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A STRUCTURALIST STUDY OF BARTHES' CODES IN HANIF'S A CASE OF EXPLODING MANGOES

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ABSTRACT

This paper interpretively contributes a structuralist analysis of Muhammad Hanif's *A Case of Exploding Mangoes* (2008) under the guidelines of Barthesian theory of five codes. The paper seeks to unravel the hidden voices of the selected text, and observes Barthes theoretical framework as a cluster of signifiers that can be enlarged by five codes: proairetic, hermeneutic, semantic, symbolic, and cultural codes. This study surveys the language construction and structural similarities in Hanif's text, and also inspects their contributions for the initiation of aesthetic pleasure. The paper also explores those devices that pacify for figurative construction of the target text, and are handy to intensify the aesthetic pleasure for the readers. This study observes that a stereographic capacity is instigated by Barthes' codes, and every code is associated with a voice. The proairetic and hermeneutic code commonly exert for the phenomenon of the plot construction of the target text. The semantic code expresses the characterization along with the theme of the text and presents with in-depth understanding to the writer's scoffing depiction. The symbolic code mostly known as antithetical code facilitates the readers to clarify the psyche of all major characters, distinctively about the protagonist. However, the cultural code expands light to evident the eastern culture, specifically about Pakistani norms, political system, religion and various doctrines of the establishment. The study finds that even though Hanif's text has been immersed largely with hermeneutic code to produce mystery for the readers, yet, the cultural code has been the author's utmost priority as the real events and characterization have expanded the theme of cultural collision. The paper infers that the application of five codes on the target text elevates understanding of its readers

and imparts ground for the text's genre and its diverse themes in the contemporary reading style.

INTRODUCTION:

Structuralism in linguistics unfolds the structural principles which mean a language is recognized as a self-contained idiomatic structure. In linguistics, sociology, and anthropology, structuralism is a plan of action that implicates the elements of human culture that can be assessed by their relationship to an outreached and wide-ranging system or structure (Cassirer, 2015). Structuralism was first introduced by the prominent Swiss linguist Ferdinand de Saussure (1916), and was reformed later by a French anthropologist Claude Lévi-Strauss (1949). Structuralism is a representation of diverse patterns, echoes, and sequence of dissimilarities for assorting a narrative. Structuralists consider the objects in their broader structures and state of affairs. They state that the objects can never be perceived in isolation (Barry, 2002).

The notable theorists associated with structuralism are Ferdinand de Saussure, Levi-Strauss, Roman Jakobson, Jacques Derrida, Roland Barthes, and Jacques Lacan. Roland Barthes was French philosopher, critic, semiotician, and structuralist, who possessed massive fame due to his book *S/Z* (1970). He has structurally analyzed a short story *Sarrasine* written by Honore de Balzac (1830) in his book. Barthes (1970) asserts that a standard text always consist the features of reversibility and fluctuation. His theory delivers a viewpoint to assess the divergent features, and unfolded meanings in language construction (Bronner, 2007).

This article is based upon a textual analysis of Hanif's *A Case of Exploding Mangoes* (2008) to inspect the language construction, and underneath structural similarities in the guidelines of the intellectual motion of structuralism. The researcher takes Barthes' five codes to survey the underlying structures of the target text. This study is interpretive in its approach, and it's also associated to explore the linguistic devices that work in terms of the text's compilation. The analysis of this paper aims to trace the underlying codes in Hanif's text, and the analysis is divided into five parts influenced by five codes of Barthes (1970). Furthermore, this study aims to unfold multiple voices, concealed meanings, and the set forth meanings of the target text. In the end, this paper sums up all findings particular to the hidden cods and linguistic devices that contribute in the development of this selected work of Hanif (2008).

LITERATURE REVIEW:

Moghaddas & Dekhnich (2015) narrates structuralism as a philosophical movement of human sciences with an acute effect on linguistics, philosophy, and sociology. Structuralism presumes that all human moves and their impacts are evolved and they are not absolutely intrinsic. In linguistics, structuralism consolidates the group of utterances and then strives to classify all the constituents of the corpus over their antithetical linguistic levels. Structuralism seeks to illustrate the broader subjects by observing their individual components, and their course of actions while interact with each other.

Booryazadeh & Faghfori (2014) describe that Barthes' five codes are the irreversible patterns around which the whole sign structure of the text turns. His proairetic code is also known as the simple narrative action, hermeneutic code is famed for a turn-off point of narrative, cultural code is renowned as the preparatory social knowledge, semic code is used as the means of communication, and symbolic code is better named as the code of themes. Furthermore, this study in a corresponding manner clarifies that James Joyce's short story *Araby* (1914) is proliferated with two codes, proairetic and hermeneutic codes, and it shows a pattern of signs and the targets of intertextuality.

Tyson (2006) explains structuralism as a multidisciplinary move of notions that became prominent in the early 1960s and 1970s and it gained a certain radical place that has left a strong mark in the disciplines of linguistics, anthropology, and literary theory. What integrates structuralism in these disciplines is the structural concept that was extracted from the Swiss linguist Ferdinand de Saussure (1916). The structural system in linguistics is a sturdy and proficient of alterations and it's also self-regulating in nature. Structuralism is a human science, whose fundamental aim is to evaluate all human productions and behaviors in methodical ways.

Telli & Mahdiar (2014) elucidate that Farridud Din Attar (1177) is one of the pioneer figures to have penalized Persian language with his unparalleled mystic ideas and Sufi literature. His collection of short tales *The Conference of the Birds* (1177) has bestowed him a universal repute. His all tales are artistically designed but the tale of Sheik San'an is prominent of all. Many scholars have interpreted this tale with different methods to present in a well apprehension. This paper observes Sheik San'an under Barthesian codes of narratives that help to deconstruct a product to assess the divergent angles and blocks that might go on untold. Although, the text is based on mystic approach, yet the codes are distinctly relevant and effective in sorting out the enigmas evolved throughout the text. Semic, symbolic and cultural codes are highly effective to assess the enigmas in Sheik San'an.

Bouzida (2014) cites that Barthes (1970) has presented new semiotics convictions to analyze sign system in media that indicates how even non-verbal mode of communications contributes for connotative meanings. As per Barthes (1970), the images are applicable to the aesthetic and ideological factors which are unfolded to interpretations and acquiring at the connotative levels. He states that the meanings are erected via complex semiotic interactivity. The study has revealed the discipline of semiotics in media studies according to Barthes' approach. He points up the nonverbal communication, photographs, and the visual images as a system of signs. Barthes (1970) summarizes that semiotics in media studies uses a vast range of texts covering images, adverts, designs and meaningful texts. Furthermore, Barthes' works add antique ideas to understand media signs that are demonstrated by denoted and connoted in the ventures of significance.

Zaib & Mashori (2014) qualitatively come up with a post-structural analysis of Qaisra Shahraz's *A Pair of Jeans* (2013) under guidelines of Barthes' five codes.

Depending upon a textual analysis, this study claims that the target text is based on contrasting words and dialogues which may have numerous meanings. This study claims that applying the application of five codes on a particular text enhances the understanding of the text, and also reveals that text in five divergent voices. Barthes' codes assist the readers to evaluate the theme of the target text in a new dominion.

Huma Et al. (2018) evaluate Hanif's *A Case of Exploding Mangoes* (2008) under post-modern analytical position of black comedy. Military intervention in Pakistani political system and corrupt governmental ideologies are the theme of the author in this paper. The segments of irony, satire, and humor merge as a lighter mood in the novel. The authors also discuss about black comedy that incorporates the theme of the novel along with politics, humor, abuse, and religious hypocrisy of Hanif's text. Lastly, this paper illustrates the detailed monopoly of General Zia's era, and the relevant features of post-modernity.

Hassan (2016) expresses that *A Case of Exploding Mangoes* (2008) is an artistic work in political and satirical setting. Hanif (2008) has imposed various literary manifestations like satire, humor, epic, and realism in his debut novel. Hanif (2008) aims to reflect alienation, chaos, confusion, and mayhem that dignify post-colonialism, and current Pakistani political and cultural frame of references. He has used peppery, witty, acrid, crispy, sarcastic, acrid, and pungent language in his text. Conclusively, his novel is an addition in terms of exhaustive history and language employment.

Iqbal Et al. (2015) illustrates that *A Case of Exploding Mangoes* (2008) is a criticism of General Zia's self-centered regime as he manipulated the religion and misused the power as the head of army institution. General Zia played a massive disruption with the political system and the constitutional set up of the state. Hanif (2008) breaks up General Zia's crooked religiosity for saving his face and also reveals how he deprived his people. This paper narrates that the Pakistani nation was retained in clutches of the comprador class under General Zia's dictatorship. The paper concludes that Hanif (2008) has wrenched General Zia down from his elevated status and has also exposed his dual scheming policies only for self-promotion and also unfolds the collapse of constitutional under his regime.

Awais & Qasim (2014) observe *A Case of Exploding Mangoes* (2008) as a postmodern imitation along with a meta-fiction historiography. This study adds a post-modern description of Hanif's leading novel. The exertion of intertextuality is evident in the text via self-reflexivity, parody, and pastiche. The novel comprises the abstractions of objectivity and neutrality, and the voice of the text is skeptical of political senses. The novel is narrated by the means of post-modern approach as it's packed with various examples of magical realism, black humor, and historiography of meta-fiction. The study concludes that Hanif's text is generally associated with post-modernism such as pastiche, fragmentation, multi-layered irony, and anti-authoritarian stance.

RESEARCH METHODOLOGY:

This research is depending upon an interpretive approach and has also been set up on a textual analysis of a well know Pakistani text *A Case of Exploding Mangoes* (2008) by Mohammad Hanif. The researcher has structurally analyzed the text in the view of Roland Barthes' theory of five codes. The researcher's dimension is entirely connective with South Asian texts and the study is specifically established on Pakistani surroundings.

Roland Barthes (1915-1980) is known as a semiotician, structuralist, literary theorist, and a well know philosopher. He has explored varying fields and has attracted different schools of theories as structuralism, semiotics, anthropology, post-structuralism and design theory. He has explored various projects of advertising of conceptions, literature, cultural phenomena, and linguistics (Culler, 2013).

Barthes (1970) has made reference about the correspondence of the substantial narratives, and the structure of a proclamation, and also permits the narratives to be noticed along the linguistic stripes. He splits his work into three difference hierarchical extents that are called as functions, actions, and the narratives. His structuralist proposals became an additional exertion in his underway ventures to expose and anatomize the ambiguous mechanisms of common culture (Duisit, 1975).

Barthes (1970) asserts that any single text can be reversible by avoiding constrictive tools. He converts the text between writerly and readerly formulations by his renowned five codes of narrative. In order to unfold a text's plural meanings, he proposes to shatter the text in units of reading called as *lexias* and regulates them with his codes; hermeneutic, proairetic, semantic, symbolic, and cultural codes. These codes provide five divergent course of action in a specific context (Meara, 2012).

Roland Barthes has written prominent books like, *Mythologies* (1957), *Elements of Semiology* (1964), *Criticism and Truth* (1966), *Introduction to Structuralism* (1966), *The Death of the Author* (1967), *The Fashion System* (1967), *The Empire of Signs* (1970) etc, but his most reputed book *S/Z* was published in 1970, in which he applied the structural notion in an analysis of Balzac' short story called as *Sarrasine* (1830). In *S/Z* (1970), he initiated his five codes for connecting numerous sorts of significance, with 561 *lexias* throughout the text. He has mentioned his five codes in *S/Z* (1970) as follows:

The Proairetic Code

The proairetic code refers to the utmost structuring principle that assembles the suspense or interest for the readers. This code is associated with plot exertion that doesn't lift specific questions without deviation. This code calls on those specific measures that infer the further narrative actions.

The Hermeneutic Code

This code cites to a component in any story that is not yet delineated, and therefore exists as a paradox for the reader that requires simplification. This code makes reference to those plot segments that inflate questions on the depiction of the readers of a text.

The Semantic Code

This code refers to the voice of the author where he comes up with several elements correlated to a specific text. This code sites to any component in a text that proposes an explicit and frequently supplementary meaning by the scheme of association. This code also specifies to connotation within the text that can add an additional elucidation over the elemental denotative meaning of a word.

The Symbolic Code

This code is known about a code of binary characters and anti-characters. This code is an intellectual structural concept that classifies the semantic meanings, generally through the antitheses' course of action. In the antithetical procedure, new meanings are elevated from conflicts and opposing projects.

The Cultural Code

This code picks out those components in a narrative that bring up a body or discipline of knowledge in other words. This code inclines to a point on the shared realization regarding the mechanism the world toils, along with psychological, physical, historical and literary effects. This code also refers to few canonical works that are presumed to be a base for the exploration of reality.

Barthes' Codes in A Case of Exploding Mangoes (2008)

According to Saussure (1916), language formulates our entire world and meaning is always attributed to the idea or object by human mind. He presents the language as a system where all its users are observed as agents. Barthes' codes of narration are also interlinked with human mind where meaning is ascribed directly with signified instead of signifier. In this research, the researcher has structurally analyzed a well-known Pakistani novel *A Case of Exploding Mangoes* (2008) and has applied Barthes' codes over the selected lexias in this chapter that define a space of meaning on which the text runs. The researcher has also revealed how the five codes of Barthes (1970) are interwoven in the structure of the specific text. The researcher has cut up this chapter of data analysis with the titles of five codes of narrative as mentioned by Roland Barthes (1970).

The Proairetic Code in A Case of Exploding Mangoes (2008)

The proairetic code is interconnected mostly with the plot construction of the narratives. It's completely an action code that can be a junction of previous events and also elucidates the coming incidents as well. This code specifies

action and reaction process that elevates interest among the readers. Roland Barthes (1970) has applied this code of action in his book *S/Z* for structural analysis of *Sarrasine*, the short story by Honoré de Balzac (1830). He mentions few scripts from *Sarrasine* (1830) as the expression of action as "I stuck my head out and recognized the two speakers as members of that strange race which, in Paris, deals exclusively with 'whys' mad 'hows', with 'Where did they come from?' 'What's happening?' 'What has she done?' (Barthes, 1970, p. 31). These lines anticipate an inclusive method of observation where one can deconstruct a context to assess the multiple means that might remain unreported. This code of action can be noted distinctively in *A Case of Exploding Mangoes* (2008) as General Zia fills out more suspicious of the internal circle up until he is seen demented by his own obsession. He used to inquire from his security chief almost every morning "Who are you protecting me from? Who is trying to kill me?" (Hanif, 2008, p. 71). This statement states his inner storm of being a dictator who forcefully took control of his country. Furthermore, he planned to get himself out from the Army house without any protocol on a bicycle wearing a shawl of his Gardner. Two duty officers posted over the gate saluted him and moved to follow him. The journey remained extremely disastrous as General Zia collapsed with a constable as "The constable kicked him on his backside and General Zia went reeling, face forward, and his spine snapping back straight and sending waves of pain through his body." (Ibid. 2008, p. 283). Through these events, Hanif (2008) outbreaks General Zia's repute amongst the people of Pakistan and how he overthrew the elected government of Mr. Bhutto as a neo-colonial ruler, and how he manipulated the democratic system of Pakistan.

In the end of the text, Hanif has discussed the death event of the protagonist as on August 17, 1988, along with senior Army generals and US ambassador, General Zia made his journey towards a southern Punjab's city Bahawalpur. Shortly before his takeoff, mangoes' crates were loaded in his plane and he planned for a mango party in the plane as "The party is on the plane." He points his finger at Pak One. "All aboard, gentlemen. All aboard. By jingo, let's get this party started" (Hanif, 2008, p. 346). Soon after his take-off, the eyewitnesses who saw the plane claimed as "Fuel tanks, full to capacity, boil over at impact and then burst" (Ibid. 2008, p. 361). The text asks his readers, the text asks, was it that curse-carrying crow that collided with the plane's engines? Or was it a planted explosive in the mangoes in revenge for their general secretary's imprisonment? Or perhaps it was the task of the CIA? The book leaves writers with speculations and that's all about the core of the Proairetic code.

The Hermeneutic Code in A Case of Exploding Mangoes (2008)

This code mentions those segments of the text that have not been disclosed yet and stay as a paradox for the readers. This code works as a matching set to expand the suspense and attention for the readers. Roland Barthes (1970) applied this code in his famous book *S/Z* for structural analysis of Balzac's *Sarrasine* (1830) as "The title raises a question: What is *Sarrasine* (1830)? A noun? A name? A thing? A man? A woman? This question will not be answered until much later, by the biography of the sculptor named *Sarrasine* (1830)"

(Barthes, 1970, p. 17). Barthes (1970) raises multiple questions in his book as "Nobody knew what country the Lanty family came from" (Ibid. 1970, p. 31). This code cherishes Barthes' text S/Z (1970) with suspense, elevation, and creates thrill for the readers.

Hanif's *A Case of Exploding Mangoes* (2008) is a comic commentary about General Zia's personal affairs as he is always worried about his security and used to talk to General Akhtar as "Can you please raise my security level?" (Hanif, 2008, p. 45). Brigadier T.M being Zia's chief security officer is there to observe all security issues with the assistance of ISI, yet the stance of General Zia about his security generates doubts and imaginative possibilities amongst the readers.

In one action, the junior officer Ali Shigri who was imprisoned first in Lahore fort makes plans to kill General Zia after his liberty from jail. His mind is to attack General Zia during his coning inspection of drill as "Accidents in the silent drill are rare but not unheard of" (Hanif, 2008, p. 312). Sigmund Freud (1917) believes that the mind is in charge of both conscious and unconscious judgments that it constructs on the bases of psychic drives. To comprise an individual's personality, Freud (1917) believes "id, ego, and superego are the major aspects of the mind". The assassination of Ali's father has motivated him for such thoughts and desires that exert strong commitments to kill General Zia. CIA chief was worried about US ambassador that creates mystery amongst the readers as he got distressed and ordered immediately as "Let's keep the ambassador off that plane" (Hanif, 2008, p. 341). Hanif's text has discussed the US interfere in Pakistani politics and readers find complications after assessing the CIA chief role in the story. CIA chief's intervention also unfolds the aspects of imperialism and neo-colonialism in third world.

In the last of Hanif's text, General Zia is ready to return back Islamabad from Bahalpur along with General Akhtar, US ambassador and few high officials. Right after the take off, the control tower drops the contact with Zia's plan Pak One as "Pak One. Come in, Pak One, Pak One. The air traffic controllers' voice is on the verge of tears" (Ibid. 2008, p. 359). On the other side, General Baig is also moving to Islamabad in another plane, his pilot cries at General Baig as "Sir, please do something. The plane is going down. The pilots are dead. Did you hear that?" General Beg throws his hands in the air. "What can I do? Who is the aerodynamics expert around here?" (Ibid. 2008, p. 360). The writer claims that General Baig doesn't seem disturbed at all even after the massive blast. The strange behave of General Baig boosts suspense and thrill amongst the readers. Conclusively, Hanif (2008) has left his readers in suspicion and curiosity as the actual culprit who kills General Zia is not discussed.

The Semantic Code in A Case of Exploding Mangoes (2008)

Barry (2002) elucidates this code as "Semantic code is linked to the theme of a text. This code cites the semantic connotations encompassed by a text that can raise an additional interpretation in denotative meanings".

This code is mentioned as the author's voice where he includes supernatural elements as a part of his/her personal thoughts about a specific text. Barthes (1970) has mentioned the semantic connotations in his book as "Hidden for whole months in the depths of a secret sanctuary, this family genie would suddenly come forth, unexpectedly, and would appear in the midst of the Salons like those fairies of by gone days who descended from flying dragons to interrupt the rights to which they had not been invited" (Barthes, 1970, p. 46). This code is mostly associated directly with the characterization by Barthes in *S/Z* (1970).

A Case of Exploding Mangoes (2008) manifests that the women were only sign of housewives in General Zia's regime, and they were bound to live in their homes mostly. To show the women's constraints, the writer introduced a fictional character of a blind woman Zainab who was a victim of gang rape. She got a massive fame in west as Sharia court of General Zia sentenced her death by stoning. As per the Sharia court's verdict, Zainab had committed adultery. Meanwhile, her face in a white dupatta and her cheap sunglasses were printed in western media and General Zia responded as "What was wrong with the Western press? Why were they so obsessed with sex and women? This was the third story in the international press about Blind Zainab. A simple case of unlawful fornication had been turned into an international issue. Why? General Zia wondered" (Hanif. 2008, p. 169). The character of Zainab is a true depiction of the author's viewpoint of the women's dignity, sovereignty and honour under General Zia's dictatorship.

On the other side, Zainab cursed those people who placed her in a devastating well. She called a curse upon the people specifically General Zia who put in that place. As per the writer, that curse was taken up by a sugar haunt crow for a long time and on a specific day of General Zia's plane crash "The crow hurtles through the engine, spins with the intake cycle and is sucked into a side duct; his tiny shriek is drowned out by the roar of the engine" (Ibid. 2008, p. 357). The theme of Hanif's novel is linked with the real events of the death of the former Pakistani president General Zia, yet Hanif (2008) has added various supernatural events as well. Along with various other possible reasons behind General Zia's death, Hanif (2008) has discussed one way of death as crow-curse event. The author has criticized the protagonist's anti women policies by adding his contributions of Zainab's character.

The Symbolic Code in A Case of Exploding Mangoes (2008)

The symbolic code is an acute structural concept that categorizes the semantic meanings mostly via the antitheses' mode that raises new meanings from opposite and dispute ideas. This code is usually examined as a code of symbols, and it's prominent as anti-characters and binary oppositions. Derrida (1967) assumes that the words consist of binary opposition as day/night, good/evil, mind/body, and others. He claims that one side is generally considered more dominant than the other one. He utilizes deconstruction for binary opposition to outbreak irreconcilable factors amongst the specific text.

Barthes (1970) narrates that the words act as symbols of any society's ideas, and the meanings are having a strong relationship with opposite ideas. He mentions this code in S/Z (1970) as "Thus, on my right, the dark and silent image of death; on my left the seemingly bacchanalias of life: here, cold nature, dull, in mourning; there, human beings enjoying themselves" (Barthes. 1970, pp. 25-26). In S/Z (1970), the implementation of binary opposition enhances the mind processes of the readers to interpret the complexities and lay hold of the meanings out of a language.

This code of binary opposition can be assessed in *A Case of Exploding Mangoes* (2008) via the initial discussions between ISI officer Maj Kiyani and Ali Shigri. The security forces reach to arrest Ali Shigri and he argues about the charges with Maj Kiyani who replies as "To tell you the truth I really can't tell the difference between Lata and Asha. They are old, fat, ugly Indian sisters who both sing like they were teenage sex kittens. One probably sounds sexier than the other, I can never tell. But across the country battle lines are drawn between those who like Asha and those who like Lata. Tea or coffee? Coke or Pepsi? Maoist or Leninist? Shia or Sunni?" (Hanif, 2008, p. 81). The author has assembled binary opposition in his novel that can be found in the above discussions via Maj Kiyani as he illustrates different binaries to overcome the situation. Maj Kiyani seems as an anti-hero who owns a devilish character as compare to under Officer Ali Shigri.

As per the author, General Zia deceived his nation regarding their rights and national ideologies. He reveals that the religion was misshaped by General Zia and he misused the Islamic laws as instruments to prolong dictatorial capacity. The book discloses that General Zia used to appreciate those who bow their heads in front of him, or who flatter him as we can assess "He took a deep breath and peered out of the cockpit, surveying Black Valley where some enterprising bugger had cut down the pines on a mountainside and arranged whitewashed stones to read: Mard-e-Momin, Mard-e-Haq, Zia ul-Haq, Zia ul-Haq" (Hanif 2008, p. 187). The author has criticized General Zia's islamization and he compares the fundamentalism with the purified and holy Islamic scripture. Hanif (2008) has applied binary opposition as he compares Zia's political Islam with the explication of the true Islamic values and customs. Conclusively, the author compared General Zia with true Islamic values as the readers understand specific texts not due to their meanings, but much more via the differences between those texts and their opposites.

The Cultural Code in A Case of Exploding Mangoes (2008)

The cultural code presents the shared knowledge considering the ways the world makes use of psychological, historical, medical, literary, and physical disciplines. This code refers to vast cultural knowledge, references, myths, religion, and ideologies regarding sciences. The cultural code is also interwoven with Intertextuality that means the mitigation of meanings by different other texts. Intertextuality includes related or similar works including quotation, parody, pastiche, and translation (Gennete, 1997).

Julia Kristeva (1966) has immensely contributed in the discipline of intertextuality. She believes that a text can be all together cultural, creative, social and institutionally fashioned and it can never be separated from its socio-cultural textuality (Raj, 2015).

The initiation of this term was also conceived by Ferdinand de Saussure (1916), Roland Barthes (1970), along with Mikhail Bakhtin (1965) before it was properly originated by Julia Kristeva (Zengin, 2016). Barthes (1970) states that the writers are mostly reconstructing the existing work of different sections. He adds references of the cultural code in his books *S/Z* (1970) as "The setting was worthy of the portrait. This dark face was angular and all sunk in. The chin was sunken, the temples were sunken; the eyes were lost in yellowish sockets. The jawbones stood out because of his indescribable thinness, creating cavities in the center of each cheek" (Barthes. 1970, p. 57). He believes that the cultural code produces a detailed context and exemplifies the meaning of a text. Barthes (1970) has included the references of 'sunken temples' to represent the cultural setting of Sarrasine (1830). He believes that the cultural code can't be opposed as it's supposed to be a foundation of ultimate truth.

A Case of Exploding Mangoes (2008) is primarily based upon the cultural code as the theme of the novel is formed on a factual plane crash event in which the former Pakistani president General Zia and other died. The author has truly described the historical, cultural, political, and foreign affairs of Pakistan in General Zia's regime. His relationship with US ambassador and Prince Naif of Saudi Arabia as "The large reception room in the Army House was reserved for receiving visiting foreign dignitaries from the USA and Saudi Arabia, the VVIPs. After winning his air dash from Saudi Arabia to Islamabad, Prince Naif was seated on a velvet sofa, smoking Marlboro Reds and boasting about the sound barrier that his F16 broke on his way to dinner" (Hanif. 2008, p. 101). Hanif (2008) has revealed the diplomatic traditions of third world through the above reference and also shares the Saudi and US entanglement in Pakistan's political, economic, and interior matters.

As per the author, General Zia lectured the women of his time always about wearing a scarf over their heads. He put the cinema owners in prison, but, on the other side, he built very close association with a US television talk show host. Different authors have mentioned that relationship, one glimpse is as "General Zia had an affair with Joanne Herring and had media appearances with her as well" (Anjum, 2010). Hanif (2008) has added General Zia's personal event to show eastern culture of man-dominance society, along with the religious exploitation of the army dictator.

Hanif's text mentions the plan crash even in which General Zia, General Akhtar, US ambassador Arndt Raphael, General Herbert and others died. Hanif (2008) has taken mangoes as a symbol of explosion, and has instigated the mangoes in his novel via General Beg as "There is another trial left, sir", he said, giving a dramatic pause. "Lunch. And then the finest mangoes of the season." He gestured towards an army truck full of wooden crates. "A gift from All Pakistan Mango Farmers' Cooperative" (Hanif, 2008, p. 324). The phrase 'exploding mangoes' elucidates the plan crash, and shares the cultural setting of Pakistani

political history. The death of General Zia is also a true depiction of intertextuality, and overtly shares the cultural representation. Conclusively, the novel *A Case of Exploding Mangoes* (2008) comprises the political affairs, murder, abuse, religious hypocrisy, and irony that all make exertion of shared knowledge.

CONCLUSION:

This study concludes that Barthes' codes present five variant ways of evaluating the meanings in a specific text. His five codes pursue as a lens that can highlight the multiple features of a narrative. Barthes (1970) has applied the analogy to simplify the association of codes as a correspondent between commentary events and performance. This study has observed that a stereographic space is initiated by these codes in Hanif's text *A Case of Exploding Mangoes* (2008), and each code is enriched with its voice. The proairetic and hermeneutic codes collectively exert for the development of the plot. The semantic code elucidates the characterization along with the theme of the novel, and adds comprehensive apprehension to the author's ironic depiction. The symbolic code is mostly known as antithetical code that assists the readers to interpret the detailed psyche of the characters, specifically, this code illustrates about the protagonist of the novel General Zia. Moreover, the cultural code stretches light to indicate the eastern culture, religious values, and the role of dictators in Pakistani political system. This research has perceived that Barthes' codes accommodate readers to understand the theme of the novel in absolutely a new proportion. The researcher has uncovered the connotations within the text that layout additional meanings to the fundamental denotation of the words. This study has assessed that although Hanif's text has been embedded with the hermeneutic code mostly for expansion of mystery, yet, the cultural code has been the uttermost weapon of Hanif (2008) in his novel *A Case of Exploding Mangoes* as real events and characterization mutually expand the theme and cultural collision. Furthermore, this study has also come up with the idea of aesthetic pleasure that is associated with Roman Jakobson who introduced six functions of language as phatic, metalingual, referential, conative, poetic, and emotive function. This research has concluded that the poetic function has been the fundamental tool of Hanif (2008) to give rise to aesthetic pleasure for its readers. Language used for poetic motive is not necessarily done in verses always but it is the way in which language is handled, not its form, which specifies its poetic purpose. Conclusively, this study narrates that the textuality is always explicative, and Barthes' codes are not layered upon the text, but as a matter of choice something inherent to the text.

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