, and absolutism are the precursors of radical ideologies in fostering radicalism. It is concluded that language is discursively used by the stakeholders who give negative social roles to identity, which results the social construction of ideologies.

Keywords: *Flux; Radicalism; Religious Standards; Social Constructivism; Religious Intolerance; Absolutism.*

Introduction

Human nature isdetermined by his actions and deeds. In the same way, human history is interrupted by various unsettling moments, where[1] individuals challenge the status quo in order to bring revolutionary change in the society. According to Cojocaru, Bragaru and Ciuchi (2012), "Social construction is concerned with how individuals communicate, relate to one another, and create meaning through social interactions. Sine knowledge is socially constructed; therefore, various realities and discourses are constructed through the interaction of individuals in a society (p. 31)." Synchronically, radical ideologies have influenced history up to great extent; people became fundamentalist unknowingly, which have aroused both terror and subjugation. In this world, people become fundamentalist and fascist unknowingly. Radicalism is a driving force to reshape social, political, cultural, and religious system through unconventional means. In political construct, it takes form of communism and totalitarianism, while in religious construct, it fervours fundamentalism. The phenomenon of radicalism is under focused through radical ideologies and its impact on contemporary society. Various factors such as power dynamics, cultural rigidity, media representation and social discourses silhouette the landscape of radical ideologies, which can foster the seeds of radicalism.

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Background of the Study
In recent decades global difficulties are greatly exacerbated by radicalism, which is characterized and fuelled by radical ideologies. It has chronological roots that cross the boundaries of religion, politics, and society, endangering societal stability. Through qualitative technique, the current study aims a better comprehension to explore the various ideological contexts and socio-cultural variables among characters in Three Daughters of Eve (cited in Khan, 2023) which fuel radicalism. Characters in novel have socially constructedtheir radical beliefs which were not inherently present. Findings are intended to guide strategies that combat radicalism and foster cohesiveness and equilibrium in society. Subsequent sections of this research are intended to explore the literature review, methodology, data analysis, findings with inferences and recommendations to unravel the impact of radical ideologies and help in its mitigation.

Summary of the Novel
Shafak's (2016) Three Daughters of Eve is adroitly sewn in a very artistic way of compression that encapsulates several decades into a single evening by using a flashback technique. The novel is based on a middle-aged, affluent, Turkish lady named, Peri who is headed to an evening gathering. In a way, she was looted and grabbed by a tramp, and during their skirmish, a Polaroid fell to the ground flashback to her childhood and young adult years at Oxford. Peri is a complicated character who tries to figure out her place in the modern world. She had a close affiliation with her secular father and a tense connection with her staunch Muslim mother. In Oxford, she had become companions with daring Shirin, and devoted Mona, who generally talked about identity, Islam, radicalism, and feminism. There are certain "isms" described by the characters likewise atheism, theism, fanaticism, mysticism, feminism, radicalism, fundamentalism, extremism, and terrorism which makes the novel prolific for further study.

Statement of the Research Problem
Almost every society seems fundamental in certain aspects; though, the perception of radical thinking might not be obvious to the members. Characters in Three Daughters of Eve (cited in Khan, 2023) also observe fundamental ideologies and the present research is an attempt to demystify the portrayal of the so-called inherent radical ideologies that the characters retain unknowingly.

Research Objective
The research objective is to explore the presentation of radicalism in Three Daughters of Eve.

Research Question
How is radicalism presented in Three Daughters of Eve (cited in Khan, 2023)?

Critical Review of Related Literature

Modern Justification of Religious Orthodoxy: In every religion, either in Islam or Christianity, there are the shifting interpretations of human approaches towards religious orthodoxy and radical ideologies. Everyone has their own interpretation, and language and discursivity plays a vibrant role in the construction of religious orthodoxy and fundamentalism within the context of modernity. Media has labelled Muslims as terrorist. Talal Asad (2003) argued "after the incidence of 9/11, religion is fabricated and misinterpreted by the media and other public intellectuals as 'the Islamic roots of violence'. For ideological reasons, Islam has been portrayed in the contemporary West as particularly violent, irrational, and oppressive ─ a religion that has historically associated with bloodshed" (pp. 9-10). The interpretation of religion varies from place to place and the human approaches in form of media actively participate in the construction of reality to form a power to affect human's mind.

Religion is the amalgamation of inner powers socially constructed by individual in form of spirituality. Robertson Smith (quoted in Asad, 2003) compared inner feelings with the outer nature in the context of religion, "as there is a constant presence of intense feeling; this is not worship of external forces and sensual natural events, but rather of terrible, invisible interior forces that are symbolised by external objects" (p. 40). Religion is a unifying force for the stability of a society, but when such force losses its unification, then established norms and equilibrium get disturbed and as a result extremism takes place. Bhutto and Ramzan (2021) have claimed that there is a collusive stance and pacifier agenda of media wrapped in the strategy of power. Nawaz et al.(2021) have said that power is striving for negative them and positive us. Ramzan et al.(2020) have confirmed the power of mass media for the last few decades has been considerably influencing our lives directly or indirectly, so the role of media discourse has become very significant in the lives of people.

Fanaticism deals with terrorism, as the strong and conservative beliefs and extreme passion of fanatics might distract them to attain power and thus they spread fear and terror among the masses. Marimaa (2011) argued:

> The temptation to label those who hold opposing ideas and actions as fanatics might not deter us from utilizing this phrase. Suicide terrorists and their allies may believe that blowing themselves alongside enemy civilians is a profoundly righteous and honourable act. … In the same way that the term terrorist has a specific explicit implication, we may identify at least some characteristics that distinguish fanaticism from, such as, ordinary eagerness and passion that might distract anybody when they participate in a leisure activity or in another convincing movement. (p. 32)

Nexus between Religious Orthodoxy with World Construction: Humans create society because they are social beings born into a society, and human behaviour and social processes as a whole have a significant impact on how society constructs reality. Peter L. Berger discussed how religious orthodoxy and fundamentalism serve as social constructs that provide meaning and stability within societies. Berger (2011) argued that "an inherent instability characterises the state of the human being in the world. The relationship between man and the world is not predetermined. He needs to keep building a connection with it and the way that man feels about his own body is also unstable" (p. 12). Human nature is also considered in keeping the world building activity. Therefore, the social process of man produce the constructed world; if it is in the positive sense, such as rational thinking, it will make stability in the society or if it is in the negative sense, like self-interest, conflict of interest and stupidity, it causes the destabilization of society.

Religion efficiently establishes legitimacy by drawing a connection between the ultimate reality and the unstable reality which is constructed by contemporary society. If a person belongs to a particular religion, he would have a specific social context which allows the world to believe in it. Therefore, Berger (2011) claimed "religion keeps the socially constructed world that people live in intact on daily basis. However, there is another significant aspect to its legitimising power: it is integrated into comprehensive laws of precisely those precarious situations where the reality of daily existence is called into scepticism" (p. 54). The power of religion depends upon the legitimising radical laws in order to maintain the social construct.

Society is the combination of external and internal meaning in order to make a significant totality. Society is engaged with a never-ending process which is conceived by the entire human activities. Berger (2011) asserted:

> Society is the outcome of the collective actions of human beings. It confronts the person as an object of reality. Even though the individual may find this confrontation onerous, it is necessary for them to continue internalising what they

are facing. … However, they will only perceive these behaviours as genuine components of social reality if they actively engage with the objective interpretations that have been collectively given to them, even if they do so reluctantly. Consequently, their unique quality of depiction and perception clearly distinguishes social reality from natural reality. (p. 99)

Implication of Religious Fundamentalism for Violence: Synchronically speaking, most people believe that religion brings peace and serenity, not terror. But in most of the cases, the religion is connoted with the ideology to propagate terror and subjugate the targeted people for their personal gains and justification of their mischief. Mark Juergensmeyer delves into the social construction of religious fundamentalism and its implications for global violence. Juergensmeyer (2017) suggested that "humans are not inherently terrorists. While a number of religious terrorist campaigners have mental health issues, some are seemingly normal and some are socially adept individuals, who are dawn to unique groups and holding extremist and radical ideologies" (p. 7). Religion becomes darker, and acts as a mysterious emblem through the ideologies which embark terror and violence in the name of religion.

The word 'Islam' refers to peace and its spiritual goal is to exercise peace, harmony and nonviolence. But there are certain fanatics and religious fundamentalists who convey negative interpretations of Islam in order to justify their mischief for power control. Religious war in the form of jihad is morally legitimised in order to kill people in the name of God. Juergensmeyer (2017) argued:

> There are Muslim beliefs that support killing in addition to the Quranic ban on it. For example, using violence is essential to punish someone, and it is occasionally thought to be necessary to defend one's faith. Force is a cultural survival strategy in the 'world of conflict' outside of the Muslim world. Within this framework, upholding the integrity of religious practice is considered a question of jihad — a term that literally translates as 'striving' but is also frequently understood to mean 'holy war'. … Nowadays, religious activists and fundamentalists portrayed negative and darker picture of Islam, and justify religion for the use of terror and violence. (p. 79)

Violence has consequently empowered religion in addition to individuals and political movements, giving religious institutions and ideologies a level of public significance. Juergensmeyer (2017) argued that "different terms are employed to characterise acts of religious terrorism as dramatic, symbolic, and theatrical which indicates that we should view them as performance violence rather as strategies. … Additionally, these activities have a multidimensional metaphorical significance that varies depending on the spectator, much like other types of public rituals" (p. 124). Ramzan, & Alahmadi, (2024) have confirmed that technology task-based and culturally relevant framework implication is possible in ESL education

Cultural clash, social marginalization, and polarization are some of the precursors which propagate the seeds of radicalism and fundamentalism. Therefore people become jihadi extremist and behave abnormally in the society. Juergensmeyer (2017) stated that "all young men's anxiety, including those about their employment, social status, and sexual relationships, have been made worse by the violent cultures that have given rise to acts of religious terrorism. Due to their past humiliation in these areas, they are more susceptible to the words of strong leaders and visions of victory in a cosmic conflict" (p. 191).

Implication of Religious Orthodoxy for Shaping Gender Roles: Mahmood (2005) examines how religious orthodoxy, particularly in Islamic contexts, is socially constructed and how it shapes gender roles and identities. According to him:

The arguments, as many feminist scholars have noted, place the responsibility of upholding a community's morality and purity on women, which calls for their subordination to men, who are tasked with supervising and controlling women's mobility and sexuality as well as their access to the material and symbolic resources of the community. … Several theories have been put out by feminist cultural anthropologists in order to explain why some communities view women's sexuality as having this valence. (p. 112)

After the incidence of 9/11, various movements like fundamentalism, subjugation of women through objectification, cultural clash and conservatism were aroused in the modern history. Women were bounded by the unbreakable chains of patriarchy and oppression to neglect the individual autonomy of women in a social construct.

Theoretical Perspective
The data is analysed under the theoretical perspective of Lev Vigotsky's social constructivism theory. His psycholinguistic studies focused on the pragmatic use of language and its meaning. Vigotsky (1978) postulated that in social constructivism, cognitive development happens first on a societal level then on an individual basis. In his opinion, everything is learnt on two levels, such as interaction with others and subsequent integration into the mental architecture of the individual. In the view of Charlotte Nickerson (2024), 'social constructionists contend that personality itself is an expression of features and feelings between individuals, rather than a set of qualities and feelings that are intrinsic to a person.'

Research Methodology
As the paradigm of the research is an interpretivist paradigm, therefore, Cain's model of close reading technique is used as best method to analyze the text closely at every aspect. According to Nancy Boyles (2012) "close reading in its simplest form means to read the text, in order to unwrap implicit meaning that results in multifaceted comprehension" (p. 90). This method involves a deep, thorough and detailed analysis of a specific text in a meticulous way. It gives a wide range of context and give access to the information and focus not only on language but it also goes beyond language.

Various tools used in Cain's model for the analysis of data are: Plot that is the set of events with proper introduction, complication and resolution. It has an impact on character. Narrator uses various traits through character's speech, attire and actions; Foreshadowing, which usually leads the audience to 'setting' and setting provides an 'atmosphere'. Symbolism that is a tangible representation which is perceived by emphasizing through description or making repetitive attention in the story. Point of view, greatly influences our response to the story and theme of the narrative. Theme is the unification of events, potential wisdom and conveying an implicit message for interpreting life. Finally, style including a writer's expression, word choice, syntactic organization, in which way sentences are put together and the length of their sentences.

Data Analysis
This section is concerned with the analysis and interpretation of the data through Cain's model of close reading technique at various levels. The researcher focused on the literal meaning along with the underlying importance of the text under the lens of social constructivism.

Inconsistent Fanatics with Paradoxical Beliefs: The word religion is always connoted with the power dynamics which makes the vibrant role in making ideologies of the modern world. The social process of man and relation with one another in society helps to constitute ideology up to a great extant. Therefore, various realities and ideologies are developed in society, through power dynamics of religion, which is socially constructed in the individuals' mind. Such ideologies are executed on people to extreme level in order to get power rule and personal gains.

"Some time ago … as much as the act of crushing itself." (Shafak, cited in Khan, 2023: p. 65)

Grapes being crushed underfoot offer a potent image of violent destruction. This ironic turn reveals the character's ambiguities and complexity. It implies that even those who assert their moral superiority may have blind spots or inconsistent ideas. It examines issues such as intense religious belief, internal conflicts, and the nuanced motivations of those in roles of power. It implies the views of fanaticism and orthodoxy, which are the building blocks of radicalism. At one end, he is crushing evil but at the same time, another ideology develops as crushing grapes leads to making wine. Üzümbaz Efendi's lack of interest in these alluring elements emphasizes his austere nature, inconsistency, hypocrisy, and his single-minded dedication to his mission of eradicating idolatry and heresy, suggesting that he views pleasure and indulgence as deviations from the true path of faith.

It depicts an aversion to accept different perspectives and opinions about religion. This kind of dogmatic and conservative approach to spirituality can lead to a lack of empathy and affinity towards others, which can be counterproductive in creating a more serene, well-balanced and harmonious society. Therefore, fanatics promote radicalism, because of the fact, that apparently they try to eradicate evil but actually they are promoting those radical beliefs, as a result, the breakouts of extremist ideology happens. Moreover, the emphasis on crushing heresy employs an obsession with implementing rigid orthodox views rather than nurturing a milieu of prejudice-free discourse and acquisition.

Once Azur said; "The greatest bigots in history committed the gravest injustices in the name of justice." (Shafak, cited in Khan, 2023: p. 67). It symbolizes the fake theologians and fanatics who stick to conventional standards in the name of religion and astray their blind followers towards turmoil and chaos. It draws attention to the potential peril of radical beliefs and extreme behaviour that put destruction before empathy and development (Khan, 2023).

Ignorance Catalysed Fanaticism:

"You see, what a toxic cocktail … more in the hands of the religious." (Shafak, cited in Khan, 2023: p. 81)

The author highlights that when power blends and fuses with ignorance, it might evoke a precarious situation. Diachronically, it has been proven that fanatics and fake theologians are the causative agents for the current alarming situation rather than other groups. It signifies that power and ignorance can be a potentially hazardous mix, which is a widely accepted idea. When leaders and individuals who have the potential for significant power, but having lack of knowledge and perception of specific matters, they can make poor judgments that might be counterproductive for the rest of the people. It has been stated that fanatics and fake theologians have caused more trauma due to their beliefs and practices as compared to any other group of people. While it is most common that fake theologians have been accountable for some historical atrocities and they cause more severe harm to society on a large scale than anybody else's group. The passage highlights, that the person who is ignorant but has a power factor, is dangerous. People in authority who lack knowledge and understanding, their decision have negative impacts on people's lives, because of their rigid and resilient nature. This claim is widely recognized, and historical data backs it up by showing that strong people can injure others when they lack significant knowledge or understanding (Khan, 2023).

Fascism and Prisoner Abuse: The police chief's radical opinions and his abusive language, meanwhile certainly shows some signs of radicalism."You don't keep an eye … Can't control your dicks?'" (Shafak, cited in Khan, 2023: p. 68)

It displays a number of characteristics and viewpoints that are sometimes connected to extremist ideology, including a lack of tolerance, radicalism, and dehumanization, as well as a tendency towards totalitarianism and authoritarianism.

"In between sessions, Umut was made to listen to the screams of other prisoners, just as they were made to listen to his own. Again and again, the national anthem would blare out over loudspeakers" (Shafak, cited in Khan, 2023: p. 70)

The use of "National Anthem" (p. 71) as patriotic rhetoric is used for the sake of executing the vehemence and brutality in the form of extremist propaganda and legitimizing the brutality and terror among the masses under the umbrella of nationalistic ideology. Finally, the physiological as well as psychological consequences of agony are creating the aura of brutality and violence. Thus, fundamentalists target the bodies and minds of powerless people with regard to create a sense of fear, terror and submission that will endure for a long time, promoting radicalism and terrorism. This kind of conflict is usually used by various radical groups with a view to seizing up people's mentality, resilience and to create a sense of impuissance, misery, and submission (Khan, 2023).

Religious Intolerance and Fundamentalism: Shirin was talking about the awful atrocity as "Religion fuels intolerance and that leads to hatred and that leads to violence. End of story" (Shafak, cited in Khan, p. 82). It emphasizes that conservative views and intolerance of religion are associated with violence and extremism. Orthodoxy and staunch beliefs in religion are some of the factors that cause extremism in terms of violence. Religion is a diverse and versatile phenomenon, while some interpretations could advocate for discrimination and xenophobia, others place an emphasis on concepts of harmony, understanding, and compassion. Mensur passed his sarcastic remarks watching the news on TV as "Fanatics are taking control of the world" (Shafak, cited in Khan, 2023: p. 83)

On one occasion, Shirin and Mona were debating the identity crises of Muslims who are exposed to multiculturalism. Shirin argued, "There are crazies out there doing really sick stuff in the name of religion, our religion" (Shafak, cited in Khan, 2023: p. 83). It is crucial to recognize and criticize the acts of violence or harm carried out in the name of religion. In order to address extremism, the root causes should be investigated for those who commit violent acts. Fanatics and fake theologians commit violent acts under the umbrella of spirituality. Religion is a multifaceted aspect of human society and those who are adherent to the religion might not be acknowledged in a generalized way. Besides, this is not only restricted to religious leaders or any other specific group of people. However, it has been stated that fanatics and fake theologians have caused more trauma due to their beliefs and practices as compared to any other group of people.

"But you can't deny … we need to question (Shafak, cited in Khan, 2023: p. 101)

By talking about fanaticism and its connection to the Middle East, the text indirectly addresses extremism. Although religious fanaticism is not specifically discussed in the book, the word "fanaticism" (p. 104) connotes a fervent and uncompromising devotion to a particular set of beliefs or ideologies. The paragraph suggests a link between religious extremism and the region by saying that there is more extremism in the Middle East than anywhere else. It implies that, in comparison to other regions of the world, the Middle East has a higher level of radicalism, fervour or extremism.

Religious fundamentalism frequently entails holding extreme beliefs, being intolerant of others, and having the ability to use violence. While the paragraph avoids delving directly into the dynamics, causes, or manifestation of extremism, it does so inadvertently by bringing up fanaticism in the Middle East. It raises questions about how radical beliefs may affect gender dynamics, social and cultural standards, and the occurrence of sexual assault. However, as extremism is a complicated and varied problem that cannot be primarily

attributed to a single locality or religious group, it is crucial to tackle the subject with sensitivity. It needs extensive knowledge of the numerous social, political, and historical aspects that contribute to its origin and propagation.Stereotypes can be reinforced by generalizations and oversimplifications, which can make it difficult to comprehend extremism's intricacies.

"Of course. My parents always … bullied for it, endlessly'" (Shafak, cited in Khan, 2023: p. 89)

On one hand, Mona claims that wearing headscarf is her personal choice, which brings her peace, confidence, and personal freedom. It shows that her headscarf is a source of her identity. A person who wears a headscarf gives her personal freedom, and individual autonomy. On the other hand, Mona affirms that her decision for wearing hijab, brought negative consequences in her life. She has been bullied, harassed, discriminated, and victimized due to her headscarf. These bullying take place due to social pressures, cultural pressures and biases. It implies that there are still certain groups that are intolerant and prejudiced against people who wear religious insignia. It raises important questions about societal and cultural perceptions of religious tolerance and diversity. It is essential to be aware of these problems and take appropriate actions to address them. People are targeted for bullying because of their choices (Khan, 2023).

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The phrase implies that wearing a hijab may elicit unfavourable attitudes and animosity, which may make the environment unpleasant and unsafe for those who prefer to wear it. This brings up a wider issue of bias, discrimination, and social injustice, particularly with regard to religious and cultural practices. Mona talks about the aversion of Shirin to herself, as "she doesn't like me because of . . . my headscarf, probably" (Shafak, cited in Khan, 2023: p. 90).

At one place Mona asserted: "Every day I have to defend myself when I've done nothing wrong. I'm expected to prove that I'm not a potential suicide bomber" (Shafak, cited in Khan, 2023: p. 107). It shows that Muslim identity is exploited by foreign cultures which see Muslims under the lens of discrimination and associate them with extremism and terrorism. Muslims are always in the defensive remarks to prove them that they are not terrorists, they should not be judged by the prejudiced lens of the western culture. When many ideologies or cultures collide and split communities apart, extreme ideologies can develop. As seen by the characters' tense exchange of dialogues, it shows how cultural misunderstandings can cause polarization and hatred. As a result of this polarization, people may become radicalized in response to perceived challenges to their culture or beliefs, which can lead to a climate that fosters extremism.

"You know nothing,' …small piece of cloth" (Shafak, cited in Khan, 2023: p. 105)

In societies where prejudice and marginalization are pervasive, extremism frequently flourishes. People who have been the victims of biases may be more open to extremist ideologies that offer empowerment, vengeance, or a sense of belonging.The passage

inadvertently calls attention to the potential contribution of discrimination to the growth of extreme beliefs.

"I understand. But absolutism of all kinds is a weakness,' Azur said. 'Absolute atheism or absolute theism. To my mind, Peri, they are equally problematic'" (Shafak, cited in Khan, 2023: p. 98)

It offers a fascinating subject for discussion about the idea of absolutism and its implications with respect to theism and atheism. The other forms of absolutism, such as religious fundamentalism or intellectual extremism, with strict belief system can have possible harmful effects in society. The promotion of extreme views, ideologies, or behaviours is referred to as extremism. Extremism frequently results when people or groups embrace dogmatic and unyielding stances, refusing to take into account different perspectives or engage in critical thinking. This may result in intolerant behaviour, violence, and the marginalization of alternative viewpoints. Because of the text's focus on absolutism's shortcomings, it is implied that extremism, which is an extreme form of absolutist thought, can have negative effects (Khan, 2023).

Conclusion
Religious-based violence is a prevalent theme deduced by the researcher during the analyzing of the text using the close reading technique. In the novel, there is a clear illustration of Üzümbaz Efendi, who has staunched beliefs on idolatry and heresy, and empowers his views over others. His focus on crushing the heresy like a trampling grapes under feet, acts as a powerful image of violent destruction. With crushing an evil like the grapes, there is the upshot of another ideology of making wine, which leads to self-indulgence. It shows the narrow-mindedness of the preacher to execute his staunch and radical views, by destroying rather than to understand and showing concern for the real problem. Similarly, Mensur said that the world has suffered more at the hands of religious people, and fanatics are taking control of the world. Additionally, Shirin argues that there are some crazy people who do violence in the name of religion. The concept of absolutism is emerged from the deep analysis of the text through the close reading technique. Azur argued that absolutism of all kinds is a weakness, and it becomes problematic, when it goes beyond the limits, and causes an intolerant society. Religious people have intolerant behaviour toward racial injustice, and dogmatic beliefs,which can contribute to radicalism under the umbrella of social constructivism.

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