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Media as a Distorting Prism: A critical discourse analysis of newspapers' front page titles of Peshawar Masscare

Muhammad Akbar Sajid and Behzad Anwer

Abstract

This paper critically analyzes the newspapers' post titles to explore how different linguistic devices have been employed to disseminate different ideologies about 16th December 2014 Peshawar School Massacre. It attempts to locate the role of linguistic spin in the propagation of desired ideologies to the target readership. In this regard fourteen different newspapers, nine of them Pakistani (Dawn, Daily Times, Pakistan Observer, e-dawn, Jang, Daily Express, The News, The Nation, Ausaf, three Indian (The Times of India, The Indian Express, Hindustan Express) and two European (Tribune, The Washington Post) have randomly been selected to show how an event is discursively represented by different national and international newspapers through their headlines. It employs triangular model for the analysis at different levels. Fairclough (1993) emphases the social aspects, Van Dijk (2004) deals with the cognitive perspectives whereas, Wodak (2001) focuses on language use in historical perspective. The rationale behind this tri-angulation is that existing data carries social, cognitive and historical perspectives. The findings of the research highlight that religious, socio-political conditions and the historical perspectives are politicized through the loaded discourse(s) of print media to represent the same event differently by employing insidious weapon of language. This is how print media serves as a distorting prism to reflect the mirror image to the masses.

Keywords: CDA, Headlines/Post Titles, Ideologies, Representation.

Introduction

Print media has become a significant social agent for the investment and propagation of different ideologies. It plays a significant role in highlighting the dominant social and discursive practices around us. Moreover, it serves as an ideological tool in the representation of a same or different event in accordance with its target readership. Newspapers are the oldest form of media and were considered the sole source of information before the advent of electronic media. Therefore, the importance of newspapers as a powerful source of information is still very much there. The Newspapers report an event is mostly politicized and the process of media representation of same event varies from country to country depending upon their cultural, political, economic, contextual and ideological backgrounds. Newspapers can influence people's perception in a desired manner.

Ideologies are formulated in a society as a result of a long process which takes hundreds of years to develop. Discursive practices, institutions of the state, the vested interests of the powerful groups of the society and the religious beliefs all contribute to shape ideologies of the people. Discourse, being the battle ground where the struggle for power takes place as a result of its manipulation by the ruling group of the society has the most important role to play in the context. Newspapers' discourse has very effective role to play especially in the under developed countries of the third world. Discoursal practices of the newspapers are the result of long held cultural backgrounds and the traditions of any society. Hence, the discourse of newspapers not only reflects the ideologies of the particular social group but also has the power to shape, reshape or distort the perception of reality of its individuals.

Post Titles of Newspapers

The post titles are a very important type of text. It has a vast range of functions which dictates its context, shape and structure. It encapsulates the story in minimum number of words and also attracts the readers to the story. It is considered to be the gist of the most important part of the newspaper. A reader can skim the headlines and have an outline of the news of the day and some idea of its relative impact and importance (Reah, 2001) Lexical words are more useful in headlines than grammatical words which may cause ambiguity in some cases. Yet, they serve three functions. Firstly, they provide a brief summary of the main news, secondly, they attract the attention and thirdly, they often provide an initial indicator in its content and style. These are an important part of presenting the news in a way in which the newspaper appeals its readers.

Hence, Newspapers are a source of exercising power and headlines as the source of forming ideologies as Sheyholislami (2001) says that themes and topics are realized in

headlines and lead paragraph. Dijk (1998) argues that headlines depict the unity of discourse and are a source of information which is easily memorized by the reader. He claims that the readers having their own beliefs and ideas generally "adopt these subjective media definitions of what is important information about an event" (p.248).

Post titles are the most important form of genre. They serve as the mini-advertisement of the work. Headline is the "Text" indicating the nature of the article below it. Its purpose is to quickly and briefly draw attention to the story.

The most important story on the front page usually possesses larger headline if the story is of usual significance. Language is no longer seen as merely reflecting out reality, but as central to creating reality (Taiwo 2004). Abastado (1980, p.49) argues "headlines encapsulate not only the content but the orientation, the perspective that the readers should bring to their understanding of the article." Headlines are a particularly rich source of information about the field of cultural references. This is because titles can "stand alone". They tell the story in fewest possible words following the policy of telling and selling the newspapers.

Critical Discourse Analysis (CDA)

Critical Discourse Analysis (henceforth CDA) studies the relationship between ideology and discourse. It focuses in critiquing the social injustice among the powered and disempowered. CDA approaches the text with a political agenda or goal showing that how a particular text can be biased about a particular ideology. CDA emphasizes on studying the text in full social and historical context. CDA is sometime mistaken as a method of discourse analysis but it is generally agreed that any explicit method in social sciences, humanities and discourse studies may be used in CDA research as long as it aptly produces insight into the way discourse reproduces social and political injustice, domination or power abuse. Hence, CDA not only limits its analysis to the particular structures of text or talk rather systematically relates them to the structures of socio-political context.

Critical Discourse Analysis (CDA) is a field of study that enables the linguists to highlight the underpinning of the message. It is used as a tool for making connections between discourse practices, social practices and the political and historical moves. Luke (as cited in Taiwo, 2007) describes that CDA is a method of discourse analysis (DA) that reveals hidden ideas behind everyday discussion. Language is no longer seen as merely reflecting outer reality. "Ideology is used in many disciplines with different but overlapping shades of meaning" (ibid p.221).

Theoretical and Methodological Framework

The present research draws upon the theories of Fairclough (1989), van Dijk (2004) and Wodak (2001) for seeking insight into methodological framework. According to Hardt (1981), "the press, as technological invention or as political medium plays a very significant role in the definition of reality for individual as well as a nation, it supplies identification and formulates the public opinion". Newspapers use different discursive moves in order to present as well as manipulate the information.

Fairclough, (1989) opines: Critical language study analyses the social interactions in a way which focuses upon their linguistic elements and which sets out to show up their generally hidden determinants in the system of social relationships, as well as hidden effects they may have upon that system.

To understand the link between language, ideology and power Fairclough emphasizes the relationship between text and Language, genre and order of discourse, society and culture: "A range of properties of texts is regarded as potential ideological including features of vocabulary and metaphors, grammar, prepositions and implicature, politeness, conventions, speech exchange, systems, generic structures and style. (Fairclough, 1995, p.2).

van Dijk, (2004) being a key figure in critical discourse analysis holds that ideologies are the socially shared belief systems of the groups and are social and cognitive. He identifies two levels for analysis: macro level being more abstract deals with power relations between groups and institutions, such as power as control, control of text and talk, context control, mind control, dominance and inequality, access and discourse control Whereas micro level deals with the power relations between social actors of a group. Fairclough (1989) emphasis the social aspects. He maintains that "language use is always simultaneously constitutive of (i) social identities, (ii) social relations and (iii) systems of knowledge and beliefs." Fairclough (1995, p.134) Wodak's (1989) approach is a discourse - historical perspective on CDA which lays emphasis on the setting and context, the content of the utterance and the minute description of the text at every linguistic level. Fairclough, and Wodak's analytical frame work aims at highlighting how print media discourses employ different ideological moves to represent same event differently keeping in mind the target readership.

The data for the present study has been collected from different Urdu and English newspapers including national and international papers. For the present study six local English Newspapers, three local Urdu newspapers two Indian English newspapers, one Indian Urdu newspaper and two English European newspapers are selected randomly. The rationale behind collecting data from different national and international (Urdu and English) newspapers for the present study is to analyze how Peshawar incident has been represented

by different newspapers having different ideological basis and how this event is co-related with the past events. The researchers have analyzed the data by employing triangular model. Van Dijk, being one of the key figures in CDA, describes text as a tip of iceberg and thus assigns a text analyst the responsibility of deconstructing the hidden message. The triangular model consists of the following analytical categories taken from Dijk, Fairclough and Wodak's model. The devised model includes the mentioned categories of Dijk's (2004) model except consensus and it only includes historical perspectives of CDA from Wodak's (2001) model. Whereas, Fairclough (1998) regards discourse as a form of social practice. He believes that any discursive practice can be perceived in its to historical traditions. This historical legacy in turn can reproduce, transform or reshape the discursive practices which can be understood in their real and true sense in relation to their historical tradition. The present research draws upon the devised model of CDA at Macro, Meso and Micro levels of discourse.

1. Actor description
2. Categorization
3. Consensus
4. Evidentially
5. Implication
6. Lexicalization
7. National de glorification
8. Polarization
9. Pre-supposition
10. Victimization
11. Number game

Furthermore, Van Dijk's (1997) approach is based on four categories action, context, power and ideology. Fairclough's approach to CDA has the social analysis as the key feature, hence, the researchers in order to analyze socio-political context employ his model, which works on micro, meso and macro levels which are as under;

1. Text analysis
2. Discourse practice analysis
3. Analysis of discursive events
4. Co-relation with historical perspectives

Analysis and Discussion

One of the major aims of drawing upon CDA here, is to find out effectively the different themes embedded in the newspaper headlines regarding Peshawar incident. As there is no monolithic approach to CDA hence this paper attempts to investigate "Language" in a

general way based on Fairclough's (2003) assumption that "Language is an incredible part of social life, dialectically interconnected with other elements of social life so the researcher has always to take into account the language" (Fairclough, 2003, p.2). The present research focuses the following news sources:

      1. Pakistani Newspapers _____ (9)
- Urdu Newspapers _____ (3)
- English Newspapers _____ (6)

      2. Indian Newspapers _____ (3)
- Urdu Newspapers _____ (01)
- English Newspapers _____ (2)

      3. European English Newspapers _____ (3)

In the collected data the headlines have been categorized as plain headlines, speech as headlines, headlines with pointers, question as headlines.

Plain Headlines

      The headlines with simple statements which describe the event in simple way are called plain headlines. These headlines also embody certain ideologies.

Taliban massacre 131 school children (Dawn)

Massacre of the innocent (Daily Times)

TTP massacre 132 students in Peshawar. (Pakistan observer)

"Army Public School Peshawar per Taliban dahshad gardonka hamla. 132 bachon, principal ore teacher sameat 142 shaheed. (Jang)

Taliban terrorists attack on army public school Peshawar, 142 killed including 132 children, Principal and teachers. (Jang)

"Peshawar Taliban ka school per hamla, bachon ka qatal e aam.

141 shaheed. Foaj ne saton dahshat gard mar daley.

Peshawar Taliban attack on a school, bloodshed of children, 141

killed. Army killed all terrorists. (Daily Express)"

134 bachon sameat 140 ki moat.

140 killed including 134 children. (Hindustan Express)

● Pak Taliban's depraved revenge leaves 145 dead, 132 of them school children. (The Times of India)

In Pakistani English newspapers the single word massacre is tropicalized. The word means Bloodbath, slaughter, butchery which has negative connotations as it is an act or an instance of killing a number of usually helpless and un-resisting human beings under circumstances of atrocity or cruelty. These Pakistani English Newspapers are meant for the readers from the elite and learned class and Dawn is one of them.

"Massacre" as defined by the dictionary Chambers (2003) means *indiscriminate slaughter especially with brutality* represents the unethical act which is a great catastrophe for Pakistan. But in the Indian English newspaper headlines there appears no such word which represents the ideological difference of the two newspapers rather it has used the word "revenge" which is defined by the dictionary Chambers (2003) as to *take vengeance which* carries the connotations of *malicious injury in return of injury received* hence provides grounds of justification on the part of the doer.

According to Chambers (2003) *shaheed* is taken from Shahadat, the Islamic declaration of faith. As these Urdu newspapers are meant for the common people hence the language mostly used is enriched in holy sentiments which are religiously shaped. Jang is the largest publication group in the country and is very well reputed and has got the services of very good columnists. Hassan (2001) declared this newspaper to be the most widely circulated and belonging to the largest publication group of the country. Furthermore, Discourse is a means of securing hegemony and power. Hence, discourse analysis is the ideological post -mortem of language. All the foreign newspapers, and Pakistani English Newspapers did not use the word 'Shaheed' which has religious connotations and it represents that Language functions in its context. It not only takes into consideration the 'mere' Linguistic structures of the text but also takes into account, social and institutional conditions of the text production and reception. The word shaheed is used by the Muslims which comes from "Shahadat" meaning "eye witness" in Arabic. Hence, it may be said that newspapers identify their audience, there is in fact a homogeneous group of people with shared beliefs and values whose defining feature is the newspaper that they read.

Table 1: Frequency of word Shaheed

No of Newspapers	Use of word Shaheed	Use of word Massacre	No use of Shaheed / Massacre
Pakistani Eng. 6	0	3	3
Pakistani Urdu 3	3	0	0
Indian English 2	0	0	2
Indian Urdu 1	0	0	1
European 2	0	0	2

The Urdu Newspaper of India shows indifference. The language used in the headlines, does not carry any religious sentiments at the level of lexis. This illustrates that different ideological groups have different audience and they coin newspapers' headlines in accordance with their target readership. Therefore, it obvious that same event has been represented differently by different newspapers through their headlines.

Headlines with Pointers

These types of headlines make aware the readers of the comments. There are two parts of the headlines.

- Given information
- A comment

The Times of India used headlines with pointers about the incident.

Pak Taliban's depraved revenge leaves 145 dead, 132 of them school children. Chambers dictionary (2003) defines 'revenge' as malicious injury in return of injury received and depraved as *to make morally bad or worse*. It implies that something wrong was done and it is the reaction to the atrocities done by Pak Army. Implicitly it justifies the Taliban's act. Moreover, the appearance of "145 dead" at the first place shows dead bodies are given primary significance and the children secondary.

Questions as Headline

These headlines come under the heading of interrogative headlines. The purpose of these headlines is to arouse the emotions and feeling of the readers towards an event. CDA of such kind of headlines depicts the ideology of the editors who want to draw the attention of the public towards some question which is left unanswered. The readers are involved in such type of headlines to answer these questions. Regarding the Dec. 16th Army Public School (APS) attack Washington post's news headline was:

Why the Pakistani Taliban's massacre of children reveals its weakness?

Table 2. Headline Comparison

No of Newspapers	Plain Headlines	Headlines with Pointers	Question as headlines
Pakistani English 6	03	00	00
Pakistani Urdu 3	03	00	00
Indian English 2	01	01	00
Indian Urdu 1	01	00	00
European English 2	00	00	01

Linguistic Analysis

The linguistic analysis of the selected headlines illustrates that the dominant themes which emerged are globalization, universalization, hegemony, legitimation, of social action through analyzing metaphors, styles, pre-suppositions, inclusions and exclusions. The theme of globalization can easily be found by comparing the statements which appeared in the Daily Times as "Massacre of innocent" and in The Indian Express as "Child killers" and of "Tribune" International New York as "our darkest hour" which show the solidarity of different countries considering the performed act as brutal and at the same time blurring the boundaries between the countries. Furthermore, the theme of legitimization can also be traced in the news headlines of The Times of India as "Taliban's depraved revenge". Following are the detailed analytical representations of different ideologies based on Fairclough's (2003) social, VanDijk's (2004) ideologically based and socially shared model and Wodak's (2001) historical model appearing in different English and Urdu Newspapers.

Vocabulary

According to Fairclough (2000) no use of language is ideology free. There are certain linguistic features which represent different ideologies of these newspapers. Overtimes, headline writers have developed a vocabulary which fulfills the needs of the headline, using words that are very short, attention getting and effective. Many of the typical headline words are usually rarely found outside this typical text type. The headline writer needs to include factual details of the story in a way that will attract the readers' attention. Lexical words (words that have meanings, such as nouns, main verbs, adjectives, adverbs) are very useful for the newspaper headline writers than the grammatical words (words with single grammatical relationships such as determiners _____ 'The', 'a' this 'that' etc. Auxiliary verbs 'be', 'have' 'do' but this occasionally leads to ambiguity e.g.

Terror Jolt Pakistan   (The News)

Child-Killers   (The Indian Express)

Our Darkest Hour   (The New York Times)

The reader here is usually left searching in the dark as the meaning is usually ambiguous unless or until the details are being read.

Graphological Feature of Headlines

Headlines usually work in conjunction with the other visual aspects of the newspaper text, particularly pictures. The representations of the 16th December Peshawar incident appearing in "The Indian Express" "Child-Killers" and "Our Darkest Hour", appeared in "International New York Times" and "Terror Jolts Pakistan". "The News" is only understood that the incident is about the massacre of the children only because they are accompanied by the picture. Here, the use of expression 'our darkest hour' carries the concept of solidarity. The event is not only being associated with Pakistan rather the humanity at large has been shown as victim of terrorism.

Deictic language

Deictic Language can be defined as language that points, that requires either shared knowledge or an external reference.

The headlines are a big source of information. Most of the headlines use **deictic** reference that is the reference which depends on the context for its meaning. Taliban massacre 131 school children. (Dawn)

● Terror jolt Pakistan. (The News)

Table 3. Use of Deictic

No of Newspapers	Use of Deictic	No use of Deictic	Percentage
Pakistani Eng. 6	02	04	50%
Pakistani Urdu 3	03	00	100%
Indian English 02	00	02	0%
Indian Urdu 1	00	01	0%
European 2	00	02	0%

There is a whole range of contextual triggers that allow a range of messages to be imparted through the discourse. These messages maintain social role and cohesion. By using social aspects of Language, newspapers begin to establish a group identity with the readership. Devils Butcher our little Angels. The Nation. Hence, the concept of solidarity and distance has been pointed, linguistically, towards the little angels and the devil butchers.

Social & Cultural aspects in naming

Language is the most powerful tool. It gathers its own emotional and cultural 'loading'. What is this loading, it depends on the nature of the culture or sub-culture in which a language exists? The transmission of a message through news headlines also encodes values into the message. It is also very important to remember that texts operate within cultural context: i.e. they are created within a particular culture, and these operate within the system of values of that culture. A simple and obvious way in which language may be used to represent specific ideas about a specific group is through the choice of words used to name and describe that group. Hence, naming is an aspect of language surrounded with social rules and pitfalls. In most of the cultures it is possible to cause offence by adopting the wrong naming strategy towards people.

- TTP massacres 132 students in Peshawar. (Pakistan observer)
- Pakistan Taliban depraved revenge leaves 145 dead, 132 of them schoolchildren. (The Times of India)
- Why the Pakistani Taliban's massacre of children reveals its weakness. (The Washington Post)

The association of Taliban in these newspapers with Pakistan implicitly represents the relation between the two groups. Hence, the negative act of Taliban reveals the negative aspect of Pakistan too. Naming, therefore, is a very useful device in promoting a particular response from an audience. The naming strategies of a text hence have a direct effect on the ideological slant on the text. This is how by employing the device of linguistic spin Taliban's act has been represented as a reaction.

Syntax

Another important factor in which text creates meaning is syntax. The use of different verbs is very useful in identifying ideological functions in the texts. Verbs can be divided into two kinds, those that refer to actions----actionals-----and those that can be divided into those that have an agent or actor who causes the action, and someone or something that is affected by the action. These verbs are called transitive. There are other verbs which involve just the actor. There is no identifiable person or thing which is affected by the action. Verbs like this are called non-transitive. Relational verbs represent relationship between someone or something and a quality or attribute. The choice of the transitive structures focuses the attention of the reader on the actor and hence presents the particular picture of the individual and group.

Taliban Massacre	(Dawn)
Massacre of the innocent`	(Daily Times)
Devils Butcher	(The Nation)
TTP Massacres	(Pakistan Observer)
Dahshatgardon ka hamla	(Jang)
Taliban ka school per hamla	(Express)
Dahshatgardon hamla	(Ausaf)
Pak Taliban's depraved revenge	(The Times of India)

Table 4. Use of Verbs

No of Newspapers	Use of actional transitive verbs	Use of Non-actional transitive verbs	Percentage
Pakistani Eng 6	04	02	66%
Pakistani Urdu 3	03	00	100%
Indian English 2	01	01	0%
Indian Urdu 01	00	01	0%
European 01	00	01	0%

Use of Active voice

The use of active or passive voice language plays a significant role in determining the status of participants in action. The role of participant may be emphasized, minimized or omitted entirely. The active voice is used where the writer wishes to focus on the agent. The passive voice creates quite different effect, here the agent becomes less prominent and the person or thing affected by the action is the focus. "The use of passive voice language is a common

structure in headlines it saves space, it is chosen not only for brevity but also because of the official or bureaucratic nature of the events" (Fowler, 1991, p.79).

Taliban Massacre 131 school children	(Dawn)
Devil butchers our little Angels	(The Nation)
TTP Massacres 132 students in Peshawar	(Pakistan Observer)
Pak Taliban's depraved revenge leaves 145 dead, 132 of them school children's	(The Times of India)

Table 5. Use of Voice

No of Newspapers	Use of Active voice	Percentage
Pakistani English 6	03	50%
Pakistani Urdu 3	03	100%
Indian English 02	01	50%
Indian Urdu 01	01	100%

Intertextuality

Intertextuality asserts that a reader cannot claim his/her authority over a text, because a text is always punctuated with the whole belief system, histories and traditions of a nation. Cultural aspects do not let the text singular in meaning. Intertextuality 'blurs the boundaries not only between texts and the world of lived experience' as has been observed by Chandler (2005). Language seen in its social dimensions is constantly reflecting class, institutional, national and group interests. No words or utterance in this sense is ever neutral.

Intertextuality is actually looking at a text's interaction with prior texts, writers, readers and conversations. Fairclough (1995) put forward a three-dimensional framework for analyzing the intertextuality in media discourse. This is the analysis of discourse representation, generic analysis of discourse type and the analysis of discourse in the texts (Fairclough, 1995).

It is observed that the English newspapers of Pakistan, E. Dawn, states the event as another December 16, another black day. It represents a whole story of the same day and implies that something unpleasant had also happened in the history of Pakistan on the same day, which is fall of Dhaka in December 16, 1972. The Daily Times uses "Massacre of the

Innocent" highlighting the "bigger picture" of the text and leaves the association of the meaning to the readers.

Stylistic Analysis

Style refers to the choices which language makes available to the user above and beyond the choices necessary for the simple expression of meaning. It is related to choices one makes

to produce the desired effect. It is individuals 'linguistic habit and stylistics is style of individual writer. It refers to the ways through which a writer makes choices and uses linguistic resources to convey specific meaning. It is the study and interpretation of text in regard to its linguistic and tonal style.

Use of Figurative Language

For the sake of projection of ideology successfully, the newspapers embellish the language with different devices, so the desired effect could be achieved. The usage of figurative language is also that kind of device which intends the ornamentation and adoring of the language. It is a very powerful device through which language may be made attractive for the audience, and the process of ideology investment is much facilitated.

Metaphors

Metaphor is not only a device of poetic imagination and rhetorical flourish but as a matter of fact is persuasive in our everyday life. Metaphor is typically viewed as characteristic of language alone but as a matter of fact it is present not only in the language but also in our thought and action. Our conceptual system which is largely metaphorical plays an important role in defining the realities. Metaphors tend to capture the imagination of the reader readily, and hence, the reader perceives the things in exactly the manner the writer expects him/her to perceive. In fact, the image provided by the writer through the use of the metaphor necessarily leads the reader's imagination towards the path devised by the writer him/herself.

Another December 16, another black day. e.Dawn

Another December 16, another black day

Devil Butcher our Little Angels (The Nations)

Here, "Black day" and "Devils" have metaphorically been used. In the 2nd headline the word Butcher in capital letters appears. The Cambridge Dictionary defines the word *Butcher* as *slaughter or cut up (an animal)*.

Then the Urdu newspaper Jang uses the word Qyamat-e-Sughra which carries on one hand the religious connotation of the day when everything will perish for the judgment and on the other hand represents that the audience are let to imagine by the usage of this metaphor that how great the loss is. Again, The Daily Ausaf uses the word "Khoon mein nehla dea" (thoroughly soaked in blood) which represents that how valueless the

criminals considered the precious lives of the innocent. Here, one more thing is quite clear that the headline shows that not only a small area or part of the city is affected but the use of only "Peshawar" shows the collective savagery done in the whole city. Therefore, in this case Army Public School serves as metaphorical representation of the city (Peshawar). The

New York Times uses the metaphor to arouse the emotions of the readers. Darkness is defined by the Cambridge dictionary *without light.* Chambers (2003) defines Dark as without light and black. Here, the superlative degree has been used to show the intensity of the incident. It is a time when everything is quiet and only the evil spirits set themselves to work. The metaphor is used to conceptualize the happening. It implies that the evil spirits killed the innocents brutally. This is how the doers and the receivers of action have been represented accordingly.

Personification

The most obvious metaphors are those where the physical object is specified as being a person. This allows us to comprehend a wide variety of experience with no human entities in terms of human characteristics and activities. These are referred to as personifications.

The newspaper headline which appeared in The Daily 'Ausaf' uses the personification which is "khoon mein nahla dia". It is again a stylistic device to catch the attention of the readers.

Van Dijk Analytical Model

Now applying the Van Dijk's (2004) analytical model at macro level which is being more abstract and deals with the power relations between groups and institutions the study observes that in the Urdu Newspapers the ideological lexical items are juxta posed for imparting various ideologies.

Shaheed ………….

Dehshatgard

Qatale-aam

Actor Description

This is how one uses to describe the members of a group with positive attributes and the members of the other group as negative attributes.

      Taliban Massacre   (Dawn)

Devil Butcher our little angles	(The Nation)
TTP Pakistan	(Observer)
Child – Killers	(The Indian Express)
Pak Taliban's	(The Times of India)
Why the Pakistani Taliban's	(The Washington Post)

Here, first the association of Taliban with Pakistan highlights same negative image of Pakistan as the attributes associated with Taliban are all negative. The Cambridge dictionary defines the word Devil as *a powerful evil force* And the Angel as *a spiritual being* The Chambers 2003 dictionary defines the word Devil as *the supreme spirit of evil* And the Angel as *a ministering **spirit or a dead person as regarded received in to heaven*** and killer as ***someone who murders readily or habitually***.

It is again an attempt to show the members of in -group positive and the members of other group with negative attributes.

Victimization and the Number game

The present study suggests that English and Urdu, National and International newspapers may vary in representing the same event, applying different discursive techniques keeping in mind the target readership. It analyzes the use of different stylistic and analytical devices in the coinage of the desired meaning and to produce a desired ideology.

Word revenge which shows a reaction and hence provides somehow a justification of the act being done on the part of Taliban whereas in "The Indian Express" the news appears as child Killers. Here, killing is defined as an act which is on one hand brutal and on the other hand demands no justification on the part of committer.

There are clear clues of victimization and stances of in -group positive and out -group negative are rampant in Urdu newspapers of Pakistan. The Indian newspaper uses the techniques of number game and evidentiality. Out of 2 English newspapers one uses the number game and the other does not. The headlines appearing in the European newspaper are entirely different, one uses metaphors and the other uses a question statement as a headline.

Categorization

Categorization refers to associating people with different groups. Hence, the categorization of in -group with "Shaheed", 'innocent' 'Angels' and the out -group with Devil, Killers, revenge, Butcher, Qatl-e-aam, massacre, Terror, khon mein nehla dea is plaid up.

Name of Paper	Various lexical items	Their connotation
Dawn	Taliban	negative
	Massacre	negative
The Nation	Devils	negative
	Butcher	negative
	Our	positive
	Angels	positive
Daily Times	Massacre	negative
	Innocent	positive
The News Pakistan	Terror	negative
Observer	Massacre	negative
The Indian Express	Killers	negative
The Times of India	Depraved	negative
The Washington Post	Massacre	negative
	Children	negative

Evidentiality

Evidentiality is an analytical device in which facts are used to support a claim. Out of the six newspapers of Pakistan only two uses the figure to support their claim,

TTP mass 132…… The Pakistan Observer

Whereas, all the three Urdu newspapers use number game to support their claims.

Hyperbole

It is a device for the deliberate exaggeration of meanings. The New York Times uses this technique by quoting the incident as:

"The smallest coffins are the heaviest to carry"

Implication

Conveying the meaning indirectly.

Our Darkest hour

Child-Killers

Terror Jolts Pakistan

Massacre of the innocent

National Self Deglorification

Representing someone negatively by deglorifing one's country refers to national self-deglorification.

- TTP massacre   (Pakistan observer)
- Pak Taliban depraved   (The Times of India)

● Why Pakistani Taliban   (The Washington Post)

Presupposition
It is an analytical device which refers to something employing or understanding without being stated.

Another December 16 another black day   (e-dawn)

Here, the incident is not being stated clearly in terms of words but is assumed that things are being presupposed.

Application of Fairclough's model
Taking the heading from e. Dawn, December 16 first looking at the micro level the words used are simple but have the implicature of something behind the apparent text. "Another" symbolized that something happened earlier which was of the same nature if this text be analyzed it may reflect the social practice attached to it. Here, the text attempts to reflect the historical underpinning as the nature and the preparation of the attack was very similar to that of the Beslan School Hostage crises that occurred in the North Ossentia in 2004.

In The Times of India the news appears as:

Pak Taliban's depraved revenge leaves 145 dead, 132 of them school children. The act appears to be reaction of same action. and if the statement decodes itself in the historical perspective then it might be validated by the authoritative statement of PTI MPA Shaukat Ali Yousafzai when he arrives at the scene and says, "the attack appears to be a blowback from the ongoing operation" Zerb-e-Azb in North Waziristan agency. He further says '" he is not being allowed to cross the security cordon".

"Terror Jolts Pakistan" was appeared in The News. If it is analyzed at linguistic level the capitalization of the noun Terror may indicate the key word of the statement. If we analyze the headline keeping in view the political scenario of Pakistan at the day of 16th December, it comes out that it was the time when the slogan of Naya Pakistan was echoing with great intensity. The Naya Pakistan was a slogan of Pakistan Tehrik e Insaf, a political party in Pakistan, which was protesting in a sit-in in Islamabad. The "Terror Jolts Pakistan" may imply that the attempts being made to bring reforms in Pakistan have been badly jolted by this terrorist attack on APS.

Ideological Diversification
The above-mentioned list of lexical items reproduces the concept of ideological spin in English and Urdu newspapers. It is observed that English newspapers have represented the incident in euphemistic way whereas; the counter parts have represented the same event on religious grounds. Here lies ideological diversification between the readers of English and

Urdu newspapers. The above listed lexical items imply that the readership of Urdu newspapers is more inclined towards religion. Therefore, media discourses are manipulated likewise whereas; the readership of English newspapers is less inclined towards sensationalism and religious exploitations. Hence, print media discourses of English newspapers are manipulated keeping in mind the target readership.

Conclusion

The study concludes that same event finds different representations through print media discourses. It also highlights the polarization of the newspapers. As the Urdu newspapers of Pakistan are more inclined towards sentiments, and target readership by coining the headline which carry religious connotations and sentiments. On the other hand, English newspapers are less ideologically oriented towards religion as no English newspaper has used the word "Shaheed" in headlines. The Urdu and English newspaper of India and Europe did not use any words that may reflect the sentiments and indifferent attitude of their own communities. In addition, the study concludes that same news finds different representations in different newspapers and this is done keeping in view the vested interests of indigenous ideological groups and the target readership. Hence, the study concludes that print media acts as a distorting prism constructing or deconstructing reality in desired fashion.

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Designing a Question Paper: A critique of essay type questions constructed to assess written discourse of English language students

Khurram Shahzad

Abstract

Effective and appropriately designed essay type questions are of significant importance in second language teaching and testing. Their form and function not only help determine the performance of the learners, but also provide validity and reliability to the whole process of assessment. As students have to come up with extended pieces of writing in answering the essay type questions, a large number of skills and competencies such as linguistic, socio-pragmatic, strategic and discoursal are likely to be gauged through such questions. The present study analyzes 78 question papers designed in two of the universities of Pakistan at undergraduate level. For this purpose, the researcher, drawing upon his doctoral dissertation, uses Davidson and Lynch's model of paper setting. The data are analyzed mostly qualitatively though tables have been drawn. It has been found that there are many flaws and inadequacies in the question papers. They mostly contain "wh" questions, which demand low cognitive load from the learners, and a mere reproduction of information/knowledge from them. On the other hand, the higher order skills such as analysis, synthesis and evaluation get relegated to the margin. Rarely does an essay item question demand any analysis or evaluation of the subject matter or the issue at hand. In order to overcome these inadequacies and shortcomings, the researcher has also given some recommendations.

Keywords: Assessment, communicative language testing, paper setting, validity, reliability

Introduction

Essay type questions have a central role in the assessment of students' learning, for they very precisely signify the degree to which learners have realized proposed learning outcomes. Most of the time teachers in English language, literature and linguistics choose essay type questions over other procedures of testing because these items require from examinees to create a response, which is usually lengthy rather than simply selecting a response. Essay items are also usually relied upon in testing since they help reveal learners' potential to think, create, analyze, synthesize, reason, argue and evaluate (Cohen, 2006).

Essay type questions are usually employed for the following purposes: (1) to assess learners' comprehensibility of the subject-matter and content; and (2) to assess learners' abilities to reason with their knowledge of a subject as well as language.

For determining the type of test item to use, the first stage is to reflect upon the proposed learning outcomes that the test item is required to test because learning objectives almost always comprise verbs that usually offer direction for the choice of assessment method. The verbs that best define the ability or abilities the test designer intends to measure are occasionally referred to as "directive verbs" (Moss & Holder, 1988, p. 17). This term usually denotes the verbs that are carefully and thoughtfully designated to specify what thinking process and performance examinees need to evidence their learning. Furthermore, the test constructors may use the directive verbs used in the learning objectives in the essay question items, giving clear directions to examinees for their replies.

Some of the directive verbs can be: *interpret, compare and contrast, explain, analyze, compose, infer, defend, develop, evaluate, propose, apply* etc. They may be appropriate to assess the intended learning outcomes through essay type questions. For instance, the verb *recall* signifies that the testees are supposed to retrieve knowledge from the memory and reproduce it in the paper, where they are not required to analyze anything or to justify their responses. On the other hand, the verb *analyzes* demands from examinees to break and determine how parts relate to one another and to overall purpose or structure. For example, examinees can demonstrate their ability to analyze the role and function of humor in Shakespearean play *Romeo and Juliet* by describing the function of humor in their own words. Likewise, the verb *create* requires examinees to put different elements together in such a way as to make a cohesive, coherent, reasonable and functional whole.

While designing and constructing the essay type questions, the following points must be kept in mind because they are crucial to developing essay items.

The test constructors should plainly define the intended learning outcomes which they intend to assess with the item. For example, the directive verb "appreciate" the novel *Heart of Darkness* is vague and difficult to judge, making it difficult for the examinees to assign a mark or grade to "appreciation". On the contrary, "illustrate" the cruelties meted

out to the blacks in the novel along with the textual evidence can give clear signposts to students as to what they are required to do and how they are to do it. Examinees can be further asked to limit their answers to 350 words, and consolidate their responses according to the criteria such as punctuation, spellings and grammar which shall play a role in determining their scores or grades. This way, test constructors specify exactly what performance they intend students to achieve and demonstrate in their answers.

    I.   Test constructors need to avoid using essay type items for proposed learning outcomes if they are better tested with other kinds of assessment procedures such as selected-response, fill-in the blanks or simulations. Essay type questions usually sample a limited range of content, implicate greater subjectivity in grading and are time consuming in marking. Only those learning outcomes should be measured through essay items which cannot be assessed through other means.

    II.   Test constructors need to clearly describe and position the task within a problem situation, for examinees should not feel that they have an unlimited stock of lead to write a response on an indeterminate number of pages about whatever they feel happy to write about. It usually happens when the essay item is ambiguous or susceptible to various interpretations. Moreover, test designers should write effective and well-defined essay item questions, providing examinees with an indication of the types of cognitive and meta-cognitive thinking and content to manipulate in replying to the item.

In short, an effective essay item helps produce reliable and valid evidence of the degree to which learners have attained the proposed learning outcomes. The questions should be designed and developed in such a way that they are clear and precise. Moreover, not only should they elicit the required thinking processes of the examinees, but also restrict the scope of the test task, calling for just the related and desired content. Teachers should also clearly define the grading policy for grammar, spellings, punctuation and content. Otherwise, scorers will be confused and may develop different ideas about what a "good" response to the test task is. Hence, both examiners and examinees get hurt by poorly written essay items.

Essay type questions have many advantages such as helping to measure the abilities of the learners related to the subject, its content, and to assess the writing skills which itself is a multi-dimensional construct. They entail composing a fully-fledged answer rather than choosing an item; they also allow the innovative patterns of answers to emerge. They offer examinees a clear signal of the kinds of cognition and content to employ in answering the essay item question. In addition, it demands its evaluation from a competent subject specialist who could assess the quality and accuracy of responses, and hence requiring more in-depth and systematic thinking.

The objectives of the study are:

I. To find out how essay item questions are designed in order to assess the achievement of learning objectives;
II. To analyze the essay item questions using the criteria given by testing experts for stating effective essay questions;
III. To help construct effective essay item questions.

The research questions of the study are:

I. How are essay item questions designed in order to assess the achievement of learning outcomes?
II. How can essay item questions be assessed using a theoretical framework given by Davidson and Lynch?
III. How can effective essay items be constructed?

Theoretical Framework

Essay type questions entail plenty of time, effort and expertise. If essay type questions are poorly constructed, learners' life competency, i.e. written communication will not give suitable measure of their knowledge and abilities to perform in their future vocations. There are various typologies of setting the essay type question items such as Alderson *et al*. (1995), Bachman & Palmer (1996), Gronlund & Waugh (2009), and Norris et al. (1998), but the researcher has selected Davidson and Lynch's model (2002) as theoretical framework. This theoretical framework has been used as a criterion for the setting up and the analysis of the question papers. The framework is described here in detail.

These typologies usually divide the process of constructing an essay item paper into different stages such as design, operationalization and administration, which do not advance in a stringently linear or sequential manner, rather its movement is to and fro (Bachman & Palmer, 1996). The test design stage entails the purpose of the test, the characteristics of the target population, and their real-life needs which they are to perform afterwards, and the available resources. In this stage, the construct under assessment is also defined and decisions are made about its evaluation.

In the operationalization stage, information is gathered from the design stage and used in this stage for the preparation of test specifications. Test specifications are also known as test blueprints and specific test tasks or sometimes the complete test is prepared here. On the other hand, the test administration stage involves both pre-testing of the essay type questions to the representative sample of the target population and the administration of the test operationally. Now we discuss these stages of essay item test construction in brief.

Design Stage

The design stage, in fact, requires all the critical information and decision making processes which help create the entire essay item test. This stage entails consideration of test purposes which are usually drawn from the learning outcomes (Lynch & Davidson, 1994; Shahzad, 2015). The test purposes help determine the competencies such as linguistic, socio-pragmatic, strategic and discoursal, and the kinds of test tasks for the test. This activity has been named *mandate* by Lynch and Davidson (1994), and it usually "comes from a combination of curriculum philosophy and political reality" (p, 736).

Once the objectives of the test are recognized, the construct which the test is supposed to measure should also be operationally defined. The definitions of the construct are usually founded on the syllabus, the theoretical definition of language proficiency or ability, or the writing ability or on all of them (Bachman, 1990; Bachman & Palmer, 1996). The construct can sometimes be specifically based on the course objectives, and examiners can particularly focus on the language ability they have taught in the course such as they want their students to write business letters or narrative kind of essays, etc. Contrarily, proficiency tests are usually theory-based and not curriculum-based. Whatever the foundation of the test is or whatever the model of writing, such as Bachman & Palmer's (1996) or Grabe & Kaplan's (1996), examiners are using, the students' linguistic, functional, textual, socio-linguistic, topical and strategic knowledge assessment are part and parcel of the test. Last but not least, learners should also be able to meet the expectations of formality of the academic audience (Shahzad, 2011; Weigle, 2002).

However, the topical knowledge needs to be spelled out categorically in the construct definition, for topical knowledge is the significant domain of knowledge which examiners usually want to test in the exam to see how far they have been or students have been successful in achieving the objectives of the course. Moreover, their assessment decisions are not solely based on language ability (Douglas, 2000). The last thing to consider at the test design stage is test usefulness in terms of validity, reliability, interactiveness, authenticity, practicality and impact. At this stage, the resources such as room, supplies, materials, time, photocopy machine, word processor, etc. required to implement the test should also be considered.

Hence at the design stage, the document in the form of a blueprint containing the following information should be ready:

- An account of the purposes of the test;
- An account of the TLU (Target Language Use) domain and test types;
- An account of the target population;
- An operational definition of the construct;
- A plan for assessing the characteristics of usefulness of the test;

- A list of available and required resources and plan for the utilization and management (Bachman & Palmer, 1996; Gronlund & Waugh, 2009).

However, some of the language testing experts such as Alderson *et al*. (1995) and Douglas (2000) include such information in test specifications. The advantage of including such information in design statement is that it offers explicit blueprint to the test developer to carry out the whole task systematically throughout the test development.

Operationalization Stage

This stage entails moving from the design stage to detailed test specification. In other words, it involves moving to constructing the actual test. Test specifications are very useful, for (1) they help create parallel form of a test or various tests with the same features; (2) they help assess the ends of the test constructor; (3) they help evaluate the finished test against the specifications; and (4) they help assess the authenticity of the test itself (Bachman & Palmer, 1996). Moreover, test specification are helpful in finding out the mismatches between the test tasks and the learning objectives (Lynch & Davidson, 1994). Though various formats exist of the test specifications such as Bachman & Palmer (1996), Hughes (2002) and Norris et al. (1998), the minimum of what one can find in it is given below:

- An account of the test content, containing the test organization, the type and number of test tasks, allotment of time for each test task, and the specification of each test task;
- Sample test tasks; and
- The criteria for correctness/assessment. (Douglas, 2000, pp. 110-113)

As pointed out earlier, there are many formats of test specification, the researcher intends to outline the format presented by Davidson and Lynch (2002).

Specification number: Give a short index number.
Title of specification: Give a short title because it will normally characterize each specification, and the examiners can easily highlight the skills they want to measure across various specifications.
Related specification(s): Enlist the numbers or titles of specifications if any. For instance, if the writing test task is based on reading passage, separate specifications will be given to the passage and each item.

(1) **General description** (GD): Give a brief general statement of the type of essay item being assessed.
(2) **Prompt attributes** (PA): Give a detailed and complete account of what examinees will come across. Taking into consideration the situation, the description may entail the following information.

      A.   An account of the essay item task in terms of audience, communicative function/purpose (such as describing, apologizing, inviting), genre (such as narration, description, argumentation, process) and source of informational content.

      B.   An account of particular information about any text or visual that may serve as a source of informational content.

      C.   The linguistic features of the prompt.

      D.   An account of the space offered for the answer.

(3)   **Response attribute** (RA): Give a detailed and complete account of the way examinees will give the answer, or what they can do in response to the prompt and what will form a success or failure. Moreover, include the criteria for assessing or rating the answer.

(4)   **Sample item** (SI): Give an account of the task that represents the specifications. In other words, the test task that the specification will create, and a model response may also be included.

(5)   **Specification supplement** (SS): Give an account of any additional information required to design items for the specification.

Specifications are prepared to help test constructors generate a bank of suitable test items and hence the format can be adapted to meet the specific needs of a particular context (Davidson & Lynch, 2002; Gronlund & Waugh, 2009). Moreover, specifications help develop framework for explicitly articulating in detail many of the features of essay item tasks. These specifications also guide the item writers and help to communicate the objectives of the test and how to achieve them. Last but not least, test specifications are dynamic and subject to change and revision (Douglas, 2000; Fulcher, 2010; Weigle, 2002).

Administration Stage

The third phase in the process of test construction is the administration stage, when test items are administered to examinees on trial basis and operationally, and the data are collected and analyzed. In trying out test tasks, sample tasks are administered to a number of students to find out whether the instructions are clear, or how much time examinees take to attempt the question paper and so on (Butler *et al*., 1996). Concerning time allotment, examiners should devote time to each essay item task with respect to the total time available and the degree of difficulty each essay item demands from the examinees. Moreover, test takers should have enough time to plan, write and revise the essay they are to produce (Powers & Fowles, 1996).

    Besides these stages, there are certain other things such as instruction choice of tasks and transcription modes, etc. which are to be provided to examinees for carrying out the

essay item tasks. The instructions need to be clear, precise and sufficient enough for the examinees to know exactly what has been demanded from them. Moreover, the instruction should lay down the required length of the answer, i.e. number of pages, word count, etc. The instructions should also clarify how the responses of the test takers will be judged or measured (Carson, 2000; Gronlund & Waugh, 2009).

The issue of choice between tasks has also been discussed at length by language testing experts. There are arguments on both sides of the issue. On the one hand, it is said that giving choice of tasks to the examinees will help to ameliorate the effects of contextual knowledge and interest it will reduce their anxiety level, and they will be able to choose and perform well in the exam. On the other hand, examinees do not always make best decision and sometimes remain confused and waste time which could be spent writing. However, the persuasive argument is whether the choice given between the tasks is of the equal level of difficulty. And how has his level of difficulty been measured? Hence, while giving choice of tasks to examinees, the test designers should ensure that the different tasks are as alike as possible in terms of complexity of instructions, cognitive load and so on. The raters should also be trained enough to be able to utilize analogous criteria on all the tasks (Purves *et al*., 1984; Hout, 1996).

Methodology

The researcher has collected the data in the form of question papers set in the departments of English in two of the universities of Pakistan, i.e. the National University of Modern Languages (NUML), Islamabad and the International Islamic University (IIU), Islamabad. These universities have got fame all around Pakistan. They offer their students courses related to literature, language and linguistics at Bachelor of Sciences (BS) Honours and Master of Arts (MA) levels. BS (English) is a four-year programme, whereas MA English is a two-year programme. Both the programmes qualify for 16 years of education in Pakistan. The question papers set during the spring and fall semesters of 2016 and spring, 2017 have been collected from both the universities. Overall, 78 paper have been collected from the two universities, i.e. 48 question papers from the NUML and 30 from the IIU. The researcher has employed the theoretical framework given by Davidson and Lynch (2002) and analyzed the questions papers qualitatively and quantitatively.

Data Analysis

The data have been analyzed qualitatively taking into consideration the theoretical model. The tables have also been drawn to see how many times the following characteristics of the test tasks have been found in the question papers.

The following table below displays the following items analyzed through the Davidson and Lynch's model of test specification. The capital letters are used in the table to represent the following items.

Specification number (SN), Title of Specification (TS), Related Specifications (RS), General Description (GD), Prompt Attributes (PA), Communicative Function/Purpose (CF/P), Response Attribute (RA), Sample Item (SI), Specification Supplement (SS).

Table: 1. Table of Specifications

	SN	RS					TS	RA	SI	SS
		GC	PA	CF/P	VD	SO				
Items found	78	78	78	24	00	00	00	23	00	00
Items not found	00	00	00	54	78	78	78	55	78	78

Since the SN stands for specification or index number, the researcher has interpreted it as a course code in the context of Pakistan. All the papers, which have been collected for the purpose, contained it; moreover, all of them have had the title of the course, too. So far as the related specifications are concerned, the question papers have had shortcomings in them. For example, the papers of *essay writing* or *reading* and *writing skills* which usually is supposed to give different test tasks to examinees, such as writing task based on reading or comprehension questions based on a reading passage did not contain any separate related or specific specifications on how exactly the test task is to be interpreted and assessed. Further, some of the *writing skills* papers contained objective type questions. However, they all did have general descriptions.

The question papers have also displayed that they contained communicative function or purpose. Here one thing should be kept in mind that the researcher has counted the papers in such a way that even if one question paper contains one or more than one question having the desired characteristics of assessment, he counted it one for the whole paper. On the contrary, mostly the test tasks were of *how* and *what* sort of questions which usually deal with cognition or knowledge. In the taxonomy of Bloom, these are the lower level questions and do not demand plenty of cognitive load such as analysis or evaluation from learners. For instance,

1.   Describe the role of the *Internet* in modern society.
2.   Why is Macbeth considered the tragic hero of the play *Macbeth*?
3.   How does Dr Faustus bring his own damnation, Discuss. (sic)
4.   What are the qualities of a good student?
5.   What are the problems of the Muslim World? What steps should be taken to ensure the unity of Muslim countries and establish an Islamic International forum?

6.   What does a disciplined classroom look like? Discuss the characteristics of a disciplined classroom.

The communicative function or purpose is more or less vague in most of the question items mentioned above. Let us look at the example 1. It just asks about *the role of the Internet* in the *modern society*; it does not ask whether it is positive or negative. It also does not ask how to substantiate its role. What kind of examples should be enlisted to describe the role of the Internet in the modern society? The second question item again leaves many things unexplained for the students. It does not explain whether the students are to give examples from the text or the critics' opinions etc. in order to reason Macbeth as a tragic hero.

The third example cited above contains a grammatical error as well. There is no question mark at the end of the interrogative sentence. Further, it just by saying "discuss" leaves all the things onto the testees to decide as to how to discuss the question. It again does not explain how exactly the answer should be written. Should examples come from the text or critics' views or both?

The next test task quoted above is also vague and does not state the communicative intent explicitly. It just asks the examinees to write *qualities of a good student*. It contains ten marks. If the examinees enlist ten qualities in ten words, will the examiner give eight, nine or ten marks to the examinee? On the other hand, if the other examinee writes five paragraphs against the test task, how far will s/he be justified in answering the question which does not explain its communicative purpose clearly? Again the next two items are "a *what* question" which do not demand plenty of cognitive load from students. Their answers will again come from the memory of the examinees who must have listened to their teacher's lecture or discussed them in the class and must have related the answers in the exam. Though example five is taken from the *writing skills* paper, it seems more like a question coming from history.

The next table below displays some other characteristics of the question paper. They are discussed below.

Table: 2. Characteristics of a question paper

	Overall time	Time for each test task	Overall criteria	Criteria for each test task
Items found	78	00	00	00
Items not found	00	78	78	78

All the question papers analyzed have had overall time mentioned on them, i.e. three hours to attempt the paper. The table shows that all 78 question papers carried overall time on them. Nevertheless, no single question paper had time mentioned for the each *test task* that examinees were supposed to attempt. It demonstrates that either all the questions

were of the same difficulty and required the same time for their attempt or the paper setter did not have any idea about it. Usually question papers carry different test tasks, having different specifications and different communicative purposes which further necessitate different time for their attempt. Moreover, the test tasks are usually pilot tested for the purpose which give more or less exact time required to attempt the questions. Since this paper is an extension of the researcher's PhD thesis, where it has been established that the examiners do not pilot test the test tasks for their final administration and they do not have any idea how much time each test tasks demands for its accomplishment.

The next two but inter-related features of a question paper are the overall criteria for the measurement of the examinees' written abilities and criteria for each test task. Not a single question paper collected from both the universities had criteria of any sort on them. The importance of criteria cannot be denied, for it gives systematicity and objectivity to the whole process of assessment (Bachman & Palmer, 1996; Fulcher, 2010). If overall criteria are given, it explains to students what they are expected to do throughout the paper. On the other hand, if criteria for each test task are given, it will describe examinees what characteristics of the answer the test developer wants the testees to take care of while answering the question. The question papers analyzed taking into consideration this aspect of assessment failed to comply with the art of setting papers. Moreover, the researcher has observed during his data collection process of PhD that there is no any agreed upon criteria for the examiner to measure the written competence of the leaners in some universities of Pakistan.

The next table 3 demonstrates the results of *choice in the test tasks* and *within the test tasks*.

Table: 3 choice in/within test tasks

	Choice in test tasks	Choice between test tasks
Items found	43	30
Items not found	35	48

The table 3 above shows that there was a choice in the test tasks in 43 question papers out of 78, while in 30 question papers there was choice within the test tasks. Moreover, it also displays that there were 5 question papers in which there was a choice in the test tasks as well as within the test tasks. Giving more choices to learners is not prescribed by many language testing experts (Hughes, 2002; Fulcher, 2010; Gronlund, 2006). Whenever choice is given to examinees, it should be borne in mind that the choice within the test tasks should be of equal difficulty, demanding roughly equal number of words in the expected answer, communicative purpose and the same criteria for the measurement. However, what the researcher finds is quite contrary. For example,

7. What is "Syllabus"? What should a syllabus contain?　　　　　　OR

   Discuss the test elicitation techniques critically.

   In these questions, the test developer has given choice within the test tasks. The first option is based on low cognitive domain which asks examinees to utilize their memory skills and define "syllabus" and then enlist what it contains. The question does not explain how that list should be discussed. Should there be any examples or not. On the other hand, the second optional question involves greater difficulty because the cognitive load is high, requiring examinees to *discuss* test techniques *critically*. Simultaneously, this question is vague as well. It does not describe which language skill such as reading, writing, speaking or listening test techniques to be discussed in the answer sheet or all of them. If all of them, then the expected answer will become very lengthy and as compared to the first option there is a huge difference between both of the test tasks. Most probably, examinees would opt for the first option. Look at another example,

8. Define descriptive writing. Compare and contrast it with argumentative writing. OR

   What is argumentative writing? Think about a topic for an argumentative essay and form a thesis statement for it.

   One aspect which is common in both the questions is "argumentative writing" which examinees must know in order to attempt any of the option given in the test task. Nevertheless, the second option is quite difficult and demands plenty of cognitive load from the learners, for it asks them to write argumentative essay. On the contrary, the first option does not ask anything like that; rather, it just demands differentiation between description and argumentation. Moreover, the second option also gives plenty of freedom to the

examinees, saying "think about a topic for an argumentative essay" which could be any essay on any topic. How different answers different examiners are going to test then?

Likewise, the researcher has found a large number of questions in the papers which are *the what questions* that are mostly used to measure the knowledge or rote learning of the learners. For instance,

9. What are four obvious barriers to adult L2 acquisition?
10. What is dichotic listening test? Explain with help of diagram. (sic)
11. What event sets off the final gunfight between the Shepherdsons and the Grangerfords?
12. What are parts of speech? What is the basis of classification of words in English according to Palmer?
13. What are the various methods of analyzing the structure of a sentence?
14. What is historical research? Give different examples.
15. What is the method to write literature review?
16. What is the main theme of the poem "Who Needs an Old Tree"?
17. Who is the most admirable character in the novel 'A Passage to India'?
18. What is the role of religion in the lives of the boys in the novel 'Lord of the Flies'?
19. What is Elision? Discuss its kinds in detail.

If read carefully, one could easily see that these questions are not only given to test the knowledge of the learners, but also to help them pass the exams. Their cognitive demands are very low. They are not measuring the leaners' ability to apply the knowledge which they have acquired in the class onto some substantial activity or piece of work. Hence, how to make use of knowledge in the practical life is missing in the question papers. Moreover, some of the questions just demand one sentence answer though they all had ten to fifteen marks for the assessment of the learners.

Look at question number *17* which demands the name of the person who is "most adorable" in the novel. It does not explain or demand anything else from the examinees that how they are supposed to answer, what aspects of the novel they should relate, should there be any textual examples or not, etc. In addition, all the students can have different favourite or *admirable* character in their minds. This will make the task of the examiner not only challenging but it is demanding to assess, too. S/he may not have or may have a different admirable character in her/his mind. On the other hand, one name or one sentence against this question will be a sufficient answer which obviously the examiner is not going to accept.

The instance *14* is quite vague, too. It is about historical research, but it does not explain what kind of examples the examinees are supposed to give to support the answer. Should these examples come from the published research or the examples which have been discussed in the class, etc.? Lastly, one can observe that no other direct verb such as interpret, compare and contrast, explain, analyze, compose, infer, defend, develop, evaluate, propose,

apply, etc. are used to test higher order learning skills. The question item 15 also looks strange, asking "what is the method". Do we have different methods or one method of writing literature review? Again if different examinees give different answers, how will they be assessed? If they just name the method or methods, how examiners are going to measure writing competence of the learners?

Conclusion

This research article has examined some of the question papers collected from two of the universities of Pakistan. Using Davidson & Lunch's model of paper setting, it shows that there are many flaws and inadequacies in the way the papers are set in both of these universities. Most of the questions are *wh* questions which are used to measure the knowledge of the learners and as far as the higher order skills are concerned, they remain largely unassessed. Since written communication is a life skill which necessities effective performance in different vocations, the researcher recommends that the test developers/paper setters should be given training in language assessment for improving the paper setting techniques. They should know what they are testing and how to do it. This way, the validity of the test scores will not diminish. Furthermore, a rubric or a scoring scheme should be developed to give authenticity to the whole process of assessment, because right now essay questions are being graded without the scorers having specified in advance any of the criteria for the expected answer.

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Strategies of Domestication and Foreignization in Howell and Caroe's English translation of Khushhal Khan Khatak's Diwan

Nasir Mehmood & Hazrat Umar

Abstract

Domestication and foreignization are the two important aspects in translation studies. The former focuses on reducing the foreignness of the source text, adapting it according to the target culture and making it understandable as well as acceptable to its readership, whereas the latter preserves the source text in terms of both content and form. This article focuses on the strategies of domestication and foreignization, used by Howell and Caroe in their translation of Khushaal's poems. The data consist of English translation of two Pashto poems from Khushhal Khan's Diwan, which have been analyzed using Nida's model of translation. After analyzing the target text (translated text), it has been found that the translators have used both domesticating and foreignizing strategies in their translations with the former being more predominant than the later. The study recommends that all published translations of literary works, especially those which have been rendered by foreign translators be reviewed, and if needed, be revised by indigenous scholars. For this purpose, Khushhal Khan's Research Cell must be activated to search out the translations of the poet's works, in order to rectify the mistakes and make necessary amendments. Services of research scholars and students should be utilized to carry out research studies on Khushhal Khan and make accurate translations of the poet's works reflecting the unity of form and content as well as maintaining the sense and spirit of the original. In this way, not only the negation of the previous translations can be avoided, but it will also create a positive effect on understanding the meaning and intent of the original text.

Keywords: translation, domestication, foreignization, target language, source language, target culture, source culture

Introduction

Domestication and foreignization are the two widely used strategies in translation studies which provide the essential guidance for understanding a translation in terms of both language and culture. The two terms were respectively used by the American translation theorist Eugene Nida and the Italian scholar L. Venuti (Munday, 2001. p. 146). The former is considered as the representative of those who are in the favor of domesticating translation and the latter is regarded as the spokesperson for those who favor foreignizing translation. The domesticating strategy, in the words of Venuti, refers to "an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home, whereas the foreignizing strategy is "an ethnodeviant pressure on those (cultural) values in order to register the linguistic and cultural difference of the foreign text, sending the reader abroad" (Venuti 1995, p. 20). In other words, in the domesticating strategy of translating, the focus remains on transparency and fluency of style, in order to reduce the strangeness of the foreign text, whereas in the foreignizing strategy of translation, the emphasis remains on the deliberate breaking of the target conventions by preserving something of the foreignness of the original.

Debates over domestication and foreignization have continued for a long time. Till the first half of twenty first century, the approach to the understanding of translation studies was mainly based on a linguistic level. But after the 1960s, translation studies were no more regarded to be associated with linguistics only. In 1970, the cultural turn appeared and translation studies were seen from a brand new perspective—social, cultural and historical. The time worn concept of free versus literal translation was replaced by domestication and foreignization as the two opposite translation strategies in translation studies because of cultural, social and political reasons. According to Bassnet and Lefevere, the present "cultural turn" has remained the point of discussion with quite a large number of translation scholars (Baker, 2001, p. 280).

Seen from this angle, free translation and literal translation are not identical with domestication and foreignization, but they may overlap sometimes. In fact, the linguistic and cultural distance is commonly regarded to be the standard of knowing as to whether the translation is domesticated or foreignized. Literal and free translations are the techniques which are used for transcoding language. Domestication and foreignization are, however, two broader terms which are associated with the two cultures. The former is concerned with the replacement of the source culture with the target culture and the latter is connected with preserving the differences of the source culture. However, no translation can be absolutely free either of domestication or foreignization. In general practice, due to

the differences of languages and cultures, domestication and foreignization exist. Therefore, it becomes necessary for the translators to have the knowledge of linguistic and cultural systems. Nida (2001, p. 82) points out that "For truly successful translation, biculturalism is even more important than bilingualism, since words only have meanings in terms of the cultures in which they function" (Yang, 2010). As a matter of fact, the gaps between the source and target languages have always proved a difficult challenge for the translators. It is in this context that the present article explores as to how domesticating and foreignizing strategies exist in the English translation of Khushhal Khan Khatak's Pashto poems rendered by Evenly Howell and Olaf Caroe.

Research Questions

1. What strategies have been used by the translators in the English translation of the selected Pashto poems?
2. How far does the translation preserve the content and form of the source text?

Literature Review

Generally speaking, the term "translation" is the shift of source language (SL) message into the target language (TL) in terms of closer "surface meaning" and "structures" by avoiding distorting the TL "structures" (Bassnet, 2001, p. 11). Peter Newmark was also of the same view as he defined translation in terms of "rendering the meaning of a text into another language as the author intended in the text" (1988, p. 5).

The translation is then viewed as a product and the translator is regarded as the author of this finished product. The role of the translator becomes a necessary factor in the analysis of translation. Furthermore, the central focus is on looking at the translation in terms of how successfully the message is conveyed. However, Venuti cites Walter Benjamin, who states that "the transfer can never be total" (2001, p. 19). In other words, what he means to say is that loss and gain always exist.

Generally speaking, translation is mainly divided into Technical and Literary types. However, the present study deals with the latter and the former is outside its scope. Literary translation is divided into two types; free translation, and close translation. According to Robinson, the two terms "faithful" and "free" were used since classical Roman tradition for "slavish rendering" and "less bounding" translations respectively, but he continues that the concept regarding those terms was changed later on (Baker, 2001, p. 87). Nida sees translation as either free or paraphrastic, and close or literal (Venuti, 2001). He argues further that the former deals with saving the mood or the sense of the original, and the latter emphasizes the close connection of form and meaning. It also contains notes or general comments (p. 126). Literal translation is the word for word rendering of the source text in

which the meaning and grammar of ST are retained. However, such translations are rare. According to Neubert (1983), "one word of an SL text and a TL word in the translation rarely corresponds semantically and grammatically, hardly ever" (Newmark, 1988, p. 68). Secondly, such translation embodies one to one correspondence between grammatical items rather than meaning. Lastly, "literal translation may cross the boundary of words, and phrase or clause. According to Nida, the level of corresponding phrase or clause, the nature of the message, the purpose of the author as well as of the translator and the type of the audience determines the course of translation (as cited in Venuti, 2001, p. 127). He argues further that the variations in messages result from the choice of the translator. The translator is sometimes prone to give priority to form or content of the message, but Nida points out that form and content cannot be entirely isolated from each other (p. 127). Similarly, the translator has a certain aim to translate the text which may not be essentially the same as that of the original author. The purpose or "Skopos" of the translator determines "why an ST is to be translated and what the function of the TT will be" in the target culture (Munday, 2001, pp. 78-9). Such translation is concerned with communicative approach where the translator acts as a communicator. Lastly, the type of audience for whom the translation is meant, also plays a significant role in the product of translation. Nida divides the audience into four types. These include "children" with limited experience, "new literates" who are able to decode messages only orally, "average literates" who understand both oral and written messages, and the highly expert people who are professional in their fields (as cited in Venuti, 2001, p. 128). So the translation for children, which is aimed to encourage them to enjoy reading for the sake of pleasure, will be quite different from the one which is designed for "specialists", "philosophers" or "scientists" (p. 128).

Historically, human communication is both written and spoken, for which translation is the chief source of providing access to various texts (Munday, 2001, p. 5). Spoken communication, which may be concurrent or consecutive, takes place between speakers of two different languages through a mediator or interpreter (Riccardi, 2002, pp. 75-76). Such communication, also known as interpreting, includes the transfer of source language (SL) message to the target language (TL) which, according to some scholars, is associated with translation studies (Riccardi, 2002, p. 75). Similarly, the term "translation" was used by Kade (1963) for both translation and interpretation, though he also highlighted some differences between the two (Riccardi, p. 76). He noted that the former, for the sake

of correction, improvement, and several other reasons can be carried out repetitively, and in the latter, repetition is usually avoided. However, Riccardi (p. 59) cites Buhler, who points out that every linguistic utterance which is either oral or written involves some sort of interpretation. He states further that the term "interpretation" in this sense has been used in Philosophical Hermeneutics (p. 59). Hermeneutics has been derived from the Greek word

"hermeneuein" which means "to understand". It was developed by German "Romantics", specifically by Friedrich Schleiermacher. He defined it as "the investigation of meaning in order to understand a piece of oral or written speech, and the attempt to diagnose this process in terms of a general model of meaning" (Munday, 2001, p. 163). According to Robinson, the major components of Schleiermacher theory are "foreignizing" and "domesticating", which respectively mean that the translator either carries out SL oriented translation or makes the translation TL oriented (Baker, 1998, p. 98). From 1950s to 1970s, translation studies remained affiliated with applied linguistics (Baker, 2001, p. 279), but she argues that the field has seen significant advancement in the past few decades as a result of which it has become interdisciplinary in nature. She adds further that various "theoretical" approaches and "methodologies", are now functional in the study of translation, and similarly, translation scholars, in terms of research, are no more limited to study the subject by relying on a single methodology. Instead, they use a "theoretical framework" in order to make their research meaningful as well as authentic (p. 279). It means that "translation studies", in the process of finding and consolidating its position also gained from and depended on other sources of knowledge and disciplines. It was only in a 1995 conference, held in Dublin that the participants decided to treat "interpreting" independently, as the theoretical framework used in translation studies were considered not relevant to those who worked in this specific field (p. 279).

Theoretical Framework

Nida's model has been used to analyze the textual data in this paper. He points out that in "in any discussion of equivalences, whether structural or dynamic, one must always bear in mind three different types of relatedness" (Venuti, 2000, 130). The three cases where the linguistic and cultural distances are either near or otherwise are: i) when languages and cultures are closely related to each other, in such cases, translation is comparatively easier, but the "superficial similarities" and false friends (cognates) between the languages often deceive the translator as a result of which translation becomes "quite poor". ii) When the two cultures are almost similar, but the languages are not parallel. In this case the similarity between cultures often proves helpful in equivalence of "content", but still the translator has to make "formal" adjustments. iii) When neither the languages nor the cultures are similar. Such a situation poses serious problems in translation.

The differences in cultural concepts and the structures of languages create a gap between form and content which increase the possibility of inadequacy of translation. As a result, to avoid certain failures, the translator opts for domesticating strategy in order to adjust the message according to the context of the target culture. Domestication entails addition as well as deletion of information on the part of the translator. The task of the

translator, notes Nida, becomes harder when there is a disparity between linguistic and cultural systems. The present research has been conducted while focusing on these dimensions.

Methodology

One of the basic requirements of research work in translation studies is to work out a suitable methodology. A methodology is generally successful only if it is based on sound theoretical approach. In other words, it should sound convincing and make sense, not only in terms of what the researcher knows about translation, but also be based on some practical data about translation, translating and translators. In this context, the qualitative strategy has been used mainly because the poetic discourse is a type of communication in which the expression of feelings, emotions and thoughts is more intense as compared to the ordinary language. Words do not represent objects and events in a simple manner, but they also accompany the imaginative force of the author's mind. The meaning of the source text is not derived from its surface structure; rather it lies deep in the deep layer where social, cultural and historical factors are highly significant. In this context using qualitative strategy as interpretive framework is useful as it involves the interpretation of the translated discourse. Moreover, its epistemology is based on qualitative tradition, known as hermeneutics. The term hermeneutics is used here in terms of the translator's knowledge of the source text, his comprehension of the author's intention and then the interpretation he makes on the basis of that comprehension.

Collection and Analysis of the Textual Data

The researchers have selected two Pashto poems from the book titled "The Poems of Khushhal Khan Khatak", translated by Olaf Caroe in collaboration with Evelyn Howell. These poems are respectively written in *qasida* (ode) and *ghazal* (sonnet) -the two popular forms used by the poet for his poetry. Translation studies are a sub discipline of linguistics. The study of language with respect to its use has remained the main focus of research, and

translation scholars and theorists have used it in the analysis of translations. As the discourse of poetry needs to be analyzed at both textual and extra textual levels, therefore, the present research is concerned with the analysis of poems with focus on words as they appear in the text. Moreover, it focuses on the text beyond the word and sentence levels, taking into account the sociocultural and historical conditions in which the text was produced. In this context, first, the introduction of each of the two Pashto poems is given. Next, the translation is compared with the original text in terms of what strategies have been used by the

translators keeping in view both textual and extra textual features of the original poems. The translations of the two selected poems have been analyzed as follows:

Poem - 1. - *Da Sparlee Andaikhnay* (Spring Thoughts)
Introduction of the Poem

The original poem is in *qasida* form and like other poems, it has no title in Kuliat-*e-Khushhal*. The main elements of *qasida* are: *tashbib*, g*urez, madha, dua* and *mamdoh. Tashbib* is the introductory part, like a prologue in English. *Gurez* is like a connector which follows *tashbib*. It maintains the smooth flow of the poem and saves the poet from coming abruptly to the actual subject. *Madha* (eulogy) is actually designed for panegyric. *Dua* and *mamdoh* are the last parts. In *dua* the poet admires the good qualities of the addressee and sometimes demands something from the person being admired. *Mamdoh* is the person who is being extolled.

In terms of the content, *qasida* may be *ishqyya* (concerned with love or *arifaana* (concerned with moral values). However, in the present case, the subject matter relates to battles. Such type of *qasida* is calle *razmiya qasida*. The first part (*tashbib*) of the poem begins with the beauty of the spring season. The beautiful flowers of different colors blossom in each direction, but *gulae lala* (red tulips) has unusual charms for girls who pluck posies for their breasts. Moreover, these beautiful multi-color flowers are also a source of attraction for boys, who decorate their turbans with them. The mind of the poet is so engaged by the spell of the spring that he wants some music. He expresses his feelings in the fifth couplet of the poem. This is where the poet leaves the previous discussion, and instead of coming suddenly towards actual topic, he adds two lines which form *gurez*: -

> *Maghni pa tharana krha lendai portha*
> (Come minstrel; lay the bow across the string
> *Pa naghmo pa pardo oghwarha har tar*
> (And draw sweet music from its quavering)

This idea is taken further in the next couplet where the poet wants a wine cup so that he can enjoy the moment completely. But it is not simply the description of the spring's weather which makes the whole story of the poem, because like a typical *qasida*, this poem, initially deals with appreciation of natural beauty, but then describes the important events of the battles. The subject of admiration changes from the spring season to the bravery of young warriors. The following lines make *madah* as the poet appreciates the bravery of young warriors:

> *Pakhtano zalmayo bia lasoona sra krha*
> *Laka baz mangwla sray ka pa khpal khkar*
> Hawk-like our warriors dip their hands in gore

And flush their blades that were so pale before

Although, Khushhal Khan seldom valued people and personalities, he was full of admiration for those who showed the skill of fighting bravely against the enemy. In this poem, he appreciates his two warrior friends Aimal Khan and Darya Khan. So the first six stanzas introduce an idea of the spring, where the beauty of the flowers is in full bloom. The appreciation of the beauty in the spring season is followed by more serious issues of battles. The language as well as the subject matter changes. The seventh couplet of the poem gives the idea of the *red hands* of the brave young Pathans, who attack the enemy just like the way a *baaz* (hawk) attacks and makes his claws red with the blood of his targeted prey. The idea of the red tulips expressed in the beginning of the poem is taken high in these lines through beautiful simile *laka baz* (hawk like). These visual images of the red flowers have been presented and constantly compared with the redness of the swords in the battlefield. It creates the link between different parts of the poem and renders it cohesion and coherence. The swords of the warriors being dipped in the blood of enemy, as a result of which they flush and causing change in the environment are similar to the way the red color of tulips changes *Haarh* (summer) into spring.

The remaining of the poem is a narrative of important events (battles), which were fought between the *Mughals* and the *Pashtun* tribes. The poet has a great regard for his two friends, namely, Aimal Khan and Darya Khan, who never failed in teaching lesson to their enemies in the battlefield. But it also happens in *qasida* that where the poet generally has words of admiration, he also criticizes those who have evil intentions. In this poem, the poet (in the twenty fourth couplet) satirizes the hypocrisy of King Aurangzeb, who killed his own father for the sake of having throne. Because of this brutality committed by him, nobody is willing to trust him. Presently, the *Pashtuns* are subjected to the tyranny of the

Mughal King, but the situation is going to be changed quickly. *Pashtuns* will have a victory as change is always perceptible in the nature, but this change must come through the skillful use of sword by the youth. It is the time to save honor and stand against *Mughals*. In the last lines, the poet seems unhappy over the lack of obedience shown by the different tribes to his calls. What he says in the couplet-35, is reproduced below:

> *Pa lakhkar alkhkar naray shwam warta starhay*
> And I grow weary of calling to the fray
> *Da Karhan ratah mherak wai na zaar*
> But they have turned a deaf ear to my calling

The last line shows the commitment of the poet for the cause of the *nang* (honor) or sense of respect). If there is no respect and honor in life, then death should be preferred to life.

Analysis of the Translation with Discussion and Interpretation

This poem has been translated by Olaf Caroe in collaboration with Evelyn Howell. The translators have assigned names, both to the original Pashto and the English version of the poem under discussion. It is questionable whether the translators gave the titles to both the original and the translation, in consultation with someone who knew the Pashto language. This question gains significance as the word اندیښنی "thoughts" conveys not equivalent, but different meaning specifically when seen in the context of the arrival of spring season. The former means "worries", which has negative connotations in English, whereas the latter means 'to think,' but usually it has positive connotations. The spring season is always welcomed as it gives relief from the cold winter. It is a symbol of beauty where everything looks attractive. It removes worries from the minds as beautiful flowers become the source of happiness. It is exactly the same feeling which the poet has expressed in the first lines i.e. *tashbib* of the poem. It is only later when the poet talks about the battles fought between *Mughals* and *Pashtuns*. So, the addition of the title by the translators is apparently a type of recreation.

> About the translation, the translators in the end notes describe that:
> The translation of this poem follows the original with some exactitude; though towards the end the English takes some liberties with the order not only for ease of rhyme, but because, in English, the thought seems to run better so. (p. 94)

These remarks on the part of the translators show that they have used the domesticating strategy in order to make the translation acceptable to the target readers. Firstly, they have maintained the structure of the poem in the beginning but changed their plan by taking liberties for the sake of the smooth running of thought. In the beginning, they render every line of the original and maintain formal accuracy. One possible reason is that the initial part of the poem is about the poet's love of nature. The translators seem to have no difficulty as the number of words as well as the number of syllables in the translation remains the same like that of the original poem. The beauty of nature reaches its climax in spring, which is a universal phenomenon. The translators, irrespective of their languages and cultures, find some similarities between the English poet Wordsworth and Khushhal Khan. This point is also highlighted by Ferozuddin (2001, p. 432). She points out that like Wordsworth, Khushhal has manifested his zeal and poetical gift in two directions—in dealing with man and in dealing with Nature. However, she argues that the scope of Wordsworth is limited in treating human life, whereas in Khushhal it defies all restrictions and embraces all human things and beings. Khushhal Khan wants to console the afflicted, he wants the sunbeams to remove the gloom and teach men of all ages; race and religion and

become truly pious. The following translated lines provide further evidence in support of the above arguments:

> The spring has placed under a debt of gratitude the garden as well as the desert, and all receive light through its grace. When flowers of varied hues blossom in the garden, the scene is rare and valuable one, The spring fragrance reaches all nostrils, young and old select bouquets (of flowers). (p. 433)

So, the translators have followed the text of the original poem very closely and accurately, almost in a literal sense as the syntax remains the same with the only addition of the word "delightful", which has no equivalent word in the original poem: *Bia la kooma ra paida sho da bahar* "whence art thou come once more, delightful spring". As it is apparent from the first line, the words *bahaar* (spring) and *gulzar* (garden) are *hamqafia* (rhymed). In the translation also, the words "spring" and "blossoming" have not only the same end rhyme, but they are also the equivalents of the above-mentioned words in the original poem. However, the translation of the sixth couplet needs explanation:

> *Saqi rasha dakkay dakkay pialay raka*
> Now, Saqi, fill the wine cup, fill it high
> *Che da mayo pa mastai ka sham sarshar*
> My heart is set on reckless revelry

However, Olaf Caroe and Evelyn Howell have made a literal translation of the above couplet where they have used the word "reckless revelry" in the second line as an equivalent word to *"pa mastai ka sham sarshar.* - ". This point is arguable, and it gives rise to a question like: whether Khushhal Khan actually drank. In this connection Ferozuddin (2009, p. 239) provides an answer to this important question. She writes: "he refers to wine cup over and over again in his poetry but is hardly unlikely that he drank liquor". To support her argument, she refers to Hastings (1878, p. 135) who is of the view, "I have never seen an Afghan agriculturist drunk during the whole of my service in this valley." When such is the condition of the ordinary villager, how could it be possible for a man of Khushhal Khan's position to accustom himself to drink?

From the context of the poem, it appears that the poet is fascinated by the beauty of the spring as the visual image of the red tulip is introduced in the initial lines of the poem. Moreover, the point is developed further in the next line when he also sees this redness in the swords, bathed in the blood of the enemy, and becomes red. The surface translation of the line-6 (reckless revelry) gives the impression as if the poet was actually a reveler and he enjoyed himself by drinking. However, a closer analysis of these lines reveals that this is not what the author actually means. This shows that the translators have not grasped the thought and point of view of the author which creates lacunae between the original and the

translation. According to Nida, the translator must go beyond the dictionary meaning and grammar in order to explore the context of the target culture discourse of its genre. Otherwise, the reader in turn, will not have the feeling and sense of the original. The above arguments suggest that the translators have presented the author according to their understanding the original text. In English culture, wine is taken to be an ordinary beverage, and it seems that the translators have domesticated the original text in order to make it acceptable to the taste of the English readers. In Islam, on the other hand, wine is forbidden, although the poets in the East in general refers to it in order to motivate themselves to write verses.

Another example of domestication occurs after the sixth verse when the order of translating the seventh verse is readjusted. The translator changes the order and makes shifts. The following lines explain the above argument more clearly:

The first hemistich of the line no 7 *Pakhtanu zalmaio bia lasoona sra krhal* is translated as "Hawk-like our warriors dip their hands in gore". The word *hawk like* is a translation of the Pashto simile *laka baaz*, لکه باز- but it is shifted (syntactical deviation) from the second hemistich to the first hemistich in translation. Moreover, in order to create a greater effect on the target reader, both grammatical and lexical adaptations occur as the first hemistich of the line- 8 of the original is transferred as the second hemistich, for the completion of the 7th couplet in the translated text.

Lines 13-14 are about the battle of *Turkighashi*—a fight between Mughals and Pashstun tribes in which the Mughal Army was badly defeated. The translation of these lines is shown below:

Down from Tahtarra's ridge, where at one blow
Fell two score thousand of our *Moghul* foe,
Their sisters, daughters, all their baggage train,
Horse, camel, elephant, all was our gain

The above lines have been translated almost in the same manner, with minor alterations, by Caroe in his book, *The Pathans* (pp.237-38) where "twice twenty thousand perished" replaces "two score thousand", "our Mughul foe" and "all conquering Afghan spear" substitutes "our gain". Both these translations are to some extent adequate as far as the sense of the original is concerned, but the subject matter of these verses belongs to the objective literature, where even a minor departure from the meaning of the original may lead to major differences between the original and the translation.

Keeping in view the historical record available in Khushhal khan's biographies and the translations made by Raverty and Biddulph, it comes to notice that the total number of Mughal Army, who participated in the subject battle, was 40,000. The second hemistich *cha salwaikht zara mugahal shawal taar pa taar* -has been translated by Raverty as "where forty

thousand Mughals were scattered like chaff", and by Biddulph as "When scattered were forty thousand Moghal foe". But as already stated above the words "fell" and "perished" make the reader understand that according to Khushhal Khan, the *Pushtuns* had inflicted a loss of 40,000 on the *Mughal* armies. Likewise, the replacement or adaptation of the third person pronoun i.e. *Pashtun gain,* with first person pronoun i.e. *our gain* also creates ambiguity in the mind of the reader in terms of whether it refers to Caroe and Howell (joint translators) or it refers to Aimal Khan and Darya Khan—the two leaders who got victory over *Mughals*. The first hemistich of line no. 28 of the original poem *aasman har kala paray yakrangay na ka* appears as the first hemistich of verse no. 27 as "our sky not always the same face has won" in the translation. Similarly, there is a formal change when the second hemistich of line no. 28 in the original poem is made the second half of verse no. 27 in translation. Such alteration in the formal structure of the poem also occurs as the line 34 of the Pashto poem is shifted to make it couplet no. 29 of the English poem.

All this discussion shows that although the translators have made changes in the form of the poem, they reproduce the rhythm and rhyme in the English poem by using common words which are not only easy to express, but they also give a smooth flow and fluent tone to the poem - one of the characteristic features of domestication. Moreover, the translators preserve the same rhythmical pattern of five metrical feet in the translation as the English poem is in iambic pentameter. This shows the artistic skills of the translators to make the translation, which appears like a translation as it retains some elements of the foreign text. However, they make alteration at grammatical and lexical levels as they change the order of lines as well as the class of words (pronouns for nouns). This restructuring takes place in order to make the translation look natural and stylistically acceptable to the English reader. The translators opt for the domesticating strategy because the peculiar nature of *qasida* never allows itself to be satisfactorily translated and adjusted in English culture. The translators have the only option to make readjustment in the structure, grammar and lexis while translating *qasida* as mentioned above. As a result, the reader finds the translation in which the balance between form **anbd** content does not remain the same like that of the original. Nida calls such translation as inclined towards dynamic equivalence where the focus remains on elimination of the foreign elements so as to make it understandable to the target readers. In this translation, the prime focus of the translators is to reproduce, to some extent, the sense of the original by maintaining the rhyme where the final syllable in each line sounds identical with the next line such as *ing* in 'spring' and 'blossoming', *an* in 'rihan' and 'arghawan', *ed* in 'red' and 'head', *st* in 'breast' and 'crest', *ing* in 'string' and 'quavering', *ed* in 'red' and 'shed', *ore* in 'gore' and 'before', *ive* in 'live' and 'give' etc. The same rhyming sounds in two consecutive lines run right through the whole poem which reproduces the sound effect like that of the original.

However, as an expert reader, a translator should understand the deeper meaning of the text in order to have access to the original thought and philosophy of the writer. In this case, the translator's interpretation at some places (such as verse no. 6) seems to be deviating from what lies deeper in the text. Lastly, at some places, they fail to convey the meaning in their effort to preserve the sense. The focus is on domestication and natural translation.

Poem- 2 -*Ittafaq* (Concord)
Brief Introduction
This poem is in *ghazal* form. The word *ghazal* literally means "talking to women" (Meer, 1999, p. 118). It is a short lyrical poem in which the expression of strong personal feelings on almost every theme is possible; however, in most of the cases, it is the theme of love which predominates (Dryland, 1993, p. 95). This is also true in case of modern *ghazal* which includes a variety of subjects like philosophy, sophism, morality and various other political and social issues. In terms of form, it has *matla* in the initial *bayt* (couplet). Similarly, both *misras* of the first *bayt* rhyme together. In the remaining of the poem, the second *misra* of each *bayt* rhymes with the last word of *matla.* The last *bayt* of the poem is called *maqta* which usually contains the nickname of the poet. However, Khushhal Khan has used his actual name in most of his poems.

This poem is an abstract from another long poem beginning *Pah Katah shwam wa aalam wata hairan* (Astounded am I with my view of human nature) and some of a moralizing nature (p. 95). The original poem contains twelve verses. The poet is worried about the perversity of human actions which go beyond the limits. Their evils are such that the devil himself will not think or declare it. The Quraan, which is actually the source of guidance for the believers, is used by the people for reading purposes. There is a little practice according to the Quraan. The number of people with wisdom has considerably decreased. A good man, like "ruby" or "sapphire" is not easily found, but narrow minded people are in a large number and are found everywhere like stones. It is possible to find wise persons in other nations, but it is equally difficult to find them in large number amongst Afghans. Even a good piece of advice is ineffective as it will do no good to them. A person, who pays no heed to his father's counsel, will hardly listen to others. The *Pathans* are better than the *Mughals* in every deed, but what they lack is unity among themselves. From the stories of Bahlul and Sher Shah, it appears that *Pathans* were the kings of Hindustan. They ruled this country for six or seven generations, but after that the situation did not remain the same. It has changed now because, either the present *Pathans* are different or something else has happened. It may be that God has destined them to the condition in which they are. If *Pathans* get the blessing of concord, the old Khushhal Khan will turn into a young man again.

Analysis of the Translation with Discussion and Interpretation

This poem has been categorized as *ghazal* in the *Kuliat-e- Khushhal* and accordingly by Olaf Caroe too. Yet the translator in his remarks about the poem says that it is a "fragment" and he named it as *Attafaq* (Concord). He selects only those couplets which mention the lack of concord among the *Pathans* and it seems to be one of the reasons why the poem is titled as such. It seems that the translator has grasped the meaning of the *Pashto* word *ittafaq*.

The word "moralizing" is important and it forms one of the themes in most of his poems. His poetry was didactic in nature in which "the combination of intellectual force and spiritual zeal gave him an insight into moral truths and enabled him to be a real moralist (Ferozuddin, 1943, p. 232). In fact, "he might have become a preacher and missionary of religion, but the subjugation of his country and tribe by the *Mughals*, and restless sprit of Afghans all round him allowed him no peace" (p. 233). Commenting on the historical account of the Pathan Kings, Caroe says:

> The Sultans mentioned were the most famous of the Pathan Kings of Delhi, Bahlol was the founder of the Lodhi dynasty (1451-1526) and Sher Shah, probably the greatest of all Afghans, the founder of the Sur dynasty (1539-1556) and the builder of the Old Fort at Delhi. (Caroe, 1963, p. 95)

These remarks underline the knowledge of the translator about the history as they keep the names of the *Pathan* Kings in Hindustan, as mentioned in the original poem. It gives the reader a better hint to comprehend the context of the poem. Khushhal Khan Khatak was a tribal chief who led from the front. He always wanted the unity of *Pashtuns* against the foreigners as this was the only way out. In addition, the translated poem has a rhyme scheme in which the final words of the first, third, fifth and sixth lines rhyme together and the second and fourth lines have the words *outdo* and *rue* which have the same rhyming sounds.

However, there seems to be some deviation in maintaining the structure of the poem. Out of the total twelve verses in the poem, a fragment of five verses has been selected for translation by Caroe. The remaining five verses have been deleted. The translation of these five verses is not regular; it is in a haphazard order as only three i.e. the first two and the fifth (last) have been translated. The first hemistich of the two lines of English poem is the translation of the second line of the original and the remaining three hemistiches make the translation of the first line of the original. And only the last line of the translation corresponds with the last line of the original poem in *Pashto*. This casual selection of translation from the original shows the liberty of the translator in which he has not only left (deleted) more than half of the poem from the translation, but he has also made adaptations in the form by using his own free preference in whatever he has translated. The poem is rhythmical where

each line is in iambic pentameter. The translation keeps the same rhyme in which every two alternate lines rhyme together with the last two lines. In the notes given about the poem the translators describe "the fragment is the resounding echo of the thought in the previous poem" (p. 95). However, it is arguable whether the loss of form in translation also affects its content? The answer to this question is yes, because the two cannot be treated separately as independent of each other. Here, when faced with the choice of selecting between either of the two, it seems that the translator has opted for saving the content. However, keeping in view the norms of equivalence in translation, a translator in general sense should not take too much liberty in sacrificing the subject matter for the sake of rhyming effects for a few reasons:

Firstly, reducing the original poem (deletion) from twelve verses to only five verses in the process of translation certainly affects both the content and the form of the message (Nidas' formal equivalence). Secondly, the poet considers the lack of unity among *Pashtuns* as the direct result of not following the teachings of the sacred book the Holy Quraan. Yet the line in which the poet describes these feelings appears also in *Kuliaat* as well as in Biddulph's translation and reads as under:

Tal Quran da wrhanday akhi Quran lwali Walay haes amal ya nashta pa Quran
'They recite the Holy Quraan daily, yet they do not act upon its commandments'
It was due to their adherence to the Islamic principles which became the controlling force as they ruled over Hindustan in the past. The poet seems to be moralistic in his approach as he acknowledges *Pashtuns* by saying that they are otherwise better than Mughals. Ferozuddin (1943, p. 196) translates a line from *Khushhal Khan's Diwan* which echoes the same sense: "The *Pashtuns* are devoid of unity and concerted action, otherwise I would have rent asunder the *Mughal* collar". The verse seems to reflect the poet's long cherished desire of uniting the *Pashtuns,* which remained the dominant subject in most of his poetry. Through his poetry, his purpose to unite *Pashtuns* against *Mughals* as this was the only solution if they had to become the masters of their own land. In translating a text, it is easy for the reader / translator, who are from the same culture and religion, to understand this concept. But the western imperialists have always positioned politics and nationalism above religion; whereas in Islam, the followers of this religion are bound to act upon the law of *Sharia* which extends to all spheres of life, including politics. Now, it is natural that the translator's interpretation (hermeneutics) of the original text has a lot to do with his position as a translator. Most importantly, his own ideology, if different from that of the author of the original, influences his hermeneutics. He interprets the message in his own western way in which the judgment is not based on objective evaluation; but it is influenced by his personal biases. As Nida points out that the translation should reflect the message of the original in both content and from. In evaluating the translation, it is to be seen whether the translator's

interpretation is in line with the intent of the author or not. Domesticating the text, even if accepted, however, should not be in conflict with the

content of the message. Otherwise, the precision as well as the adequacy of translation is affected. Ultimately the gulf appears (between ST and TT) and the translation does not carry the letter and the spirit of the original. One reason for using the word "sinned" is probably because partly Caroe wanted to create a greater effect of the translation as was the case in the previous poem, and partly because he found it the one which rhymes with "Hind". Whatever the reason may be, the translation of the subject presents an exaggeration by making the lack of concord among the *Pushtoons* equivalent to a sin against the unity of God. To give a local color to the foreign text (domestication), the translator tries to make the translation transparent so that English readers could understand it to be the thought of the poet. But it conveys no sense when the comparison is made between the original and the translation.

The above statement seems to be quite logical because Khushhal Khan, a true orthodox Muslim could never think that the unity of *Pathans* against their rivals (*Mughals*) was as important as their belief in the unity of Muslim Ummah in the oneness of God. It was rather profane leading the believer to blasphemy. Moreover, it must be mentioned that the poet was not altogether satirizing the weaknesses of *Pashtuns*. He was only motivating them to be united as couplet-31 from the previous poem, and the first couplet of this poem clarifies this statement:

تر مغلو پښتانه په تو ره ښه دی
په پوهه پښتانه وي څه هوښياركه

Thar mughalo pu; khtana pa torah kha de
Ka pa pooha pukhtana wa sa hokhyar

هره چار د پښتانه نه تر مغل ښه ده
اتفاق ورڅخه نشته ډیر ارمان

Hara char da pakhthana thar mughal kha da
Ittafaq warsakha nashta dar arman

According to the teaching of Islam, all the Muslims, including Arabs or the Turks, *Mughals* or *Pashtuns*, whether black or white, are all equal. The standard of superiority is neither their cast nor the color, but only the obedience to the commandments of Allah. Any infringement of such laws and commandments would no doubt be equal to sinning against the unity of Ummah in the oneness of Allah (what we call *tawhid* irrespective of the geographical boundaries of Muslim *Ummah*)—the creator of all being. On the other hand, in Christianity, the concept of *sin* is different from that of Islam. Caroe's translation of the above text is stylistically modified in order to make it stylistically acceptable to the English audience in the west, but keeping in view the content of the poem, it is nowhere equivalent to the original.

This factor becomes even clearer when a comparison is made with Major Raverty's translation. The line is translated by the latter as "but they have no unity amongst them, and a great pity it is". This translation appears to retain the original meaning and the content of the line as well as the poem as a whole.

In this translation, the word "pity" seems adequate and accurate as it corresponds to the sense of the original—the two terms which must be considered with respect to domestication and foreignization in translation.

Conclusion and Recommendation for Further Research

The analysis of the translation demonstrates that the translators have used the domesticating strategy in translating the two Pashto poems, namely, *da Sparlee andaikhnay* (spring thoughts) and *Attafaq* (concord) from Khushhal Khan's poetry. The translators have tried to reduce the strangeness of the foreign text by eliminating the context bound expressions as well the cultural associated terms to make the translation acceptable to the English readers in the west. In doing so, they have rendered these poems by taking liberties as well as making addition and deletion in both form and content. Therefore, the translation, at times, deviates from the intent and meaning of the original. A translator needs to have access to the life of the poet, his personality as well as the social and cultural conditions during which the text was produced. In the present case, the translators were at a loss because Khushhal Khan Khatak had died more than two hundred years before this translation was carried out. However, the translators are worthy of appreciation for their hard labor in translating these poems. Their comments about the technical aspects of *Pashto* poetry show their knowledge and understanding. Moreover, assigning names to the translated English poems shows their keen interest and creativity which are the two essential requirements of translating poetry. Most importantly, they have introduced Khushhal Khan to the western world.

This research article has implications for further research as translation studies have become an attractive field of research at international level. This study will hopefully prove to be a good starting point for other researchers to carry out their research work for the promotion of our local languages and cultures. In this way, a vast material of Pakistani languages and literature will have international exposure, both by translation as well as well as by reviewing of translations.

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Exploring the Differences of Motivational Factors among Undergraduate English as a Second Language Students in Pakistan: A descriptive study

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Abstract

The present study aims to explore the contextual and individual motivational factors influencing the English as a second language (ESL) learning. It further attempts to explore factors found in the environment which contribute and make the second language learning different at gender level. The study further supports Kissau's (2006), argument that there is a language learning difference in gender level and explores the difference in motivation on gender level. The study is conducted on the Under-Graduate level students who are in contact with the English language, considering it a global language. The participants are taken from the diverse socio-cultural background which contributes as an important point in the study. Through a quantitative study a questionnaire was administered to the 78 students of equal gender in order to check the perception of the learners. Furthermore, the results show that learning a second language is highly context specific and individually dependent phenomenon. Thus, the research is significant in pointing out all the factors which contribute to micro and macro level of learning and influence the motivation level of two different genders.

Keywords: English as a Second Language, Motivation, Gender

Introduction

The purpose of the present study is to explore the difference in the motivation level of the male and female students in learning ESL. The presence of the extensive literature engrosses the notion that there is a variation in adopting of strategies and factors affecting second language learning of two different genders (Zeynali, 2012). The success of the learners depends upon motivational factors (Dornyei, 2009). Gardener (1895), states a hypothesis that there is a difference on the cultural and societal level of two different genders, when the learners are learning English language and these differences act as a macro and micro factors on learning strategies of learners. Through evidences, he proved that there is difference in ESL of gender level.

In order to testify that whether there is difference at gender level or not; and which are causes that contribute to these differences, a question was generated and the variables were found to be helpful in finding the answer of the concerned question.

For the purpose of analysis of the data and exploring the answer to the question with the help of evidences, the variables were taken from Kissau (2006). Therefore, the questionnaire was distributed to the male and female participants of undergraduate level who were studying in the second semester of their BS programs. They generally belong to a Humanities group. The participants belonged to Urdu or Punjabi as their first language.

From this population, a sample of 39 males and 39 females was taken, and they were provided with the questionnaires. The questionnaire has been taken from Kissau (2006) where the variables are set according to the difference judging micro and macro factors influencing English learning as the second language on gender level. The study, therefore, highlights the fact that there is a difference in motivation of learning English as a second language at the gender level in Pakistani context, who are continually being influenced by individual and contextual factor of their Pakistani society.

The primary function of these variables is to evaluate the basic and foremost perception of the participants towards the motivation to learn English as a second language. So the study includes the following variables. The first variable is motivational intensity. And it aims to judge which gender gains more intensity, comparatively. The second is desire to learn English which determines which gender shows more interest in learning of English as a second language, on the basis of gender differences. The third one is instrumental orientation to show how cultural influence can mold the thinking and perception towards learning English as a second language, on the basis of gender differences. Fourth variable is English class anxiety. It judges that how much motivated the students feels in the classroom settings to speak in their second language. The fifth one is parental encouragement which explores that how much parent contribute and encourage to the learning of English as a second language. The sixth one is self-determination in which Tremblay and Gardner (1995)

have included self-determination in it. It aims to define the individual student's internal and external control over the events taking place. The seventh variable is goal salience and the result of this variable represents the establishment of the specific goal by the learner in order to learn second language and the usage of those learning goal strategies. The eighth variable is intrinsic/extrinsic orientation which is helpful in giving the result in the perspective of the notion that how much work challenge, curiosity and satisfying at one's self, help in serving as a motivational factor. The ninth variable is the peer and teacher encouragement to explore how much motivation a student receive from a teacher in learning language. The tenth variable is self-efficacy which explores how the efficient students consider their self in their second language. Eleventh variable is the tolerance of ambiguity to explore that how much more anxious the students feel when they do not get their second language.

Review of the Literature

Second language learning is dependent upon many factors. These factors influence the efficiency of L2. As mentioned earlier, the present study is to explore the motivation level in both the genders. In this case, the immense literature can be related, see e.g.,Gardner (1968, 1985, 1996, 2001), Clément, Gardner and Smythe (1977), Dörnyei (1998, 2003), Baker and MacIntyre (2000),Clément and Donovan (2002), Kobayashi (2002), Ushida (2005), Kissau (2006), Mori and Gobel (2006), Dörnyei (2009), Bernard (2010), Zeynali (2012),Dergisi (2012) and Gardner (1968, 1985, 1996, 2001).

Gardner (1985) hypothesized a notion that the second language learning varies according to the cultural and personal factors and reasoning and emphasized that desire to be integrated in L2 culture and it was a major factor behind the motivation of the sample. Further, Kissau (2006) worked with the German 9th grade students and concluded that the motivation varies on the basis of gender and it was observed that the German male participants were less motivated to learn French than female participants due to several macro and micro level factors. These factors were on a cultural and personal level. Therefore, these were named as macro and micro, respectively.

Norris-Hot (2001) worked upon the Gardner hypothesis and came up with the conclusion that motivation plays an important role in the learning of English as a second language for Japanese participants. Furthermore, Zeynali (2012) took language learning strategies (LLS) as base and came up with a conclusion that male Iranian participants are different LLS than females who use more socially effective language learning strategies.

Moreover, Kayagul (2012) explains that in the field of science, the female students were more inclined towards the usage of five learning strategies (i.e. memory, compensation, cognitive, metacognitive and social strategy categories) than male students in order to acquire English as a second language.

Likewise, Ushida (2005) and Gardner added that there is an important role of motivation in the English language learning, particularly in the online language courses. The study explored that at the initial points the students were somewhat anxious towards their course because they were learning about which they were not familiar in their academic life but at the same time they had positive motivation level. So, this study highlights the importance of attitude and motivation of the learners in English language learning.

At the gender level, this literature supports the proposition that there is a difference in second language learning and strategies adopted for second language learning by learners. Thus, there is a clear cut distinction between the attitude and motivation level of males and females. For example, the culture of Pakistan influences females to attain more power, therefore they acquire English as a second language and males are also influenced by their culture to attain a good job and for this purpose, they acquire second language (see section 4 for detail).

Research Question

In order to find out the motivation level of the students, the following questions are formulated.

1. Which gender is more inclined towards intrinsic motivation and which one is more inclined towards extrinsic motivation?
2. Which gender shows more motivational intensity in desire to learn English?
3. Which gender is motivated enough to learn English as a second language independently?
4. What is the reason behind the motivation of both genders?

Research Methodology

The present study is divided into two major sections i.e. review of the literature and analysis and discussion of the questionnaires to find the motivation on gender difference in Pakistani context.

In order to explore the answer of this question, the methodology of Kissau (2006) was adopted which contains variables on intrinsic and extrinsic motivation as they contribute to the study at micro and macro level.

Data Collection

In order to collect data, following methodology was adopted. Since the study aims to explore the motivation levels on the basis of gender, so a questionnaire is formulated. The participants were required to grade their responses from disagreement (1, 2, 3) to agreement

(5, 6, 7). It further explores the factors residing in the environment which contribute and make the second language learning different at gender level.

Participants

Participants were selected from the University of Sargodha at the under-graduate level, studying art as their major subject. 39 female and 39 male participants of 18 to 21 years were selected as a sample. They were provided the questionnaires based on the variables of micro and macro level factors, and each individual filled them. These participants possessed the diverse socio-cultural backgrounds. For example, some participants possess the rural and some other, the urban background and some were migrated from the rural to the urban areas. Hence having diverse socio-economic and socio cultural backgrounds. From this perspective, it can be concluded that participants have diverse capabilities contributing towards the motivation of English language learning.

Analysis and Discussion

This section deals with the discussion and analysis of the responses. The questionnaire consists of different variables to measure the effect of different intrinsic and extrinsic motivation factors.

Table 1: Representation of responses of males and females against each variable

No.	Category	Variables		Dominant gender
1	Intrinsic	Motivational intensity		Females
2	Intrinsic	Desire to learn English		Male and female
3	Extrinsic	Instrumental orientation		Male and female
4	Extrinsic	English class anxiety		Females
5	Extrinsic	Parental encouragement		Males
6	Intrinsic	Self determination	Effort failure	Females
7	Intrinsic	Goal salience	Goal specificity	Females
8	Intrinsic	Intrinsic/extrinsic orientation	Challenge	Males and females
			Curiosity	Females
			Mastery	Males and females
9	Extrinsic	Peer and teacher encouragement		Males
10	Intrinsic	Self-efficacy		Females
11	Intrinsic	Tolerance of Ambiguity		Females

Each variable comprise of few questions and the responses to these questions are summarized in table 1 which provide the result of research question number 4 (see section 3.1).

The role of motivational intensity in motivation of males and females

This variable deals with research question number 2 mentioned in section 3.1. Females struggle hard to learn English. Both genders, try to keep themselves up to date, both do not work on a daily basis for language learning and both genders do not bother about the feedback given in the class. It has also been analyzed that females tend to give up more easily than the males when an English lesson gets off track. Females are more eager to know their mistakes in their corrected English assignments. Hence, a comparative study reveals that femalesare more intrinsically motivated than males in the Pakistani context.

The role of desire to learn english in motivation of males and females

In this variable, the internal desire to learn English in the early ages is found more in females. In the case of second question the desire to speak fluent English has been found in both genders, but males are more desirous to speak fluently as compared to female participants. It was also explored that males and females, both want to learn English, but the inclination of females to achieve competence in language usage is more as compared to male participants in this study. The study has found that females are more agreeable to learn English as much possible. Also, it has been analyzed that females spend their more time on learning of the English language. It has been deduced from the results that males consider learning English language as an important goal of their own life because it helps them to flourish and to make a good career of their own (see section 3.1 question 4) but females have more desire to learn English than males. Reason for such a response can be given in a general view that females are more conscious in language learning. From the analysis, we can conclude that males learn English because it is the need of the modern times (answers research question 4 in section 3.1). On the other hand, females are more desirous of learning English to elevate their status. On the contrary, males are more inclined to learn the basics of the English language than females means it is for the sake of career or other responsibilities in future, males are learning English language otherwise, if it would be in their hands they will both learn English more than the basics and they would not strive to achieve the competence. It has also been explored that with the increase in age, females lose more interest in learning of English. The possible reason for such a response is that male participants are more focused on their career. To sum up, the desire to learn English is context dependent and females are being emphasized in their culture that they need to learn English to show themselves as an up to date member of society who can competently speak a second language. In case of both males and females, they value English as an international language and understand its importance that is why they want to learn English to cope with the modern world.

The role of instrumental orientation in males andfemales

This variable explores the answer of research question number 4 in section 3.1. Results have shown that male members strongly agree that they want to learn English for their career. Males are more concerned for the learning of English for their future career. On the other hand, females learn English language to make themselves more knowledgeable. As it is a general proposition that a person who has mastered English is more knowledgeable than others; so, females want to be part of the intellectually superior group of society. This result shows that males are more concerned than females about their future career. It has been explored that females are more inclined towards getting fame. So, acquiring a foreign language would gain them more respect on an international level. To sum up, males are inclined towards learning English to get jobs. On the other hand, females learn English language to be acknowledged and respected in the society.

Role of english class anxiety in motivation of males and females

In the learning of English as a second language, class anxiety plays an important role. Males are more embarrassed than females when they answer in English. It is generally believed that women show more language, consciousness than males. So, they are never satisfied with their performance in speaking of English in public. Females also agree that people will laugh at them when they speak in English language because, in the context of Pakistan, generally, it is considered odd to use English to express your thoughts when the discussion is carried out in the first language or any language other than English. So, we can say that, females are more conscious and feel shy to English in the public sector despite of the fact that they want to speak English and get prestige (crystal, 2000). Hence, we can say that females have more anxiety in class as compared to the males.

The role of parental encouragement in motivation of males nd females

This variable explores the answer to the research question 1 (see section 3.1) and has shown that females are less extrinsically motivated to learn English. They are encouraged to ask questions from their teachers and parents take less interest in teaching females by themselves. This study shows that males are more encouraged than females in learning English by their parents. It was also explored that parents feel that males should learn English because it is necessary and important. This inclination of parental encouragement is also positive in case of females, but the comparison between male and female participants have made it evident that females are less encouraged by their parents. But their desire to learn English (for detail, see section 4.2) is more than males. Also, parents encourage males more than females to devote their more time in learning and show considerable interest in their English studies. It can be because of the reason that parents expect males to be more social

and there is a more economic burden on them as compared to the females in Pakistani context. Parents of females feel that they should study English all through school and they do not take interest in their learning of English. Parents of males feel that they should really try to learn English when they have any difficulty, but this encouragement level is found less in case of females. Parents of the females urge them to seek help from their teachers if they have problems in learning English. They themselves do not take interest in their learning of English language. To sum up, Male members are more extrinsically motivated.

Self determination
It is an important variable to determine how much both genders are self-determined. Their responses towards the effort- failure contribute a lot explore self-determinism in them.

Role of effort–failurein motivation of males and females
This variable deals with research question 3 (see section 3.1) and explores that males believe that they can overcome the obstacles while learning with the help their parents. The parents of the males encourage them to learn English more and take interest in their learning problems (see section 4.5). For example, females agree that their poor marks in English are because of effort failure. On the other hand, males take it as their hard luck. Similarly, females realize that self-effort is an important factor, but the male participants denied this statement and they do not know about their reason of failure or getting poor marks in English which means that female depends upon their internal factor influencing the second language events. So, it has been proved that females responded positively to the effort failure as compared to males.

Goal salience
This variable is very important as it helps to differentiate which gender more specific goals and it has deals with research question number 4 (see section 3.1).

Role of goal specificity in motivation of males and females
On the goal specificity of males and females, males are more specific goals oriented towards the learning of English as a second language. This is because they have a real goal of getting a good job after mastering the second language. To be proficient in a second language is considered as one of the criteria for getting a job in the Pakistani context. The results have shown that females do not know why they learn English. Females know that how much English they want to learn the extent of English in which they are able to communicate in the society and get prestige as English is considered as a prestigious language in Pakistan. On the other hand, males do not know what the real purpose of learning English is. It is

generally considered that English is the criteria for getting a good job in Pakistani society. So, males do not have any other usage of learning English as a second language in their minds. They do not think over what the basic purpose of their learning is and what benefits they can get from learning it. They are learning English because it is a compulsory subject. They find no other usage of English except for getting good future in case of males and getting prestige in case of females. In contrast to males, females change their goals all the time. Maybe they do not have a clear idea in their mind about the use of English, but they plan well than males what they want to achieve from the course of English. Hence, male participants do not specify their goal in general.

Intrinsic/extrinsic orientation

This variable explores that which gender has more and which member has less capacity to deal with the challenges, curiosity, to get mastery over the learning of English as a second language, in learning of the English language.

The role of challenge in motivation of males and females

This variable also, helps to explore the answer of research question number 4mentioned in section 3.1 and finds that males are more inclined towards the challenging works than females. May be the reason is that they have parental encouragement with them (see section 4.5). Likewise, they are more inclined towards tackling the difficult problems, and learning new things. Whereas, both are inclined towards agreement that they do not like difficult work, but males dominate females that is males do not like difficult tasks, but they like the challenging work more than females because of parental encouragement. It was also explored from the responses to the questionnaires that females are more inclined towards the interest in the difficult work than male, but they lack the resources like parental encouragement (see section 4.5). Similarly, males are more inclined towards an agreement that they do not like the tough subjects of their course. To sum up this, males are dominant in learning new thing, but girls are more inclined towards learning the difficult things for getting prestige in the society.

The role of curosity in motivation of males and females

In this section, it can be established that males are more inclined towards agreement with the statement that they read English lessons and writing because it is compulsory for them. They do not take interest in reading the English language. Females also do not like to read in English, but their inclination is less as compared to the male members. Moreover, it was also explored that females do extra work and enjoy working on solving problems in order to improve their language, but the comparison with the males show that their interest is less in

it. In other words, they have less interest in readings. This implies that they do an extra job than females. In other words, they have more interest in practical work but females are found to be more curious in the fields of finding the facts. Females are found to be more interested in solving the problem, whereas males are more interested in learning the facts of their own interests. On the whole, in this variable, males are less curious than females.

Role of mastery in motivation of males and females

This variable shows that males want to figure out things by themselves. It seems that the reason is parental encouragement (see section 4.5). Females are more inclined towards asking from the teacher about their queries. In the case of third questions, males are more inclined towards agreement. In other words, if they cannot tackle the problem, they ask for guidelines because their parents encourage them to ask questions from the teachers. Parents do not help in the homework of their daughters (see section 4.5). Furthermore, females are more interested in the accomplishment of their assignments on their own because their parents do not assist them (see section 4.6). To conclude, to get mastery over the language, females tend to learn more of their own effort and believe in hard work than success through luck but males rely on other resources like seeking help from their teachers and parents.

The role of peer and teacher encouragement in motivation of males and females

This variable contributes to find the answer of research question 1 (see section 3.1). In the case of parental encouragement, males are more motivated by their parents. Same is the case with teachers; they encourage males more than females. It was further explored that males are more encouraged by the teachers to continue studying English. Moreover, both genders equally emphasize that their teachers feel that English is as important as other subjects. So it must be studied seriously. Females in their group understand more the importance of English than males and consider it as an important language. As mentioned earlier, females are more language conscious as compared to the males. Hence, they make fun of their friends when they speak English. Females know the importance of other subjects also and they are motivated to learn it. So, they themselves are hesitant to converse in English. The results have shown that males are more encouraged by their teachers, but females are more encouraged by their friends than teachers. So, teachers and parents are encouraging male participants more.

The role of self-efficacyin motivation of males and females

The results in this variable have shown that males are more self-efficient as compared to females. Men tend to be more self-confident while speaking in the second language as

compared to women. Men feel themselves as prolific writers of English language and they can identify the main points in English or tell a story. Also, they are able to identify the main points in an English text. The problem with most of the men is listening. As listening is the most neglected skill in the teaching of the second language, and in the case of English in Pakistani context, it ignored, and students have problems while listening to the conversation of the natives. As in the movies people usually rely on subtitles to understand what they are speaking. In answer to question number 4, males sometimes understand the conversation in a second language and sometimes not. When compared to females, males are not good listeners. Since females use English language in conversation so, they are better listeners than males. Therefore, we can say that expectation level of males is much higher than females and they are more confident and self-efficient speaker in English for the sake of their career.

The role of tolerance of ambiguityin motivation of males and females

This section explores that males are more anxious in a classroom than females and its more bothering for them when they don't get what teacher teach in a classroom in English. Also, while reading something in English, males feel impatient when they don't totally understand the meaning. Both genders feel anxious when they are unable to explain what they feel in English. Males feel more frustrating when they cannot get the sentence structure, whereas females are more anxious about their incorrect pronunciation. On the contrary, males are more anxious when they do not get what they read in English readings and incorrect usage of English grammar, whereas males are more inclined towards disagreement with respect to their anxiousness in writing. Males don't like it when they can't express their ideas exactly in composition. It's more bothering for males when they do not get the vocabulary meanings. On the contrary, females feel more anxious while speaking in correct English. Whereas, males are more anxious when they have to ponder upon what the actual meaning is, while reading. In other words, females are anxious in the spoken aspects of the English language, whereas males are more anxious in the reading, grammar and communicative aspect of the English language. Therefore, analysis results that males show less tolerance when they face any ambiguity as compared to females.

Conclusion

The study concludes that men are more encouraged by parents and teachers in learning of the second language, English, as compared to females. So, men are more extrinsically motivated. They are clearer in their goals of learning English as compared to females. Men are more creative and like manual work. Also, males are less curious than females. Males want to learn new things and are curious in nature about learning new and better things. On

the other hand, girls know how to achieve a certain goal independently. Females tend to learn more difficult things for getting attention, power and difference. They are more conscious and feel shy of speaking the second language. The study also concludes that females work harder as compared to men and have more desire to learn English as a second language. Therefore, by analyzing all the variables and all the factors, the study concludes that males are supported by their parents (see section 4.5) and by their teachers (see section 4.9) as well in language learning and show considerable motivation in language learning than females because they want to get a good job (see section 4.4) on the basis of proficiency in English language. That is why; they show less tolerance to any ambiguity (see section 4.11) which they face in learning the process of new concepts and ideas.

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Relationship between Academic Procrastination and Stress: Mediating role of mindfulness among university students

Saima Riaz and Ayesha Saif

Abstract

The present study investigated the interrelationships between academic procrastination, mindfulness and stress among the students of University of Gujrat, Pakistan. It also explored the mediating role of mindfulness for the association between academic procrastination and resulting stress. A correlational research design with stratified proportionate random sampling technique was employed. The six faculties of Hafiz Hayat Campus were selected as main strata and corresponding thirty-nine departments as substrata. Sample consisted of 385 students of University of Gujrat between age range 18-26 years selected in proportion to strata and substrata size and gender ratio. General Procrastination Scale - for Student Populations (Lay, 1986), Five Facet Mindfulness Questionnaire (Baer, Smith, Hopkins, Krietemeyer, & Toney, 2006) and Perceived Stress Scale (Cohen & Williamson, 1988) were used for data collection. Pearson Product Moment Correlational analysis revealed highly significant positive correlation between academic procrastination and stress and highly significant negative correlations between mindfulness and academic procrastination and also between mindfulness and stress. Results of bootstrapped mediation analysis conducted using SPSS macro INDIRECT by Preacher and Hayes (2008) revealed that mindfulness significantly mediated the indirect relationship between academic procrastination and stress.

Keywords: academic procrastination, mindfulness, stress

Introduction

One of the least understood, detrimental and incapacitating misery of all times is procrastination. Time and again it is observed that a student starts a time consuming and arduous assignment and get distracted by social networks like Facebook, delays preparation for his exam until a night before it, comes late to a boring class and submits research paper at last moment or late. All these are instances of academic procrastination which is a common dilemma in educational setting. Students intentionally delay or put off their academic tasks despite being aware of its devastating consequences (Steel, 2007). Procrastination seems to provide temporary pleasure but nearly always, it leads to stress, discomfort, failure, disorganization and poor physical and mental health (Hao, 2015; Morreli, 2008; Sirois, 2007; Steel, 2007). Mindfulness has salutatory effects on health as it guides successful self-regulation by accepting unpleasant thoughts, increasing task persistence and thus reducing stress caused by procrastination (Brown, Ryan, & Creswell, 2007). So it's high time to collar procrastination which is the thief of time and make students more productive, self-regulated and healthy as they are the future of the nation by enhancing mindfulness skills. So in this regard the current study examines the relationship between academic procrastination, mindfulness and stress and further elaborates the previous work by investigating the potential mediating role of mindfulness in establishing the relationship between academic procrastination and perceived stress among the students of University of Gujrat (UOG), Pakistan.

Procrastination and Stress

The linkage between academic procrastination and redundant associated stress is explained by failure of self-regulatory mechanism with related emotional problems that promote dilatory and irregular behaviors and cause anxiety related academic tasks (Rothblum, Solomon, & Murakami, 1986; Sirois & Tosti, 2012). Another reason is the cognitive deficits in form of specific maladaptive thought pattern that focus on downward counterfactuals (problems associated by performing academic tasks on time) to reduce anxiety caused by their irrational delay instead of focusing on upward counterfactuals (benefits of timely performance). Thus provides temporary pleasure and relief from upsetting thoughts associated with arduous tasks (Tice, Bratslavsky, & Baumeister, 2001) but leads to tremendous stress as issue remains unsolved so continue to delay and self-criticize themselves, negative judgmental thinking and humiliation perpetuate dilatory behavior with increased stress. Low level of mindfulness and metacognitive irregularities also explicate the association between procrastination and perceived stress (Cikrikci, 2016; Makou, 2016; Sirois & Tosti, 2012). Procrastinators' present hedonistic approach as avoiding unpleasant tasks and immediately regulating emotions for temporary pleasure shows present fatalistic

time approach as opposed to future orientation which focus on task completion to avoid negative consequences like stress and poor results (Ferrari & Díaz-Morales, 2007; Jackson, Fritch, Nagasaka, & Pope, 2003).

Mindfulness and Stress

Mindfulness is essential for effective self-regulation (Evans, Baer, & Segerstrom, 2009) and alleviating stress level as it is nonjudgmental self-awareness and consciousness state that can be enhanced through training and allow acceptance of current thoughts and feelings and involvement in every type of task (Brown & Ryan, 2003; Brown et al., 2007). Mindfulness facilitates non-automatic, non-evaluative consciousness of incongruence between present state and desired goals that promote deliberate regulatory actions (Evans et al., 2009). Aversive tasks stimulate critical cognitions, frustration, avoidance and rejection to perform task while mindfulness ability helps individual to approve and accept negative and unpleasant thoughts and feeling and to approach the difficult task and sustains performance on challenging task instead of delaying it and being stressed up (Sirois & Tosti, 2012).

Literature provides strong empirical and theoretical support to current research. As research study conducted by Sirois and Tosti (2012) revealed significant and completely mediated indirect effect of procrastination on stress and health through potential mediator mindfulness using structural equation modeling and bootstrapped analysis. Similarly, Makou (2016) conducted research on 136 psychology students and found weak negative correlations between mindfulness and procrastination as well as between mindfulness and academic stress while significant positive association of moderate level between trait procrastination and academic stress. Correlational study by Trevisani (2015)
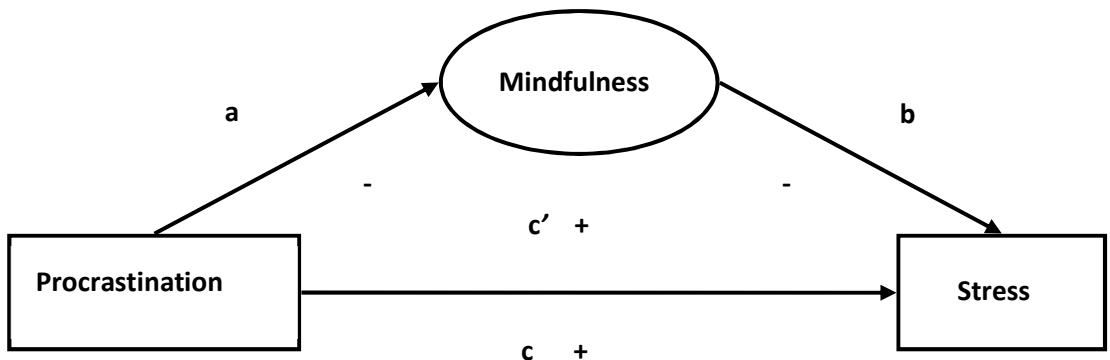
revealed that mindfulness partially mediated the indirect association between stress and SRL using bootstrapped mediation analysis.

The Current Study

In the light of evidences from theory and research it can be proposed that academic procrastination is related with low mindfulness and that low mindfulness provides

explanation for high stress linked with procrastination. This research is a valuable contribution to psychological research literature of Pakistan as being first study that investigates the mediating role of mindfulness in establishing the relation between academic procrastination and stress on Pakistan population. The beneficial aspect of mindfulness facilitated in designing the proposed mediation model of procrastination, mindfulness and stress as illustrated in figure 1.

Figure 1. Proposed mediation model of procrastination, mindfulness and stress being tested (on the basis of Preacher & Hayes, 2008)

Method

A correlational research design was employed in the present study and the population comprised of 10049 students of Hafiz Hayat Campus of University of Gujrat, Pakistan. Stratified proportionate random sampling technique was employed. The six faculties of Hafiz Hayat Campus were selected as main strata and corresponding thirty-nine departments as substrata. A representative sample of 385 students (210 female and 175 male) from University of Gujrat with age range 18-26 years were selected in proportion to strata and substrata size and gender ratio.

Instruments

General Procrastination Scale - for Student Populations (Lay, 1986)

English version of General Procrastination Scale (GPS) for students was used. It consists of 20 items. In present study 19 items were used. An out-dated item stated as, "A letter may sit for days after I write it before mailing it" was eliminated under the recommendation of the author. The self-report measured items on a 5-point Likert scale. Ten negative items were reverse scored. Lay (1986) reported high internal consistency of scale with Cronbach's alpha reliability value of 0.85.

Five Facet Mindfulness Questionnaire (Baer et al., 2006)

Trait mindfulness of students was measured using English version of Five Facet Mindfulness Questionnaire (FFMQ) which consists of 39 items out of which 19 negative items were reverse scored. It is 5-point Likert scale. High reliability with Cronbach's alpha value of 0.84 was reported for the scale (Baer et al., 2006). It is divided into five subscales.

Perceived Stress Scale (Cohen & Williamson, 1988)

Perceived stress level of students was assessed using English version of Perceived Stress Scale (PSS-10) constructed by Cohen and Williamson (1988). It comprised of 10 items and

measured on a 5-point Likert scale. Good internal consistency with high reliability (α= 0.78) was reported for scale (Cohen & Williamson, 1988).

Procedure

The pilot study conducted on 50 students revealed students' clarity of concepts and terminologies used in scale battery along with high reliability coefficients for all the three scales. Therefore, same scale battery was used in the main study after taking permission from authors of scales, Registrar of University of Gujrat and students' informed consent. Proper instructions for filling the scale battery were provided to the participants. After data collection, scoring and analysis were done.

Results

Before conducting inferential analysis preliminary data was done to detect, rectify or discard outliers, missing values and unengaged responses in specific patterns which would adversely affect the results of the study. Reliability analysis revealed high internal consistency for all scales with Cronbach's alpha coefficients' values, $\alpha = .740$ for GPS, $\alpha = .857$ for FFMQ, $\alpha =.5$ to .7 for subscales of FFMQ and $\alpha =.640$ for PSS-10. Normality analysis illustrated that data for all scales were approximately normally distributed.

Bivariate Correlational Analysis

Table 1 illustrated the correlational matrix for the current study. Academic procrastination was negatively and significantly correlated with the mindfulness at moderate level and also with its dimensions (observe, describe, act with awareness, nonjudge and nonreact) negative weak correlations were found. Academic procrastination was significantly positively correlated with stress but the correlation was weak. Mindfulness exhibited high positive and significant correlation with its dimensions and negative moderate correlation with stress. Dimensions of mindfulness were also negatively and significantly correlated with stress and the correlations were weak.

Table 1: Pearson Product Moment Correlation Coefficient for Scores on the GPS, FFMQ, its Subscales and PSS (N=385)

Measure	1	2	3	4	5	6	7	8
1. GPS	—							
2. FFMQ	-.424**	—						
3. Observe[a]	-.382**	.753**	—					
4. Describe[a]	-.326**	.765**	.513**	—				
5. Act with Awareness[a]	-.240**	.600**	.188**	.323**	—			
6. Nonjudge[a]	-.298**	.766**	.512**	.452**	.321**	—		
7. Nonreact[a]	-.284**	.741**	.463**	.533**	.350**	.428**	—	
8. PSS	.228**	-.410**	-.308**	-.316**	-.299**	-.368**	-.171**	—

Note. GPS = General Procrastination Scale; FFMQ = Five Facet Mindfulness Questionnaire; PSS = Perceived Stress Scale; [a]Subscales of FFMQ. **$p < .01$

Bootstrapped Mediation Analysis

The present study investigated the mediating role of mindfulness for the relationship between academic procrastination and stress using Preacher and Hayes (2008) Multiple Mediation INDIRECT tool installed in SPSS version 21. In current study 5000 bootstrapped resamples were drawn with 95% bias- corrected and accelerated confidence interval to test the significance of indirect effect (see table 2).

Table 2: Indirect Effects of Academic Procrastination on Perceived Stress through Mindfulness

N	Path	β(SE)	T	Indirect effect (SE)	BCA CIs	Model R^2	$F_{(2, 382)}$
385	AP – M (a)	-.78 (.09)	-9.17***			.17	39.67**
	M – PS (b)	-.12 (.02)	-7.45***				
	AP – PS (c)	.13 (.03)	4.57***				
	AP – M - PS (c')	.04 (.03)	1.27	.10 (.02)	.06; .14		

Note. AP = Academic Procrastination; M = Mindfulness, PS = Perceived Stress; BCA CI = Bias Corrected and accelerated 95% Confident Interval; Bootstrapping analysis was conducted with 5,000 resamples; ***p < .001.

Figure 2 and table 2 revealed significant and successful mediating role of mindfulness for the association between academic procrastination. As the path (a) illustrated highly significant *p* < .001 strong association between academic procrastination and mindfulness and path (b) also illustrated highly significant *p* < .001 association
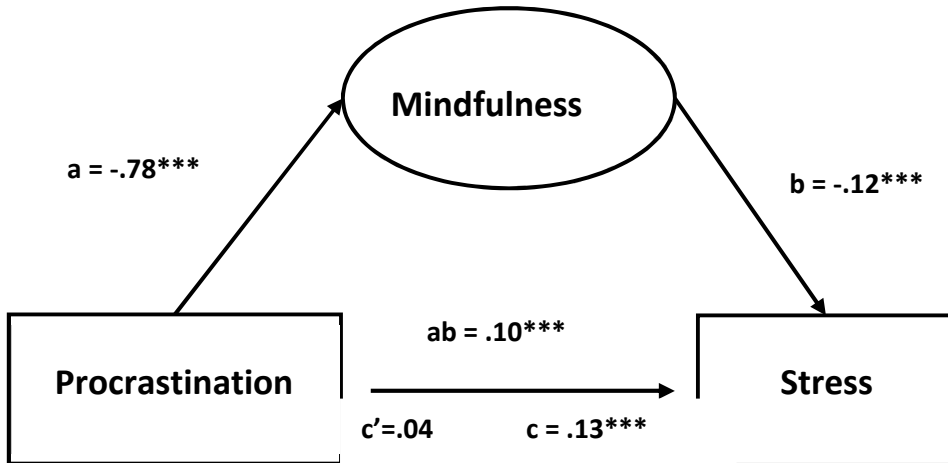
between mindfulness and stress. Results revealed complete mediating role of mindfulness as the significant total effect of academic procrastination with stress without mindfulness shown through path (c) dropped very close to zero and became non-significant in path (c') when the mindfulness was taken into account. Moreover the bootstrapped estimate of indirect effect was also significant (β = 0.10, 95% CI: 0.06, 0.14) as the bias corrected confidence interval did not included any zero value. Thus it provided statistical evidence for the mediation role of mindfulness explaining procrastination and stress link (Preacher & Hayes, 2008).

Figure 2: Mediation model of procrastination, mindfulness and stress being tested (on the basis of Preacher & Hayes, 2008). Path a = Effect of procrastination (I.V) on mindfulness (M); Path b = Effect of mindfulness (M) on stress (D.V); Path c = Total effect of procrastination (I.V) on stress (D.V) without mindfulness mediator; Path c' = Direct effect of procrastination on stress accounting mindfulness; Path ab = Indirect effect of procrastination on stress through mindfulness mediator (N=385). ***p* < .001

Discussion

The main purpose of the current study was to investigate the interrelationships between three important psychological constructs, academic procrastination, mindfulness and stress among the students of University of Gujrat. Results revealed that there was highly significant negative correlation between academic procrastination and mindfulness as well as with its all five dimensions among the students of University of Gujrat. Many researchers found that procrastination and mindfulness were inversely related with each other and the relationship was statistically significant (Cikrikci, 2016; Flett, Haghbin, & Pychyl, 2016; Makou, 2016; Reck, 2016). As procrastinators when assigned an aversive task critically judge themselves, engage in self blaming and react impulsively and negatively towards task by avoiding it which characterizes low mindful people.

The current study also illustrated statistically significant positive relationship of weak strength between academic procrastination and stress among the university students. Students who exhibited procrastination tendency experienced resulting stress for not accomplishing task and adopted self-criticizing and avoidant approach. The weak strength of the relationship between academic procrastination and stress can be understood within the light of the cultural context of Pakistan especially its Gujrat city. The students of University of Gujrat either come from a business family so they do not stress about their dilatory behaviors and its negative consequences in form of extra fee for reappearing in failed courses or their authority figure father is mostly settled abroad so they do not experience such pressures to study regularly and complete their academic tasks on time. Many investigators showed that students who scored high on procrastination measure also scored high on perceived stress measure (Sirois, 2014; Makou, 2016; Reck, 2016; Sirois & Tosti, 2012; Sirois, van Eerde, &Argiropoulou, 2015; Stead et al., 2010).

As anticipated, mindfulness and stress were negatively associated. It indicates that lower the mindfulness level an individual possesses higher the level of stress is experienced. Students who critically evaluate their academic tasks and self and are very reactive and judgmental in their dealings with situations are prone to high level of stress and in fact experience great deal of it. These results are in line with the findings of several researchers who developed effective interventions to alleviate stress based on this negative association (Ramasubramanian, 2016; Weijer-Bergsma, Langenberg, Brandsma, Oort, & Bogels, 2014). Research studies conducted by Smith (2015), Trevisani (2015), Thomas (2011) and Palmer and Rodger (2009) also demonstrated similar and consistent results that nonaccepting and critically evaluating attitude of low mindful students leads them to unnecessary and inevitable stress.

Results of Bootstrapping Mediation analysis conducted using SPSS macro INDIRECT by Preacher and Hayes (2008) revealed that mindfulness completely mediated

the relationship between academic procrastination and its resulting stress among the students of University of Gujrat. Thus low mindfulness level significantly explained a great deal of stress associated with students' frequent dilatory and procrastinating behavior. Procrastinators exhibit low mindfulness characterized by negative self-talk, self-rebuking and critical, reactive and judgmental approach towards difficult tasks. Thus, explains the avoidant and escaping behavior adopted toward the task and chronic stress experienced by still not accomplishing the tasks and facing negative consequences because of its delay. These findings are strongly supported by empirical evidences provided by the Sirois and Tosti (2012) research results of Structural equation modeling and bootstrapped analysis that revealed significant and completely mediated indirect effect of procrastination on stress through potential mediator mindfulness.

The present study should he considered within the light of several limitations that it faced. Standardized scale constructed in western culture were employed in present study so cultural barrier may be present. All the standardized questionnaires employed for data collection were very lengthy and comprised of large statements, so students showed reluctance to fill them. Many questionnaires were left incomplete and several were filled non-seriously so were discarded from the study. For mediation analysis Structural Equation Modelling Technique was not employed as it required more time and greater expertise for its implementation and comprehension.

Implications

The results of the present study recommend significant implications for educational institutions, policy makers, counselors and educational professionals. The university administration should set up counseling centre where counseling and assessment interventions are implemented. Training programs could be arranged to increase students' mindfulness, self-regulation, effective learning and coping skills. Strategies these programs can employ include task-oriented coping strategies, specific learning and motivational strategies for students. Study skill courses and self-regulation enhancing workshops for students can be fruitful group interventions. The current research assists in planning prevention interventions as mindfulness can act as a protective factor against academic procrastination and associated stress by resolving the negative, self-critical and judgmental thoughts through therapeutic and counseling interventions.

Conclusion

The results of study conclude that academic procrastination is a common misery for students as it leads to unnecessary stress and this relationship is completely mediated by low mindfulness level in students. Higher the procrastination tendency in students the lower is their mindfulness level demonstrated by self-critical, negative judgmental and reactive

attitude and greater is the stress experienced by them. Mindfulness as can act as protective factor by enhancing mindfulness trait in students it can have salutatory effects by alleviating their stress level and increasing task persistence.

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Translation and Colonial Discourse: Analyzing the Urdu translation of English novel "First Love and Last Love" by 'James Grant'

Amna Anwar, Ghulam Ali and Faria Shaheen

Abstract

This study aims at bringing out the colonial and postcolonial traces in ST and TT respectively. The lexical choices and translation strategies are examined in order to trace the colonial and postcolonial identities. It also investigates Power structures and relationship of the Colonizer and the Colonized within colonial discourse. Orientalism plays an important role in defining the relationship of these entities. The Colonized are presented as Others whereas the Colonizer is Self. The nature of their relationship is studied in this research which in turn is corroboration to colonial discourse. This discourse consolidates the position of the Colonizer. Translation/Rewriting of this discourse becomes counter discourse i.e. a postcolonial response to the construction of colonial text. The purpose of this research is to explore the process of overthrowing power play through translation. Postcolonial response is manifestation of the consciousness of the Natives (Indians) which plays part in making decision of translation strategies. By using the framework of Orientalism and Rewriting, ideologies are measured against the lexical choices and discursive strategies. The involvement of ideology makes translation a form of rewriting. Rewriting is but the implementation of ideological implications. Translation perceives the ideological implications of the source text, and in turn ensues a counter ideology. ST as a colonial discourse creates different binarities i.e. powerful/powerless, non-barbaric/barbaric, Self/Shadow and above all Occident/Orient. The paper analyzes these binarities when they come under the umbrella of translation. The operation with these binarities in translation determines the response of the Natives to colonial construction in ST.

Keywords: Translation, ST, TT, Colonial Discourse, Post Colonialism, Resistance, Power Play, Rewriting, Binarities, Discursive Strategies

Introduction

Said (2003) tells:

> Asia is defeated and distant…it is Europe that articulates the Orient; this articulation is prerogative, not of a puppet master, but of a genuine creator, whose life- giving power represents, animates, constitutes the otherwise silent and dangerous space beyond familiar boundaries. (p.57)

This statement can be linked with another statement where Said tells that "Asia speaks through and by virtue of European imagination" and she is considered the "other" world. (p. 56) So the defeated world is represented by the world of "ours". Niranjana (1992) asserts:

> "In a post-colonial context the problematic of *translation* becomes a significant site for raising questions of representation, power, and historicity."(p.1). This present study is carried out in the light of a historical novel which is about Independence War 1857 but this war is named as Indian Mutiny by the English. Some of the characters are fictional but others are real characters like Mungal Pandey, Tipu Sultan and many others for whom the writer uses Stereotypical Representation. On the Other hand, the writer employs such choices of words which make the English, morally Superior. These choices make ST a Colonial Discourse and due to the translator's strategies and choices, its translation in Urdu becomes a rebuttal.

This paper is bringing out the imprints of Colonialism and Post colonialism in the light of the particular objectives. These objectives run parallel to the research questions. These are as follows:

- To locate Powerful and Powerless identities constructed by Power relationship and their rejection in TT.
- To explore that how translated version of 'First Love and Last Love' constructs the consciousness of the Natives with regard to Colonial ideology which is at play in ST.
- To locate the strategies adopted by the translator to remove/adjust the Colonial elements.

These objectives are aligned with the following research questions:

- How do power relationships work in constructing the Powerful and Powerless identities of the two involved entities in ST and how are they overthrown in TT?
- How does the translated version of 'First Love and Last Love' construct the consciousness of the Natives with regard to Colonial ideology at work in ST?
- How is the Colonial element removed/adjusted in the translation of Colonial Text?

Reflection of the Concerned Studies

Translation and Identity Construction:

Identities are the production of subjectivity and they are formed in social processes. Due to the social relations, these identities can be reshaped, modified and reformed. Berger and Luckmann (1967) define identity in these words:

> Identity is, of course, a key element of subjective reality and, like all subjective reality, stands in a dialectical relationship with society. Identity is formed by social processes. Once crystallized, it is maintained, modified, or even reshaped by social relations. (p.194)

Ashcroft and Luckmann (1967) also tell about the individual consciousness and social structure which in turn reshape and reform the already formed identities. (p.194) These identities are responsible for labeling one entity as powerful and the other as powerless. These identities are not fixed so they can be reshaped or rearticulated. Ashcroft and Ahluwalia (1967) quote Said as telling about the native of that weaker area in which the Colonizer has brought a civilizing mission.

Translation and Colonial Discourse:

So in order to represent the Others, the western literary canon took the responsibility of representing them by placing a Colonial Discourse in the texts. Gill (2010) corroborates Said that this imaginative reconstruction is unequivocally linked to the power relations, which end up in constructing colonial discourse which directly or indirectly shores up the relationship of power between the two. If the Europeans do not represent the Orient by giving the stereotypical images, the discourse which they create, becomes imbalanced. Nirajana (1992) defines colonial discourse in these words:

> By colonial discourse I mean the body of knowledge, modes of representation, strategies of power, law, discipline, and so on, that are employed in the construction and domination of 'colonial subjects. (p. 7)

Translation and Post Colonialism:

Colonialism, in this globalized world cannot be studied without its counter and that is post-colonialism. David Kopf is mentioned in Gill (2010)'s paper as saying that the Orientalism and British imperialism had been one of the sources to reawakening the consciousness and resultantly restrengthening the culture of the natives (Gill, 2010). Bill Ashcroft (2007) has attuned Ferdinand de Saussure in explaining binarism which is necessary to get the meaning of objects, according to Saussure; only reference to the object cannot make the meaning of the object clear. Binary relationship is necessary for any object's meaning e.g. the meaning

of colonizer is nothing without its binary relation with the colonized. Same is the case with Colonialism and its binary Post- Colonialisam.

Translation and Counter-Hegemony:

Mark C. J. Stoddart (2007) cites Fanon as saying: "The colonized are subject to a hegemony that is material/economic as well as cultural and psychological." (p. 214) This hegemony is part of projection of colonialism and Post colonialism offers a counter response through the medium of translation. Translation presents a counter hegemonic state for rejuvenation and for dealing with a colonial source text. ST offers distinct identities of the Colonizer and the Colonized, these identities are articulated identities. When the articulation of these identities comes under the umbrella of translation, they often undergo the process of **re-articulation** and **disarticulation**. J. Scott (2006) in a book 'Critical Power Tools' tells that the articulated identities are re-articulated and disarticulated in many different ways. Re-articulation and disarticulation are actually the disconnections and reconnections of the formed identities. The sender's messages or contents are reconnected or disconnected. (p.39). Translation process determines the possibility of the empowerment or disempowerment. This happens as the process of translation is not void of the social implications. The social acceptance is a capstone of translation, for consideration of this capstone, the translator has to opt for certain strategies and reject others. These strategies conform to the re-articulation or disarticulation of the constructed reality prevalent in ST.

Translation as Resistance:

Textual revolution is the best way to resist or to contract the approach of colonialism. Textual Resistance is another name given to textual revolution. Paul de Man, with this substitution is mentioned in the paper by Slemon (2003). He also moves on by telling that anti- colonialist writings are best expressed in literature (p. 105). Tymoczko (2002) opines that this Textual resistance or revolution is actually used as a metaphor because these texts speak for the 'voices silenced' or for 'centre and periphery'. Tymoczko goes on to extend the discussion about this metaphoric speech which actually poses confusion to the reader as well as the writer. Translation is also regarded as a metaphor, a metaphoric speech which involves a bit difficult process. This process involves the exploration of the two cultures and then development of insights about them along with finding their commonalities and differences.

Translation as Rewriting:

Andre Lefevere (2003) has proposed the theory of rewriting, translation is one of the forms of rewriting. Shuping (2013) has located Lefevere as defining the nature of Rewriting:

> All rewritings, whatever their intention, reflect a certain ideology and a poetics and as such manipulate literature to function in a given society in a given way. Rewriting

is manipulation, undertaken in the service of power, and in its positive aspect can help in the evolution of a literature and a society. (Shuping, p. 56).

So power, ideology, poetics and patronage are the factors involved in the process of translation. According to Lefevere, translation among the other forms of rewriting is the most important one form as it sketches the image of the author in another culture. (Shuping, 2013).

This definition is the most relevant one to this research; the power structures are also interrogated in rewriting in the form of translation. This ideology cannot be separated from the concept of patronage, as this ideology may be enforced by the publishing authorities or by the people or institutions, so we can say that this patronage is something like the powers. POETICS refer to what literature should be or is allowed to be. Another of the important feature of rewriting is Universe of Discourse, which calls for the customs, beliefs, practices and thoughts unacceptable in their own culture.

Methodological framework

This research traces the colonial and post-colonial identities constructed through the lexical choices and strategic plans of the ST author and the translator respectively. This analysis shows the construction of power relationship in English source text and the constriction of this relationship in postcolonial response. This research is based on the analysis of English novel "First Love and Last Love" and its translation, *"Meri Pehli aur Akhiri Muhabbat"*. These two are analyzed with reference to Edward Said's theory of ORIENTALISM and Lefevere's theory of REWRITING.

Following steps are taken for carrying out the analysis of the Colonial novel "First Love and Last Love" and its Post-colonial translation in Urdu:

- Reading of the original text of the Colonial novel, "First Love and Last Love" written by James Grant along with its' Urdu translation, "Meri Pehli aur Akhiri Muhabbat" by Ganga Persad Verma.
- Orientalism proposed by Edward Said and Rewriting by Lefevere becomes the selection criterion of few excerpts from the original text along with their translation.
- The lexical choices of the ST author and the discursive strategies of the translator are examined and analyzed.
- The choices qualifying a colonial discourse in ST and their adjustment in TT are underlined.
- These choices are described and explained in order to analyze their functions in identity construction.

- The constructed identities are elaborated to locate the colonial and post-colonial traces.

Data Analysis and Discussion:

Excerpt #1

Source Text (English):

The mutineers <u>burned down</u> a camp and <u>murdered</u> officers, ladies and children<u>,</u> <u>literally</u> in the presence of <u>a superior force of European soldiers</u>; <u>superior considered in a</u> <u>moral sense.</u> (Grant, 1869, pp. 134-135)

Target Text (Urdu):

باغیوں نے ایک پڑاؤ کا پڑاؤ جلا دیا۔ اپنے افسروں، ان کی بیویوں، لڑکیوں اور لڑکوں کو یورپین افسروں کی موجودگی میں مار ڈالا۔

(Verma, 2013, p. 133)

Transliteration:

Baghion ne aik parao ka parao jala diya. Apne afsron, un kibiwiyon, larkion aurlarkon ko European afsronkimojoodagi me maar daala.

Discussion

This example is taken from the chapter number 23 of 'First Love and Last Love' which describes the peak of 1857 mutiny. After so many preparations, the natives brought out the revolt. Sepoys got assembled and planned to put a revolt against the English men, these are the same sepoys who were selected by the English for strengthening their army. The English in Meerut were attacked, and their state of happiness suddenly got changed into the state of misery. Prior to this mayhem, the English characters of the novel were involved in feasting and two main characters were getting settled in matrimonial bond. The ST author's choice of lexical items and adjectives produce colonial discourse, where the Natives as well as the English are presented by him. He tells here that the camps of the English were burned down but burned down does not satisfy his ideology, so he intensifies the description by adding more adjectives and intensifiers. The officers were <u>'murdered'</u>, <u>'literally'</u> in the presence of <u>'superior force'</u>, and <u>'superior in moral sense'</u> all these choices are added to intensify the effect of discourse. These choices reflect his ideology and his conception of the Colonized nation. The Colonizers are<u>Superior</u> because the inferior selves are present. If the choices of ST author do not confirm their inferiority, it will not be possible to elevate the highness of the English superiority. The act of putting rebellion is called a brutal act but it does not give any historical evidence which proves the causes of this attack. The causes of this attack are

not the part of this colonial discourse. The chain of cause and effect is missing in the colonial discourse, only effects become part of this discourse. In ST, the description of attack is similar to bloodshed, massacre and the killing of the innocent. Causes of this attack are slightly managed within the novel by making historical ground realities absent from this scenario. This attack was undue according to the English because they employed the soldiers and managed their bread and butter; the army of these soldiers was comprised of young and energetic natives. This mutiny is named Anti- British uprising and one of its causes was the grief of the Indian Sepoys which resulted in form of their anguish (Baloch, 2009). This anguish is termed as Mutiny by the English in order to show the incivility and rebellious nature of the Natives. Mutiny is a labeled word for this war, as Tara Chand is quoted saying:

> "To the British mind, it was a mutiny not because it had challenged their rule in India but because they considered it a revolt against a 'lawful and constituted authority'. The event was branded as mutiny for the first time by the then Secretary of State for India Earl Stanley…" (Iqbal, 2010, p. 57).

The word 'mutiny' is an associated word; this association is brought out in a colonial state. It was not only a military mutiny but in fact it was the expression of the deep discontent which was the result of consciousness of the whole population regarding the British and their involvement in the state affairs. In the text, the Natives are presented as Stereotypes and the English as the actual selves. These stereotypes cannot raise their voices, but if they raise, their acts become IMMORAL and INCIVIL. The morality and civility can only be approached by those who have POWER. The Powerful portrays the Other as immoral, but it portrays its own picture as a real Self.

ST manifests this Power relationship where the Powerful has its meaningful presence, on the contrary the Powerless is totally deformed. In this example, ST has constructed a Colonial Discourse which explicitly discloses the power play by deforming and preserving the image of the Colonized. Manfredi (2010) quotes Edward Said in describing the images of the both:

> "The West's portrayal of the Oriental, invariably seen as 'irrational, depraved, childlike, 'different', as opposed to the European, who was viewed as "rational, virtuous, mature, normal'." (Manfredi, p. 49).

Through the process of Othering, the ST author has deliberately put into the word, SUPERIOR, this term is quite enough for them to uphold their Self positions in order to put its counter on the position of Shadow. Self needs to empower itself by maintaining the Powerful position through the text, this text conforms the positioning. The Self is morally Superior and Shadow as Morally Corrupt or Inferior.

After being conscious of this undue positioning, the Inferior selves put a revolt not only in literal form but also through textual manifestations. The powerful image of the Colonizer portrayed through the lexical choices in ST is responded back by the translator.

The translator takes his post colonial position where he is the representative of the Colonized; his strategic plans and decisions dismantle the Self image and even level the position of the Colonized. In this respect, one of the strategies adopted by the translator is 'omission'. By omitting certain aspects of Otherness, the translator consciously or unconsciously makes the translation able to put a response back to the Colonizers. This translation becomes the deconstruction of power relationship in order to make its flow smooth in the target culture. Two choices in this example are the evidences of positioning allotted by the Colonizer to both the cultures. One choice is 'superior' and the other choice is 'moral'. These two terms are harmonized and blended to refer back to the construction of colonial identity and colonial self.

Excerpt #2-
Source Text (English):
    ___said Doyle,"but it would only be fair if miss Weston did add to her own natural beauty"
"if possible", interrupted Harrower. "<u>The odds are much against a girl here after her twentieth year is past;</u> and in a place like Delhi, with <u>a thermometer at 98 degree or 100 degree </u>in August, she won't bloom as if in the Ridings of Yorkshire or on the Wicklow mountains, in <u>Ireland. God bless it!"</u>(Grant, 1869, p. 14)

Target Text (Urdu):
ڈویل نے کہا"بہتر ہو کہ لینا وسٹن اپنے قدرتی حسن و جمال میں کوئی اور بات شامل کریں"۔
<u>ہندوستان کے مقاموں میں اور خصوصاً دہلی کے ایسے مقام میں جہاں اگست کے مہینے میں گرمی 98 اور 100 درجہ تک پہنچ جاتی ہے لڑکیوں کے گال شگفتہ نہیں ہوتے۔</u>
(Verma, 2013, p. 25)

Transliteration:
    Doyle ne kaha" behtar ho ke Lena Weston apnequdratihussan-o-jamaal me koi aurbaatshaamilkren".
Hindoostankemaqamonmeinaurkhsoosan Delhi keaesey maqam meinjahan August kemaheenemeingarmi 98 aur 100 darjatakpohanchjaati he, larkionkegaalshaguftanahinhote.

Discussion:
This excerpt has been derived from chapter number 3, which is an introductory chapter. These chapters are revealing the relationships of the English characters as well as their relations with the Natives, who are mostly presented in form of their servants. Most of the

English characters don't have goodwill about the Natives as they show their special contempt towards them. Ferukh Pandey is the servant of Jack Harrower and a brother of Mungal Pandey. This is the same Mungal Pandey whom they consider trendsetter of revolt against the English. Even the English name all of the rebels as 'Pandies', here three of the English army men are conversing with one another. Not only these Pandies but the Weston girls are also discussed by them; these Weston girls are the prominent figures of the novel. Jack Harrower seems to be the mouthpiece of the Colonizer. Harrower is in love with Lena, that's why he poses an argument to defend her case. He simply criticizes the Indian settings and its harsh weather conditions which are responsible for her dullness in beauty. He is in praise of the suitable conditions of the English atmosphere for the girls to bloom. Through the process of othering, the Indian landscapes and weather conditions are portrayed as the characteristics of the land of Others whereas the weather of the English requires a praise and a prayer as it is the land of the Self. Self needs to represent the Shadow, so it delineates the images in which Self is surely 'pure' whereas the Shadow as a blurred picture which is needed to be interpreted. The intensity of the weather conditions is deliberately employed, 98 or 100 degrees intensifies this description and this exaggeration demolishes the image of the Natives as well as their land. The land of the Natives is extremely hot as that it can reach 98 or 100 degrees. This exaggerated account is part of colonial discourse and the lexical choices like odds are much against a girl here adds to the deformed image of the Natives. Edward Said (1998) discusses that the Occident actually knows less of the Orient, but they represent them by making them pass through the process of othering. The hegemonic presence of the West is evident here as the ST author's lexical choices show the comparison of both, East and the West. They have differences, but these differences make one as powerful and the other as powerless. Powerful presents himself as civil and pure but at the same time he presents the powerless as impure and its presence as contaminated. The ST lexical items are evidently supporting the land of the Colonizers which provides chances to bloom and flourish. India is considered an Infernal hole by exaggerating the temperature, whereas Ireland is highly elevated. Ireland is the land of the English who themselves are highly sophisticated. So by posing a counter comparison of the two lands, this idea is put in the minds of the readers that the English and their associations are admirable and the Natives with their belongings are condemnable. Said(1998) tells that in this way the Colonizers are able to fabricate the power relationships. This power play dominates the Colonized and elevates the Colonizer by foregrounding the cultural, racial and even geographical differences. Differences make one culture as marginalized and the opposite culture as centre. One such way of marginalization is through the production of colonial discourse which makes the Colonized dumb and the Colonizer gives them voice. The Colonizers speak for the Colonized in order to depict their falsely precarious situation which helps the Colonizer shore up his basic ideology. These depictions are responded back by the translator; during

the process of translation he remains to be the representative of the Natives. So the translator also follows his ideology and reads the colonial text to rewrite it. This rewriting first shows the consciousness of the Marginalized group who are now able to put a counter to the colonial discourse. The translator's strategies respond back in post-colonial perspective in order to retain the Colonized identity. For this purpose, certain strategies are employed keeping in mind not to disturb the flow of translation.

In this example, the lexical items of ST elevate the beauty and suitability of weather of Colonizer's land and condemn the atmosphere of the land of the Colonized nation. Indian weather is not suitable for even the girls to glow or bloom, but in its comparison Ireland is a very apt and suitable place for them. The detail of 'why' of their presence in India is missing. Ashcroft (2007) rightly quotes that exploitation at the hand of the Colonizer is never part of the colonial discourse. Translation of this example simply poses a response back as the construction of colonial discourse is dismantled in translation. The elements which are the characteristics of colonial discourse are gently removed from the translation; even the flow of translation is also free of any disturbance.

Excerpt # 3-
Source Text (English)
"….was she the same Polly Weston_ the once <u>happy</u> and heedless girl <u>whomeveryone admired, petted and liked</u> and who had flirted with all the little ensigns and cadets in Delhi? Or was this <u>sudden transition from the civilization of an English home to</u> Oriental <u>splendor and barbarism, a madness that had come upon her?</u> The Odalisques overwhelmed her with questions about the Feringhee women" (Grant, 1869, p. 376)

Target Text (Urdu):
"کیا اب یہ وہی پولی ویسٹن ہے۔ ایک زمانے کی <u>حسین</u> اور چنچل لڑکی جس کی ہر ایک شخص تعریف و محبت کرتا اور جو دہلی کے سب کم سن سپاہیوں سے مانوس تھی۔ بیگموں نے مارے سوالات کے اس کو دق کر دیا۔"
(Verma, 2013, pp. 326-327)

Transliteration:
"Kyaa ye ab wohi Polly Weston he, Aik zamane ki haseen aur Chanchal larki jis ki har aik shakhs tareef o muhabbat karta aur jo Delhi ky sab kam sin sipaahiyon se manoosthi. Baigmon ne maare sawalaat ky iss ko daq kar diya"

Discussion:

This example has been derived from chapter number 68, in this chapter Polly Weston's situation is accounted. Polly Weston is captured by the Indian prince Abu Baker, he has sent her to the *zenana* so that she can overcome her sorrows. Sorrows have overwhelmed her because she has encountered parting from her family or the dear ones. Nothing around her interests any more, on the whole she is emotionally and mentally disturbed and tortured. The events of uprising 1857 are presented as murderous and barbaric. Barbarism has overwhelmed the Indians and they murdered many innocent English people. The ST also mentions the intentions of the Indians who sexually abuse English ladies. The English ladies never encountered any such events; they usually used to be active, energetic, beautiful and innocent ladies. But all their innocence is abused by these barbaric natured Indians. At this point, the novel is near to its culmination, it is moving towards the end by delineating the conditions of the English after their encounter with these savage acts performed by the beasts. The lexical choices like 'barbarism' and the phrases like 'transition from the civilization of an English home' and 'oriental splendor' are quite enough to construct a colonial discourse. The ST furthermore pinpoints the 'madness' of the English girl which is caused by the surroundings and the presence of *barbaric Indians* around her. Once a 'heedless and happy' girl is totally changed after these events. Abu Baker has secured her at his home for him; he is also presented as a lustful man who only tells her that her father is alive but does not bother about her emotional attachment with father and sisters. He lets her meet her father only at that time when her father is on death bed. This seclusion and loneliness have made her mad and out of wits. ST strongly condemns the rebellious acts of not only the sepoys but also the Natives, though he nowhere mentions the causes of these events. Dr Javed Iqbal (2010) quotes Bahadur Shah arguing:

> "The Conspiracy from the very commencement was not confined to the sepoys and did not even originate with them but had its ramifications throughout the palace and the city." (Iqbal, p.61).

So the princes and palaces also rose against the English but their uprising was not without any reason. The chain of cause and effect is not provided in this colonial discourse, just the latter is forcefully sprinkled with the false identity of the Orient.

A part of history is helpful for the ST author to fabricate this myth; the whole history is considered dangerous by ST for the colonial hegemony. The powerless is presented without any history but BARBARIC. Power play again plays its role by misrepresenting the powerless; the powerless don't have voices in colonial stance so they are represented by the powerful. The hegemonic presence of the Colonized is evident here as they present the Natives as Others and the Colonizers as Self. Self considers it its duty to take the Colonized to the fore front in form of barbarians, niggers and lazy. Self does so because it needs to present itself as civil, mannered and active.

Other references for the disclosure of reality behind these events need to be quoted here. The powerful calls these acts as savage and barbaric whereas the causes aren't mentioned. The powerful calls it a rebellion or mutiny but doesn't highlight the reasons of this rebellion or attack. Dr. Javed Iqbal (2010) quotes Sir Syed Ahmad Khan saying:

> "As regards the Rebellion of 1857, the fact is that for a long period, many grievances had been rankling in the hearts of the people. In course of time, a vast store of explosive material had been collected. It wanted but the application of a match to light it, and that match was applied by the Mutinous Army" (Iqbal, p.59).

But this mutinous army and its acts as part of colonial discourse are considered barbaric and savage. The missing history helps the hegemonic culture in constructing the identity of the Natives in contrast with the powerful image of the Colonizer. The construction of images is incomplete until the binary oppositions are studied. Binary opposition is necessary to build images. Colonial discourse construes the images as powerful and powerless or in other words as Self and Others. The identity of the Self forces it to construct a self created reality for making the presence of Others as marginalized and uncivil.

Excerpt # 4-
Source Text(English):

'' Poor Lena!", thought Harrower, "I would that I might provide better fare for you than this. Chuppaties and ghee----ugh! For <u>civilized beings like us</u> who can appreciate <u>delicate soups</u>, and <u>elaborate entrees</u> even <u>a slice of good English roast </u>beef, the leg of a well-fed South down, or highland mutton, with salad and dessert; this is a change with a vengeance ----<u>a change all the greater after curries and chutnies</u>, and other provocations of the <u>Anglo-Indian appetite!</u>" (Grant, 1869, p. 230)

Target Text (Urdu):

ہرور نے دل میں کہا۔"غریب لینا کے واسطے میں ان چپاتیوں اور گھی سے زیادہ عمدہ نفیس خوراک اگر ممکن ہوتا تو مہیا کرتا کیونکہ ہمارے واسطے یہ ذلالت سے بھرا بدل ہے کہ <u>ہماری اعلی خورش کے بجائے ہمکویہخوراکنصیبہو</u>
 (Verma, 2013, p. 216)

Transliteraion:

"Harrower ne dilmeinkaha, "ghareeb Lena kewastaymein in chuppattionaur ghee se zyadaumdanafeeskhoorak agar mumkinhotatoumuhayyakartakyunkehamarewastay ye zalalat se bharabadal he kehamariaalakhorishkebijaye hum ko ye khoraaknaseeb ho."

Discussion:

This excerpt of has been taken from chapter number 42 where Lena and Harrower are accompanying each other after the rebellious attack of the Natives. Both of them loved each other but got parted as Lena caught the hand of a colonel Mark Rudkin. The novel even starts with Harrower's expression of his love for Lena. With the mercy of Heavens, they again met each other. Now their meeting is very painful at this moment as they trying to flee from place to place. They don't have any particular place where they can live peacefully; the mayhem of this revolt has made them homeless, miserable and unhappy. Harrower is quite high spirited as he has his love, Lena with him. He has the chance to revive his love and this can also help him in overcoming adversity and sufferings of the day. The Natives who had been the servants of these English characters suddenly met Harrower. KhoodaBux and his daughter ayah Safiyah met Harrower, she was the maid servant of miss Lena but she cannot offer them shelter anymore because their house is also in danger. The mutineers have warned them not to offer shelter anymore to the English. When she comes to know that her Miss Lena is in a forest and is starving, she at once becomes excited to see her. Lena is in the forest of Soonput, she is very hungry that's why KhoodaBux and his daughter decide to send her some food. Ayah Safiyah prepares some chuppaties with ghee in order to send it to her dear madam. Harrower thinks to himself of their 'Civilized status' and these abominable food items which are best suited to the Natives only. By thrusting the lexical items like "Civilized Beings" and the expression of contempt "ugh" have constructed the colonial discourse. Keeping this view in mind that the English are the real Self and the Natives are their Shadows, the ST has put these words in order to construct the images of the English and the Indians strongly. The detailed list of English food items, salads, soups and roast are put in this list, the use of intensifiers and adjectives like *delicate, elaborate and good* is intensifying the mannered presence of the Colonizers. These choices construct a colonial discourse and help in drawing images. The images drawn by this discourse delineate the power relationships between them. One image that is of the 'Self' is powerful and the counter of this image is the powerless. In this way, the colonial discourse is constructed which fulfills the condition of binary opposition proposed by Said (1998). He also points out the hegemonic relationship created by the colonial discourse. This discourse has formed their identities as dichotomous and polar. The differences that are importantly mentioned here are cultural differences. Cultures involve the difference of customs, beliefs, ideas, food, dressing style and many others. These differences can make the two cultures powerful or powerless, on the basis of cultural difference; the ST has depicted the picture of the West as powerful and East as powerless. Harrower being spokesperson of the Colonizer constructs the image of the Colonizer as civilized being which inherently pinpoints the incivility of its counter. Colonized needs to be taught, this is one of the defending statements passed by the Colonizers in order to gain imperial expansion or control on colony. *Chuppaties and ghee*

are being compared with *soups and salads* and other food items without noticing the climatic conditions of both the countries. Colonial discourse has this element present in it that it can only show Reality with the glasses of the West or the Colonizer. The real picture is not portrayed; one aspect is raised whereas the other angle or aspect is totally obliterated. In this manner, images portrayed by the real self become reality within a colonial discourse. The translation of this colonial text is carried out in post colonial stance and after employing certain strategies, ST is transferred to the target audience. ST highlights certain colonial elements which are adjusted through choice of strategies which can be employed by the translator to reconstruct the reality which is already constructed in the colonial discourse. Civilized being and expression of contempt are the choices of the author which are colonial in their nature. Translator mediates and tries to dismantle the colonial discourse.

Excerpt # 5-
Source Text (English):
       "As she was about to elude his hand, he grasped her <u>rudely</u> by the shoulder, tearing all her muslin dress, rending her bodiee, and then <u>the lovely ENGLISH girl</u> stood palpitating before them in <u>all the ivory whiteness of her skin,</u> bare almost to the slender waist, <u>her glorious golden hair</u> rolling in masses over her shoulders and <u>delicate</u> bosom, her blue eyes full of anguish and utter dismay, the parted lips showing her close, small teeth and her <u>lovely hands,</u> the while, were crossed on her breast in prayer and entreaty; but in her stature, mere girl though she was, and in her bulk <u>she contrasted</u> most favorably with <u>the dark and diminutive Hindoo maids who in their sixteenth year are both lean and *passe*; and so thought Baboo Bulli Sing, who was somewhat a connoisseur</u>." (Grant, 1869, p. 197)

Target Text (Urdu):
جیسے ہی کہ وہ ہاتھ پیروں تک لے گئ <u>اس نے اس کا کندھا پکڑ لیا</u> اور اطلس کا کپڑا پھاڑ ڈالا جن سے پولی بالکل کمر   تک ننگی ہو گئ تھی۔ اور <u>اس کے سنہرے بال</u> کندھے تک پڑے ہوئتھے۔
(Verma, 2013, p. 188)

Transliteration:
"Jese hi wo hath pairontak le kegai us ne isskakandhapakarliyaaur atlas kakaprapharrdaalajin   se   Polly   bilkulkamartaknangi   ho   gaithi. Aurisskesunehrebaalkandhetakparre hue the.";

Discussion:
This excerpt is taken from chapter number 36 which deals the aftermaths and the situation of English characters. Polly is among the three Weston sisters who had been very lively and vivacious girl. Now circumstances have made her helpless in front of Others. Subaltern of

prince Abu Bakar took her to his palace, they tried to persuade her to be submissive to the prince and do whatever he wants. Polly is presented as a very innocent girl who cannot do anything except praying God and asking Others to help her. The savagely looking Baboo Bulli Singh is a very special helping hand to the prince. He brings this girl to the palace and makes her persuaded to submit her will in front of the prince. Baboo Bulli Singh comes to the girl next morning, the girl again tries to beg for her and her family's release, but all her appeals are useless as he has torn her dress. He has very greedy eyes as they are portrayed in the novel. He is presented as a lustful man whose mind becomes overwhelmed with corrupt ideas, even his eyes can make anyone corrupted. The way novelist has portrayed these images shows the ideology of the writer to make the readers generalize it to the whole society because they belong to the category of Others; so they cannot be presented showing a good will. Corrupt eyes of these few characters are the eyes of the whole nation who are raising their voices in form of attack on the English. When colonial hegemony is created, it contains the corrupt images of OTHERS but Innocent beings of the SELF. The part of this discussion also presents a counter comparison of the Orient and the Occident, the Hindoo maids are contrasted with the girl, Polly. Polly is <u>white</u> which of course refers to the <u>blackness</u> of her counter. This racial comparison where one is 'white' and the other as 'dark', submits the text to the merit of Colonial Discourse. The White is superfluously 'powerful' and the dark is 'powerless'. This comparison of White with the Black merits the colonial hegemony and these lexical choices are responsible for constructing colonial discourse. As the geographical demarcations are responsible for the construction of Orient and Occident, the cultural differences also ensure the presence of power play. The ideology of the writer, which influences him to write, shores up the power structures at play. The ST has put 'stereotypical images' through the lexical items and as a result constructs this discourse. On one hand, ST tells that the male Natives are beastly and even their eyes are corrupt whereas on the other hand, the female Natives are <u>diminutive and dark</u>. 'Dark' as a lexical choice, refers to many aspects as this choice is used metaphorically, it means their complexion, it also means their mental darkness and above all it means that they are powerless and live in the dark part of the world. The stereotypical images confirm the construction of colonial discourse. Niranjana (1958,1992) tells about colonial discourse which according to her is '……..modes of representation, strategies of power….. that are employed in the construction and domination of "colonial subjects"'(Niranjana, 1958, 1992: 7).

The modes of representation and strategies of power employed in the present example totally suit the colonial discourse. And this discourse aptly performs the function of constructing the identity and dominating the colonial subjects. This construction and domination is dismantled in the process of translation. The consciousness of the colonial subjects or the Natives gets its outlet in form of translation. Translation is a counter to the

construction of power in the colonial discourse. This counter over throws the hegemonic pressure being placed on the Colonized.

Conclusion and Future Orientation:

This research has closely analyzed the patterns of ST as well as TT and it has shown that translation is a cultural activity where two cultures do not enjoy the same positions, despite the fact that the flag bearers of those cultures can revive their past and can overthrow the powerful positionality. Extracts of ST and their parallels are studied and analyzed in light of colonialism and Post Colonialism with their operations. This study is backed up by Orientalism and rewriting, both of these theories support the answers to the questions raised in this research.

The future orientation of this research is discussed in the paragraph given below:

This study can be helpful to the students of linguistics, literature and translation studies because it studies the lexical choices and the use of language in constructing and reconstructing the identities and the novel on which research is constructed is also a historical account. It helps in exploring the literal and metaphoric uses of literature in the process of identity construction and its resistance. It helps the students of translation studies as it tells the processes involved in tackling a colonial discourse. It succours the researchers in making their researches outlined or streamlined. This study is also helpful to the scholars of history, as the novel contains the deformation or subversion of history written by the Colonizers. This deformation is tackled by the Colonized and the way of tackling history can be the point of discussion for the scholars of history. This study also bridges the gap caused by the sparse knowledge present on the analyses of translated works. Much of the work is already done in fields of literature and linguistics but study in field of Translation is scanty, so this study is also a contribution to it. Future researches and practices in translation will be guided through this study. Future researchers can contribute by taking this topic along the lines of different forms of literature present in the world. The new forms of colonialism can be studied with their counters.

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Translating to Refute: George Sale's strategies in the Quran translation

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Abstract

This research paper explores the strategies adopted by George Sale in refuting the Quran through the translation. In the backdrop of the translation theories it is foregrounded that the translation of Sale does not attempt at communicating the meaning of the source text to the target audience. Though the translators claim to have done a literal translation, it is established through the analysis of the selected verses that Sale manipulates the source text to refute its authenticity. The selected verses are taken from the second Surah. The story of creation of Adam is stated in these verses. In the main text and footnotes Sale challenges the discourse of the Quran. The strategies used by Sale become discursive strategies as they are employed to promote the political and ideological agenda of the translator. The purpose of Sale in Quran translation is therefore not bridging the communication gap but challenging the source text discourse in the translation and footnotes explanation.

Key words: Hermeneutics, Discourse, Translation Theories, Ideology, Equivalence, Autonomy, Function, Discourse Analysis

The translation strategies are employed to maximize the accuracy of the translation and make it closer to the source text in representing the source text meanings. Sale's translation is, however, unique as he employs the translation strategies to tailor the source text according to his own preconceived ideas. This paper explores this unique phenomenon of translating in the backdrop of the translation theories.

Translation involves producing a target text (TT) out of a source text (ST). The relation between the source text and target text has been viewed from various different theoretical perspectives and ideological positions. The nature of the text, the intention of the translator and the purpose of translating influences the relation between ST and TT. Venuti (2000) has summed up the whole range of theoretical positions into three umbrella categories of Autonomy, Equivalence, and Function.

Autonomy theories foreground the extent of freedom exercised by translator in translating a particular text. The limits of freedom are determined by the kind of text, the linguistic gap between ST and TT and the ideological assumptions of the translator himself regarding the translation. Equivalence theories are text centered theories and compare the ST and TT in terms of the level of equivalence or the possibility and impossibility of equivalence. Function theories focus on the audience with reference to the purpose of translation and the reception of the translated text.

The post-linguistic theories emphasize the interdisciplinary of the translation (Nadeem 2015) and the evaluation of the translation becomes a complex project involving critical theory, discourse theories, poststructuralist assumptions and hermeneutic issues (Jacobson 1959/2000; Holmes 1988/200; Steiner 1998; Larson 1984/1998; Nida 1964, 1969; Koller 1995; Levy 1967/2000; Gutt 1998; Fawcett 1995; Niranjana 1992; Hermans 2010; Mason 2010; Tymockzo 2010; Baker 2010). The role of the translator becomes more significant in this perspective.

Traditionally translation has been considered a challenging task as the translator is faced with the challenge of encoding source text meaning into the target language as successfully as possible. The question of translatability is raised when a text with culturally loaded expression is translated into a language with a very different cultural texture. The various strategies and techniques are developed to maximize the communication between the cultures. Recent research in translation studies, however, has foregrounded the inherent difficulties which almost seem impossible to be overcome (Asad, Mason, Tymockzo, Hermans in Baker 2010). Theoretical debates in this regard, however, do not question the sincerity of the translator in minimizing the gap between the diverse cultures. Translators, in spite of their utmost effort almost fail in producing a transparent text.

Having all the theoretical implications of a culturally loaded text, religious/sacred texts involve further complexities. The divine texts such as the Bible and the Quran are claimed to be transhistorical and transcultural. They are not supposed to address one

historical period or one cultural region. Here cultural issues are coupled with the issues of interpretation or what is generally called hermeneutic issues. Nida's laborious work on the translation of the Bible into various vernacular languages testifies the complex nature of the issues. Nida (2001) sums up the nature of complexity with reference to language and culture by focusing on "similarities, differences and interrelations" (Nida 2001:13). In his opinion:

> "Their similarities can perhaps be best understood in terms of early acquisition, loss, collective activity, variability, change, bundles of features and socio semiotic factors. The differences can also be described in terms of language as the most distinctive feature of the culture, a code that can speak about itself, linear arrangements, entities that have no measureable existence, and the underlying forces that sustain and drive the culture. The interrelation between language and culture can then be described in terms of reciprocal modifications, the rates of change, the representation of culture by language, and the issues of double causation" (Nida 2001: p. 13).

In Nida's view, the translation of a sacred text is influenced by the culture of target language. However, the translation always produces an equivalence which is possible within the cultural limits of the target language.

Just like the Bible, the translation of the Quran also involves the challenging obstacles. It is generally believed by the Muslims that the Quran is untranslatable, and the translator is only required to transmit the message of source text as accurately as possible. The inherent limitations of translation are accepted as a necessary baggage.

Nadeem(2015) has proved that the translation of the Quran is an ideological assumption of the translator and the hermeneutical principal adopted by the translator together with true adopted by the translator together with the strategies adopted produced a parallel discourse in the translation. In this backdrop, the translation of the Quran becomes a political activity and the ideological position of a translator manipulates the source text and the target text is a parallel reconstruction of the source text.

This research paper evaluates the strategies adopted by George Sale in the translation of the Quran. Blending the hermeneutic perspective with discourse theories, this paper foregrounds the discursive nature of Sale's translation. For this purpose, apart from the main text translation and the footnote extensions, the preface and introductory discourses are also taken in view. The translation has been viewed as a part of the wider discourse which informs the production of this text and its consumption by a particular audience. Though the major focus of the research is on the strategies of translation, but they are also viewed in the broader discursive frames. Instead of adopting the hermeneutic strategies of making the source text more comprehendible in the translated version, the translator has produced a target text which stands parallel to the source text and confronts its claims.

George Sale was a Christian preacher who was the members of the "Society for Promoting Christian Knowledge (SPCK) London" and he translated "the new testament in Arabic" (Nadeem 2015). The purpose of his translation of the Bible was the promotion of "Christianity among the Arabic speaking people" (Qadwai 241). With this profile Sale seems to be attempting the refutation of the Quran through his translations.

George Sale's translation of the Quran has been one of the most famous and widely read translations of the Quran in European languages. A review of this translation shows that the translation intends to challenge the authenticity of source text and desires to produce a negative impression of the source text. Sale claims to have produced an impartial and literal translation but his stated intention is to prove falsity of the Quran. The stated intention of Sale in the Preface which he entitled, to the reader, is:

> "But whatever use an impartial version of the Quran may be of in other respects, it is absolutely necessary to undeceive those who, from the ignorant or unfair translations which have appeared, have entertained too favourable an opinion of the original, and also to enable us effectually to expose the imposture; none of those who have hitherto undertaken that province, not excepting Dr. Prideaux himself, having succeeded to the satisfaction of the judicious, for want of being complete master of the controversy." (PIII)

The primary purpose of Sale's translation is to refute the Quran as a divine text as well as a coherent writing. Unlike the translators who intend to communicate the message of source text to a target audience Sale intends to reduce the appeal of the source text so that the reader may nor form a good impression of the source text. For this purpose, he uses various discursive and translation strategies in his translation.

The discursive strategies used by Sale include the preface, the preliminary discourse and foot note explanations. In preface he prepares the reader's mind to approach the text as "imposture". In preliminary discourse Sale elaborates his ideological assumptions about the Quran, the Prophet Muhammad (SAW) and Islam that a western reader is convinced ro approach the text as ingeniously contrived and manmade document which present itself as a word of God (Nadeem:2015). In the footnote explanations, the source text claims are countered with the translator's beliefs and ideological assumptions strengthening the claims of translator about the source text.

Sale uses a variety of translation strategies but his strategies do not aim at bridging the cultural gap or maximizing the communication of source text meaning in the target text. These strategies aim at refuting the source text meaning and reducing the impression of consistency and coherence of text. Sale's strategies include "omission, addition, extension, paraphrase, word for word reading and periphrastic interpolation" (Nadeem 2015; 258). Another important strategy is removing the verse marks and verse numbers the result of which is change in the very texture of the Quranic text.

The text of the Quran is unique in its structure. The whole text is divided into 114 surahs. Each surah is subdivided in to verses of various length and numbers. The shortest surah of the Quran comprises three verses (Al Kauther) and the longest surah (Al Baqrah) is subdivided into 286 verses. The text is also subdivided into 30 sections and seven stages of recitation. The last two divisions are arbitrary and functional whereas the division of surahs and verses are primary to the nature of the text. Each verse in considered to be a distinct unit of thoughts and together they make a series of discourses. The surahs are arranged in a particular sequence which gives a specific thematic progression of the Quran as a unique text. In translating the surahs, Sale removes the verse number and verse demarcations and the Quranic text appears as a laborious long paragraph. In the case of first surah which comprises seven short verses, the removal of the verse demarcation does not affect the text too much. The second surah, however, comprises 286 verses and it appears to be a long unending paragraph with apparently no cohesive devices and thematic coherence. By a single stroke of removing the verse markers and verse numbers, Sale succeeds in giving the impression of incoherence to a Western reader who is in the habit of reading the text subdivided into chapters section and paragraph. The text of the Bible is structured in chapters with numbered verses and the reader of text takes each verse as a distinct theme. If Sale had not removed the verse markers and verse numbers, the arrangement of the Quranic text would have been akin to the Bible for the western reader. It is important to remember that verse numbers and verse markers were quite in use at the time Sale translated the Quran. Marracci's translation which served as a model of for Sale (Nadeem 2015) did have verse number and verse demarcations (McAullife 2001). It was deliberate on the part of Sale that he removed the verse numbers to give the impression of the incoherence of the Quranic text.

An important strategy used by Sale in manipulating the Quranic discourses according to his own ideological assumptions is that of periphrastic interpolation. Sale adds certain expressions which are not the part of the Quranic text. He italicizes such expressions and tells the reader that he has added these expressions in the main text to make it more coherent. At the very start of the second surah, he adds following expression in first twenty five verses: *of faith*; *aims*; *revelation*; *unto the prophet's reality*; *held*; *at those people*; *the men*; *true*; *rightly*; *directed*; *they are*; *of Mecca*; *him*; *revelation*; *ever be able to*; *shall*; *several sorts of fruit*. Apparently, these expressions supply the missing links but in case of certain expression, they discursively modify the meaning of the source text.

In the second verse of this surah e.g. "who believe in the mysteries of faith the source text expression is discursively manipulated. The Arabic expression 'alghaib' is translated as the periphrastic interpolation. Together it gives the impression that the Quran invites to believe in a mysterious faith which is nor intended in the source text. In the foot note, Sale himself explains 'ghaib' as un seen or invisible.

Another expression in the verse21 more obviously modifies the source text meaning through periphrastic interpolation. The Arabic expression 'ya ayyuhannas' is translated as 'O men of Mecca'. Here 'of Mecca' is added by Sale to reduce the scope of the Quranic audience. If it had been in the footnotes it might have made sense but in the main text it appears to be a discursive addition. The Quran repeatedly uses this expression without limiting it to any historical and geographical location. This reduction of meaning by reducing the scope of audience seriously manipulates the source text limiting it to a specific time and place.

There are other instances of source text manipulation in the entire translation. However, I have selected verse 30 to 38 of second surah as a case in the point. These verses narrate the story of creation and fall of Adam and Eve. In the translation and footnote interpretation, Sale adds details to refute the Quranic discourses challenging its status as a divine text. As mentioned earlier, Sale in the Preliminary Discourse establishes a case against the source text which claims to be the divine revelation. Sale claims that the subject matter of the text is borrowed from various contemporary sources (Nadeem 2015). To prove his point of view, he compares the claims of the narrative of the Quran with the Biblical sources and tries to convince his reader that the Quran is a forgery. In doing so, he does not consider the Quranic claim that it is a continuation of the previous revelations and that it testifies many of their claims and narratives (Q2:41). Sale's translation of the aforementioned verses is as under:

Q2:30-38　　　　When thy LORD said unto the angels, I a*m going t*o place a substitute on earth, (y) they said, Wilt thou place there one who will do evil therein, and shed blood? but we celebrate thy praise, and sanctify thee. GOD answered. Verily I know that which ye know not; and he taught Adam the names of all things, and then proposed them to the angels, and said, Declare unto me the names of these things if ye say truth. They answered. Praise be unto thee, we have no knowledge but what thou teachest us, for thou art knowin*g and wise. God said, O Adam, tell them their names. And when he had told them their names*, GOD said, Did I not tell you that I know the secrets of heaven and earth, and know that which ye discover, and that which ye conceal. (z)　And when we said unto the angels, Worship(a) Adam, they (4) *all* worshipped *him*, except Eblis, *who* refused, and was puffed up with pride, and became of *the number of* unbelievers.(b) And we said, O Adam, dwell thou and thy wife in the garden,(c) and *eat of the fruit* thereof plentifully wherever ye will; but approach not this tree,(d) lest ye become of *the number of* the transgressors. But Satan caused them to forfeit *paradise(e)* and turned them out of *the state of happiness* wherein they had been; whereupon we said, Get ye down, (f) the one of you an enemy unto the other; and there shall be a dwelling-place for you on earth, and a provision for a season. And Adam learned words *of prayer* from his

LORD, and GOD turned unto him, for he is easy to be reconciled and merciful. We said, Get ye all down from hence; hereafter shall there come unto you a direction from me, (g) and whoever shall follow my direction, on them shall no fear come, neither shall they be grieved; but they who shall be unbelievers, and accuse our signs'(h) of falsehood, they shall be the companions of *hell* fire, therein shall they remain forever.(5)

It is obvious from the very look of the text that Sale does not present the text as divided into nine verse units and presents it as a continuous paragraph. As earlier mentioned, this discursive strategy of deleting the verse boundaries makes the text look less coherent.

The second significant feature is Sale's punctuation of the text. The use of comas, full stops and capitalization is abrupt and incoherent which adds to the impression of the incoherence of the source text. From verse 34 to 38 there are numerous periphrastic interpolations which are italicized by Sale. The impression that Sale has given throughout the text is that he adds these expressions to fill up the gaps of the original. Earlier, in a foot note under the verse Q2:17 Sale states, "the sense seems to be here imperfect, and may be completed by adding the words, he turns from it, shuts his eyes, or the like." (Sale P3). Under the same verse he explains one of his interpolation as, "Though it is not unusual for Mohammad, in affectation of the prophetic style, suddenly to change the number." (Sale Page 3). The reader of the Arabic text may clearly understand that not only Sale's proposed interpolation is relevant but his allegations of violating the rules of grammar is also out of place and incorrect. He uses the word "affectation" in the continuity of the Preliminary Discourse where he tries his best to prove that the Quranic text is not a divine revelation.

With this backdrop these periphrastic interpolations become a discursive strategy which augments the claim that the source text is incoherent, and the italicized words are supplied to make up the sense of incompleteness. However, the expressions such as 'all', 'him', 'who', 'the number of 'are implied in the Arabic structure and they need not be considered external to the source text. The expressions "eat of the fruite," 'Paradise', 'the state of happiness' of prayer' are explanatory and are borrowed from the classical interpretations of the Quran. They are not required to be interpolated in the main text to make it more coherent. Sale adds then there instead of putting them in the foot notes because he is interested in constructing a particular view of the Quranic text.

In the lexical choices of the source text translation Sale uses the expression 'worship for usjudu' which is inappropriate. The primary message of the Quran is that worship is only due to Allah Almighty. In the footnote Sale gives the more appropriate expression but in the main text, he puts an expression which is contradictory to the Quranic injunctions. He explains:

"the original word signifies properly *to prostrate one's self till the forehead touches the grand* which is the humblest posture of adoration, and strictly due to God only; but it is sometimes, as in this place, used to express that civil worship or homage which may be paid to creatures"(Sale p4).

Sale's footnote further confuses the reader. According to Muslim traditions there are two types of sajida: one of the worship and other of the respect. Sajida of worship has never been allowed for any creature and it is due only to God. The sajida of respect or homage was allowed before Islam but it was strictly prohibited to the followers of Prophet Muhammad ﷺ. Therefore, Sale's translation and footnote misrepresents the Muslims view of Sajida.

In verse 30, the word "Khalifah" is translated by Sale as 'substitute'. The word is polysemic and it has two meanings "(1) a vicegerent; (2) the one that replaces another who was before him" (Almubarak 2008:7). In this verse, the word has been used in the first sense and human beings are considered the vicegerent of God upon the earth. The second sense is that of substitute or replacement which Sale uses in his translation. However, this sense does not fit in the context as nothing is mentioned which is being substituted. Perhaps Sale deliberately chooses this expression to support his claim that the Quran is an incoherent and confusing text.

Sale's footnote explanation focuses on discrediting the Quran as a divine text. As the story of creation and fall narrated in these verse has many similarities with the Bible as the same story is narrated in the Book of Genesis in the Old Testament. Instead of approving the Quranic claim that it testifies the previous revelations (Q2:41), Sale exploits this similarity to refute the claim of the Quran that it is a word of God and a divine revelation. Sale introduces the discourse of borrowing and assigns the authorship of the text to the Prophet Muhammad ﷺ. In the footnote to verse 33 Sale claim "this story Muhammad borrowed from the Jewish traditions "(Sale P4). In the footnote to verse 34, Sale claims: "this account of devil's fall has some affinity with an opinion which has been pretty much entertained among Christians." (Sale P5) In a footnote to verse 35 Sale writes: "Muhammad, as appears by presently what follows, does not place this garden or Paradise on earth,, but in the seventh heaven" (Sale P5). In these footnotes two ideas have been established. The first that Prophet Muhammad ﷺ is himself the author of the book and he only affects to be the recipient of the book as it is not a revealed book but an authored book. The second idea that he conveys is that the Quranic discourses are borrowed from different religious traditions. In this way Sale constructs a counter discourse to the source text which claims to be divine revelation. This is in this sense a unique case of refuting the claims of the source text in the target text.

Sale uses various translation strategies such as addition, omission, periphrastic interpretation and footnote explanations. He also writes a detailed introduction to the source

text and a preface. These strategies are used by many other translators, but they do so to bridge the communication gap between the source text meaning and the target text audience. The purpose of these strategies is therefore, usually improving the understanding the source text but Sale uses these strategies to fulfill his stated purpose of refuting the source text that he is engaged in translating. It is, therefore, important to remember that the translation strategies may become discursive strategies and translators may manipulate the source text to serve their own ideological purposes.

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Anglo-American Literary Tradition: A humanist perspective

Muhammad Asif and Mazhar Hayat

Abstract

Anglo-American Literary Tradition is one of the important literary traditions of the world and is a rich repository of some great literary and critical activity. This literary tradition has played a major role in shaping the lives and destinies of individuals and nations across the globe for centuries. It continues to be a major force in the international cultural market. In its first phase British writers encoded and propagated religious, cultural and ideological values and beliefs of the west in their works. In its second phase American authors joined the British colleagues and continued their tradition. The Anglo-American authors and critics share the same humanist epistemological assumptions and ontological grounds of art, literature and criticism. This tradition is based on consensus on the nature and function of art, literature and criticism. Underlying this consensus are the broadly held views of mimetic nature of language and humanist conception of individual with resultant privileging of the author and the reader. As inheritor of the Greek tradition, this tradition is teleological with focus on the maintenance of form of literature and its role in society. Anglo-American tradition is also canonical and political. It was deployed as a strategic tool for establishing the hegemony of the western culture over the rest of the world in the great project of colonization. Despite serious setbacks and grave challenges to it, this tradition continues to dominate the international cultural market in the wake of neocolonialism and globalization.

Key Words: Anglo-American, Humanism, Mimesis, Teleology, Canon, Political, Derivative

Introduction

Anglo-American literary tradition traces its origin to Greek Literary tradition. The Greeks continue to be the starting point of any discussion on any aspect of art, literature or criticism. The Greeks were the first to speculate about the nature of the universe and existence of man in it in a systematic and rational manner. To them man was essentially rational; and reason was his defining characteristic. They originated art, philosophy, and science and laid the foundations of a civilization which continues to engage human mind and shape human lives.

> The Greeks were not only supreme artists but also pioneers of thought. They first took the measure of the universe in which they lived, asserting the mind of man to be its measure, and it amenable and subject to reason. (Carlyle 53)

Humanism and Anglo-American Literary Tradition

With their focus on human reason and intellect, the Greeks initiated the humanist tradition that has since then pervaded the western thought. "The Greeks originated the Western humanist tradition" (Perry et al. 46). The west has inherited this humanist tradition in letter and spirit and humanism continues to be a major thriving philosophy of life for them as it is the driving force behind all of their intellectual, social and political thought and activities. The focus on man has wide ranging implications in the western culture and civilization. The humanists made man the centre of the world. As Shakespeare made man pivot of existence when he said in Hamlet;" What a piece of work is a man! How noble in reason! How infinite in faculty! In form, in moving, how express and admirable! In action how like an angel! In apprehension how like a god! the beauty of the world! the paragon of animals" (Hamlet, 11.ii).

Humanism as a philosophical movement did away with the shackles of religion and ushered in secularism prizing man as the crown of creation; and human reason his crowning achievement. Humanism brought freedom of thought and ushered in great intellectual activity which was not possible in the preceding era of religious bigotry and conservatism. Symonds says that humanism introduced a new and important vision of man as a rational being. He further says that "classical literature alone displayed human nature in the plenitude of intellectual and moral freedom" (Quoted in Davies 52).

The Greeks provided the framework for the western culture and civilization within which western intellectuals worked out their religious, social and political philosophies. The structure of the western culture is Greek but its spirit is Christian. Western art owes its origin to the Greeks. The west also derives the principles of morality and ethics from the Greeks and Romans. "The Western world has its unity in this heritage in Christianity and in the ancient civilizations of Greece, Rome and Israel, form which, owing to two thousand years

of Christianity we trace our descent" (Eliot 122-123). Christian civilization is, thus, inheritor of the Greek civilization.

Humanism forms the bulwark of the Anglo-American literary tradition. Peter Barry (17-20) has enumerated ten tenets of liberal humanism which are fundamental to Anglo - American literature and criticism. They are summed up as;

1) Good literature is of timeless significance; it somehow transcends the limitations and peculiarities of the age it was written in, and thereby speaks to what is constant in human nature.

2) The literary text contains its own meaning within itself. It does not require any elaborate process of placing it within a context.

3) To understand the text well it must be detached from contexts and studied in isolation.

4) Human nature is essentially unchanging.

5) Individuality is something securely possessed within each of us as our unique 'essence'.

6) The purpose of literature is essentially the enhancement of life and propagation of human values; but not in a programmatic way.

7) Form and content in literature must be fused in an organic way, so that the one grows inevitably from the other.

8) Sincerity (comprising truth-to-experience, honesty towards the self, and the capacity for human empathy and compassion) is a quality which resides within the language of literature.

9) What is valued in literature is the 'silent' showing and demonstrating of something, rather than explaining, or saying, of it.

10) The job of criticism is to interpret the text, to mediate between it and the reader.

Closely allied to the humanist movement is the philosophical movement of enlightenment which privileges reason as the architect of human knowledge and values. The major assumptions of enlightenment are that human self is stable and knowable through reason, it is rational and the knowledge that it produces is scientific, objective and universal. Science serves as paradigm for social knowledge. Language is also taken as rational. The major focus of enlightenment was on reason. Reason was employed for speculating about the role of man and nature in the universe. It was used to encode the western values and beliefs in art and literature. It was also used to justify slavery, and colonization. Contemporary thinkers like Foucault have amply established that focus on reason proved counter-productive in the longer run; and reason itself instead of being tool of genuine enlightenment turned to be exploitative and discriminatory.

Mimesis and Anglo-American Literary Tradition

Mimesis is the defining trait of Anglo-American Literary Tradition. Mimesis is basic to thinking about the nature of art and its relation to reality. It is translated as imitation and has many connotations which lend it with importance far bigger than simply this word on its surface suggests. Mimesis means representation, depiction, presentation, realism, correspondence, and resemblance etc. The art and literature may present reality as it is or as it may be i.e., in an idealized form, they still will be mimetic in nature.

The word mimesis was first used by Plato in his Republic rather pejoratively. He expelled poets from his republic on the grounds that poets tell lies and poetry is twice removed from reality. Aristotle while defending charges against poetry affirmed mimesis as the binding principle in various kinds of art. He infused a new meaning into it and showed that mimesis was not merely photographic representation of reality; rather it was idealized one within the framework of laws of probability and necessity. He compared poetry with history and science and established the superiority of the former on the grounds that it was imitative implying that it involved imagination in its creation. Aristotle privileged poetry because it was imaginative and creative. Mimesis, thus, covers not only realistic and representational works, but also imaginative and creative.

The many meanings, attitudes and metaphors the mimesis elicits demonstrate its overriding significance to Western thought. Not all art is, strictly speaking mimetic, but the very concept of art, for Western culture at least, is inconceivable without the theory of mimesis. (Potolosky 33)

The concept of mimesis applies to language as well. The mimetic view of language implies that language imitates, describes, represents, and mirrors reality as it is. Language is a neutral medium and it objectively portrays reality without being socially or culturally conditioned and mediated. In other words, reality exists independently and language is just a tool for its description and has no role in its construction whatsoever. This traditional concept of language has far reaching consequences for the interpretation of literature. It results in the solidity and reliability of meaning as being definite and fixed.

Canon and Anglo-American Literary Tradition

Anglo-American Literary tradition is canonical. It privileges certain authors and works and ignores others. The word canon was originally used in relation to Bible. Literary canon consists of authors and works which are privileged and are considered central to a particular culture and civilization. Some authors and works get selected and others are ignored. The selection of certain authors and their works depends on the social and ideological function they perform. Editors and publishers play key role in determining what to publish and what not to; and they always go with the dominant ideological and political philosophies. The

works of Marxist, feminist and postcolonial writers and critics are generally overlooked. The process of canon formation is not simple one or value free. "Canon – formation has frequently been under the control of an official culture that valorizes only those works that in some way assert or reveal its dominant ideology" (Ross 515).

Anglo- American literary canon traditionally privileges white male American and European authors over non-white, non–European, female authors. American and European publishing houses have monopoly over publication. The writers from the rest of the world have to come up to their standards to get published.

Harold Bloom, the last apologist of the western tradition, in his landmark book 'The Western Canon' has selected only twenty-three authors from across the Europe and America and has placed Shakespeare at the center of the canon. There are only three women in this highly exclusive elite group of writers. This amply testifies to the canonicity of the western tradition and its politics.

Harold Bloom describes Shakespeare as 'The Invention of the Human'. This is how he canonizes Shakespeare.

> Shakespeare's influence, overwhelming on literature, has been even larger on life, and thus has become incalculable, and seems recently only to be growing. It surpasses the effect of Homer and of Plato and challenges the scriptures of West and East alike in the modification of human character and personality. (Bloom back cover)

Pierre Bourdieu (29) says that the authority of literary field to determine the legitimate definition of the literary work is untenable in the contemporary milieu. He especially questions the authority which 'guarantees the configuration of the literary canon.' The formation of literary canon is a political process. Such a process is both positive and negative as it includes some works at the cost of other works. As Bourdieu (30) in 'The Field of Cultural Production' says that the establishment of canon in the guise of a universally valued cultural inheritance or patrimony constitutes an act of 'symbolic violence'. He believes that canon gains legitimacy when the underlying conditions of its formation are ignored. As he says "The literary or artistic field is a field of forces, but it is also a field of struggles tending to transform or conserve this field of forces" (31).

Frank Kermode (29) in his essay "Canon and Period" says that 'canons are complicit with power'. Canons serve an important purpose; they privilege certain works over other works. Kermode says that once a work becomes a part of a canon it enjoys certain privileges. It is treated as both as temporal and atemporal, it becomes part of "'whole' and 'that whole, with its interrelated parts, can be thought to have an inexhaustible potential of means" (29). He further says "The canon, in predetermining value, shapes the past and makes it humanly available, accessibly modern" (31).

Teleology and Anglo-American Literary Tradition

Anglo-American literary tradition is teleological. The Oxford Dictionary of Philosophy (1994) defines teleology as "the study of the ends or purposes of things. The idea that there is such a thing as the end or purpose of life is prominent in the Aristotelian view of nature (and ethics), and then in the Christian tradition." (Simon 374). Blackwell Dictionary defines telos as "end, aim or goal. For Aristotle, one of the four causes: the final cause for the sake of which a process occurs or something is done. According to Aristotle's distinction between activity and motion, every action has an end, either an internal end in itself or an external end outside itself" (Bunnin and Jiyun 680).

Aristotle was among the first to suggest that whatever happens in the universe is a struggle towards achieving a particular goal and the main goal is survival. he suggested that even animals and plants survive because of their instinctive behavior which helps them to fulfill their needs of survival. He believed that nature too must have some purpose in it. Aristotle believed that "it is for the sake of the end (telos) that everyone does the other things" (cited in Bunnin and Yu). With the advent of religions, it came to be recognized that God has created this universe with a definite purpose and there is a definite design in the scheme of things.

Darwin's' theory of evolution, of course, did not endorse Aristotle's Final Cause or religious creationist theories or teleological explanations of the universe. But with his focus on adaptation, continuity, natural selection, survival of the fittest and the gradual character of variations in evolution did definitely endorse teleology as a central element in the scheme of things.

The Greeks had a teleological conception of art, life and universe. They were obsessed with pattern, order and symmetry. That was what they sought in their social life, art and literature. Their main concern was for the maintenance of form and they tried to systematize everything they came across. They distrusted chaos and passion as they found them inimical to their conception of life. Their concern for better life and honor definitely suggests that their view of life was purposive. That was one reason they wanted pattern, symmetry and order in art and literature. They believed that universe at large should also be symmetrical. Consequently, the works of art and nature are also supposed to be ordered and symmetrical. As Kitto says "In the works of Man, Reason and Perfection assume a symmetrical form; Man is part of Nature; therefore, Nature too, being ex hypothesi based on Reason, will be symmetrical" (Kitto 187).

Anglo-American literary tradition has definite aims and goals. These goals range from providing aesthetic pleasure to the readers to educating them. Art and literature have always been product of social and cultural milieu and have always responded to the various

social, economic, political, ideological and religious challenges. Literature and art, however, 'value-free' they may appear have always served some ends and continue to do so. The Greeks searched for order in the universe and human life and focused on the questions concerning existence; and role and purpose of human life. The focus on the form and role of art and what we call literature were the issues of keen interest to them. Plato set the ball rolling by raising the issue of morality in poetry warranting an apt response from Aristotle who defended poetry on the basis of mimetic theory of art with focus on both form and function of art. Greek philosophers worshiped Apollo as the god of order. Nietzsche considered Apollo as the symbol of order, restraint, and form. "Nietzsche saw the birth of tragedy or the creation of art as a response of the basically healthy element in man, the Apollonian, to the challenge of the diseased frenzy of the Dionysian" (Stumpf 373).

Anglo-American Literary Tradition is teleological in two ways; one internal end i.e., concern for internal pattern and system; and external end i.e., the function that literature performs. The internal end i.e. the maintenance of order for sustaining the art has been achieved through rigid adherence to genres, forms, movements, symbols, similes, images, motifs and literary devices. All these have kept literature in a tight jacket and did not allow chaos to disturb the form of literature; and literature continues to be published under definite tags and labels. It has maintained its structural order by following the stability provided by the dominant philosophical movements such as humanism, and enlightenment; and by following the cardinal principle of mimesis. As far as the external end of literature is concerned, literature has always served ideological and political purposes.

Derivativeness and Anglo-American Literary Tradition

Anglo-American Literary tradition is derivative. It is a common knowledge that the Anglo-American authors have always borrowed from various sources. The Greek civilization itself had borrowed many things from the earlier civilizations. The concern for originality is a recent phenomenon. In Medieval era, originality was not the prized virtue and Chaucer, the father of English language and literature, was least original. He borrowed both the style and material from the medieval poetry. There is hardly any original theme or character in his poetry. The whole scheme and plan of The Canterbury Tales was borrowed from other poets. "Chaucer's tales are based on folk tales or on narratives borrowed from Boccaccio, Petrarch, Nicholas Trivet, and so on… it becomes harder to see what is original in him" (Howard ii).

The greatest of all English dramatists Shakespeare borrowed heavily from different sources for almost all of his works. All of his famous tragedies are adaptations. Some of his works were borrowed from a single source, others from many. He even borrowed from his contemporary dramatists. A cursory study of sources of Shakespeare's works reveals that

Shakespeare was hardly original. Credit, however, goes to him for his mastery in altering the original sources and lending them an aura which the originals did not have.

Shakespeare profited heavily from the material available to him in his age. He did not shy away from using the texts of other writers for his own purposes. As Stanley Wells says, "Indeed it is no exaggeration to say that almost all Shakespeare's major sources are in the books written or first translated into English during the first thirty years of his life" (Wells 14).

There is no misgiving about Shakespeare's borrowings. No critic has ever denied it. Shakespeare has always been praised for other purported attributes of his works but never originality. There is no single genuine work to his credit. It never happened that he entirely devised a story of his own. Given the conditions of the theater in which he was working, it was impossible.

> He (Shakespeare) freely borrowed characters, plots, and ideas from other writers and just as freely ignored or contradicted them when it suited. He often used several sources simultaneously, collecting varying accounts of a character or incident. Heirs to later ideas about originality, modern readers sometimes confuse this creative method with plagiarism, the stealing of someone else's work. (Miola 2)

All the philosophical and literary movements such as reformation, humanism, renaissance, neo-classicism, romanticism, modernism, postmodernism and Marxism have their origin outside the Anglo-American academy. The Germans and the French have always been the leaders in philosophy, art, literature, and fashion. The Anglo-American philosophers and authors have always traversed the beaten track.

Politics and Anglo-American Literary Tradition

The Anglo-American literary tradition is political. It has always subscribed to the ruling creeds and dominant values and prejudices. It is cultural and political and it promotes only Western World View and by no way has any right to claim objectivity and universality in its any form. This tradition is phallocentric, capitalistic, Christian, anti-Semitic and racial. Anglo-American literature and criticism has been political beyond recognition. Recent postmodernist, poststructuralist, feminist, Marxist and postcolonial movements have exposed the underlying social, religious, cultural, and racial prejudices of this tradition.

Literature has played an important role in promoting dominant ideologies in the past. One such example is the use of literature in the project of colonization. The rise of British nationalism, the study of English and the process of colonization started in the same time period. The growth of the English empire and English language and literature coincided with the advent of colonization. Literature was used as a means of propaganda for promoting

western values and culture as superior to the values and culture of the natives. Literature had a far deeper and greater impact on the perceptual frame work of the colonized who unconsciously accepted that the natives were primitive, savage, and in need of civilization. Thus, literature was the most important weapon in the cultural arm of the colonization. "Literature was made as central to the cultural enterprise of Empire as the monarchy was to its political formation" (Ashcroft et al. 3).

Conclusion

Anglo-American Literary Tradition is still one of the important literary traditions of the world. Focus though has shifted from English to American literature. Humanism has been the cornerstone of this tradition. Humanism culminated in valorizing literature, author and meaning. Literature was enrolled in educational projects for the teaching of social, cultural and ideological values. Mimesis ushered in creative and realistic presentation of life in literature. Interestingly, this tradition was derivative in the beginning. Despite some great literary outpouring from the Anglo-American writers, the trend continues as all the major contemporary literary movements and theories have their roots elsewhere. Edward Said has amply exposed this tradition to be involved in power politics.

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Morphological and Syntactic Case Constructions of Sindhi: A comparison with Urdu, Punjabi and Saraiki

Mutee U Rahman, Muhammad Kamran and Umer Shoiab

Abstract

Sindhi is an Indo Aryan language with complex morphology and syntax constructions. Being member of same language family, it shares many linguistic features with Urdu, Punjabi, and Saraiki. Sindhi case system includes ten different cases of nouns which can have morphological or syntactic formations. This study investigates, discusses and compares various morphological and syntactic case formations of Sindhi with its neighboring languages listed above. Comparative analysis carried out on data collected from native speakers show various similar patterns of inflectional morphology, morphological cases and syntactic case formations. Differential object marking is also observed in all these languages. Use of same case markers to mark different cases is also common among these languages. This comparison will be helpful to understand the linguistic constructs of the languages under discussion and how these languages are related to each other. Comparative analysis shown will provide basis for manual translations and machine translation among Pakistani languages.

Keywords: Morphology, Syntax, Case, Case Markers

Introduction

The work includes the investigation and identification of morphological and syntactic case patterns in Sindhi and comparison of these patterns with its neighboring languages including Urdu, Punjabi and Saraiki. As case system of different languages being considered in this study include morphological cases the discussion therefore starts with review of inflectional noun morphology. Urdu, Punjabi, Saraiki and Sindhi belong to same language family, spoken in adjacent (or same) geographical areas and all these languages have influence of Arabic, Persian, Hindustani, and English (Islam, R. A., 2012). They share large number of lexical forms with little or no variations, and similar morphological and syntactic patterns. However, there are differences as well. For example, Sindhi and Saraiki have complex system of pronominal suffixation; while Punjabi have just few examples of pronominal suffixation (Butt, M., 2007) and Urdu don't have pronominal suffixes. Also, Sindhi and Saraiki reflect ergativity through obliqueness and Urdu and Punjabi have ergative case makers. Case system of all these languages have similar constructions and is analyzed and compared in detail in subsequent sections. Dialects used in comparative analysis includes vicholi dialect of Sindhi (central Sindhi) spoken in Hyderabad and surrounding areas, Majhi and Doabi dialects of Punjabi spoken in central Punjab including different areas of Lahore and Faisalabad, and Sindhi-Saraiki dialect which is spoken in Sindh (upper, central and lower areas of Sindh).

Subsequent sections discuss and compare inflectional morphological patterns of Sindhi, Urdu, Punjabi and Saraiki nouns, morphological and syntactic case formations, followed by discussion and conclusion.

Noun Morphology

Inflectional morphology deals with morphological changes which result another word of same grammatical class. For example, simple inflectional patterns in Sindhi nouns can be found in words "cʰoːkir-oː" (boy), "cʰoːkir-iː" (girl), and "cʰoːkir-ũː" (girls) where stem "cʰoːkir" has different suffixation patterns "-oː", "-iː" and "ũː" to have singular masculine, singular feminine and plural feminine surface forms respectively. Nouns in Sindhi and all other languages under discussion are marked by number (singular and plural), gender (masculine and feminine) and case. Ten different cases of nouns are analyzed namely nominative, accusative, dative, participant, instrumental, locative, ablative, agentive, genitive and vocative. Different cases are marked morphologically and syntactically. Final vowel/morpheme generally determines the inflection pattern. Sindhi nouns ending with consonants usually have a diacritic causing a vowelic ending (Rahman. M., 2009) which marks the number and gender of a noun. Urdu, Punjabi and Saraiki don't have diacritics on ending consonants and final morpheme usually marks the number and gender. Irregular

formations are found in number and gender inflection in all the languages under discussion. Consider following phrases, in (1a) Sindhi noun "añbu" (انبُ) is in singular nominative form which is marked by last diacritic "u" (ＯＵ) and in (1b) noun "añba" (انبَ)□is in plural nominative form with diacritic "a" (ＯＡ). In Urdu, Punjabi and Saraiki examples of equivalent phrases (parallel phrases in 1a & 1b) the morphological forms of "mango" (a:m, am̃b, and am̃b respectively) are not marked by number and remain same in all examples (number is determined by genitive pronoun of the phrase in these examples). It may be noted that written form "añbu" is pronounced as "am̃bu" in Sindhi.

(1) a. muhinjo: añbu   Sindhi
         my.gen.m.sg   mango.nom.m.sg

         me:ra: a:m   Urdu
         mera: am̃b   Punjabi
         me:ɗa: am̃b   Saraiki
         my.gen.m.sg   mango.nom.m
         My mango

     b. muhinja: añba   Sindhi
         my.gen.m.pl   mango.nom.m.pl

         me:re: a:m   Urdu
         me:re: am̃b   Punjabi
         me:ɗe: am̃b   Saraiki
         my.gen.m.pl   mango.nom
         My mangoes

Examples (2a – 2d) show different sentences with number inflections of noun "boy". It can be seen that Sindhi, Urdu, Punjabi and Saraiki have identical patterns (patterns here do not mean morphemes or lexical strings but morphological phenomenon) of number inflections where stem is inflected through number marking morpheme suffixation.

(2) a. chho:kir-a: añba   kha:in   tha: Sindhi
         boy.nom.pl   mango.nom.m.pl   eat.pl.3P.aorist   be.pl.pres.aux
         Boys eat mangoes.

     b. laɽk-e: a:m   kha:te: haẽ: Urdu
         boy.nom.pl   mango.nom   eat.pl   be.pl.pres.aux

Boys eat mangoes.

c. muñɖ-eː   am̃b   kʰaːñdeː   vaː / aː   Punjabi
    boy.nom.pl mango.nom   eat.pl   be.pres.aux
    Boys eat mangoes.

d. cʰʰoːkir-eː   am̃b   kʰaːoːñdeː   hin   Saraiki
    boy.nom.pl mango.nom   eat.pl   be.pl.pres.aux
    Boys eat mangoes.

Gender inflections with singular and plural number for common noun "boy" are shown in Table-1. Again, it can be seen that inflection patterns are identical (i.e. stem is inflected through gender marking morpheme suffixation) in all four languages. Equivalent Punjabi noun has irregular inflection (mũda to kuɽiː) however, regular inflection "bilaː" (cat.m) to "bili" (cat. f) has identical pattern.

Table 2: Gender Inflections of Noun 'Boy'

		Masculine	Feminine
		Boy	Girl
Sindhi	Singular	cʰʰoːkir-oː	cʰʰoːkir-iː
	Plural	cʰʰoːkir-aː	cʰʰoːkir-ũː
Urdu	Singular	laɽk-aː	laɽk-iː
	Plural	laɽk-eː	laɽk-yã:
Punjabi	Singular	munɖ-aː bil-aː	kuɽ-i: bil-i:
	Plural	munɖ-eː bil-aː	kuɽ-iã: bil-iã:
Saraiki	Singular	cʰʰoːksir-aː	cʰʰoːkir-iː
	Plural	cʰʰoːkir-eː	cʰʰoːkir-iã:

Morphological Case Formation

Grammatical functions (subject, object, oblique etc.) within a clause are marked by word order, agreement and case (Kroeger. P., 2005). Grammarians discuss eight different cases of nouns in different Indo Aryan languages (Iqbal, Mangrio and Mustafa., 2016) (Ahmed, T., 2007) namely Nominative, Dative, Accusative, Ablative, Instrumental, Genitive, Vocative and Locative. However, corpus analysis of Sindhi (Rahman. M., 2011) showed evidence of

10 different cases which adds Participant (sometime called Comitative) and Agentive cases in above list. Urdu and Punjabi also have Ergative case (Manzini., Savoia., and Franco 2014), (Ranjan. R., 2016). Case marking in Sindhi can either be morphological or morpho-syntactic where oblique morphological form is followed by a case maker. Morphological case marking in Sindhi includes: Nominative, Ablative, Locative, Vocative and Genitive cases. Nominative is default morphological case of nouns without any case marker. In examples (1) and (2) nouns (mango and boy) used as subjects or objects are in default nominative case with number and gender inflections. Ablative morphological case formation of noun is shown in (3).

(3)	a.	cʰʰoːkir-oː	gʰar-ãː	aːyoː	Sindhi
		boy.nom	home-abl	came.sg.3p	
		Boy came from home.			

	b.	muñɖ-a	gʰar-õː	aːya	Punjabi
		boys.nom	home-abl	came.sg	
		Boy came from home.			

	c.	cʰʰoːkir-a	gʰar-ũː	aːya	Saraiki
		boys.nom	home-abl	came.sg.3p	
		Boy came from home.			

(3a – c) show that Sindhi, Punjabi and Saraki have morphological formation of ablative case with identical morphological patterns. Urdu do not show any evidence of morphological ablative case. It may also be noted that ablative can have alternate morpho-syntactic formations of examples given in (3a – c). Morpho-syntactic formation of case discussed below in syntactic case marking section. In the same way (4) shows the examples of morphological locative case.

(4)	a.	cʰʰoːkir-oː	gʰar-i	aːyoː	Sindhi
		boy.nom	home-loc	came.sg.3P	
		Boy came at/in home.			

	b.	muñɖ-a	gʰar-eː	aːya	Punjabi
		boys.nom	home-loc	came.sg	
		Boy came at/in home.			

	c.	cʰʰoːkir-aː	gʰar-i	aːya	Saraiki

boys.nom   home-loc   came.sg.3P
Boy came at/in home.

Again, Sindhi, Punjabi and Saraiki have identical patterns of morphological locative case marking. Above discussed example is the only example found for morphological locative case marking in these languages. Urdu do not have such examples. Though the equivalent sentence in Urdu can be "laɽk-aː gʰar aːyaː" but here "gʰar" is in default nominative case. Vocative morphological formations are constructed through suffixation as shown in Table-2.

Table - 3: Vocative Case Formations

	Number	Masculine	Feminine
Sindhi	Singular	cʰʰoːkir-aː!	cʰʰoːkir-iː!
	Plural	cʰʰoːkir-aoː!	cʰʰoːkir-ũː!
Urdu	Singular	laɽk-eː!	laɽk-iː!
	Plural	laɽk-oː!	laɽk-iyoː!
Punjabi	Singular	munɖ-iyaː!	kuɽ-eː! / kuɽ-iyeː!
	Plural	munɖ-iyoː!	kuɽ-iyoː!
Saraiki	Singular	cʰʰoːksir-aː!	cʰʰoːkir-iː!
	Plural	cʰʰoːkir-aoː!	cʰʰoːkir-iũː!

Genitive case can also be marked morphologically in first person and second person pronouns. As shown in following examples.

(5)   a.   muhiñjoː   kitaːbu   Sindhi
                 my.gen.m.sg   book.nom.m.sg
                 My book.

         b.   tuhiñjaː   suːfa
                 your.gen.m.pl   apple.nom.m.pl
                 Your apples.

In (5a) "muhiñjoː" is equivalent morphological form of first person oblique pronoun "mũː" and singular masculine postposition "joːɪ (mũːjoː). Same is the case with second person "tũː" and plural masculine postposition "jaː" in (5b). Examples (1a) and (1b) given above

also show morphological genitive case for first person pronouns. Identical formation in Urdu, Punjabi and Saraiki can be seen in (1a) and (1b).

Interestingly examples of morphological accusative and dative cases are also found in Urdu, Punjabi and Saraiki where first person and second person pronouns reflect accusative or dative case in their morphological form (accusative marks direct objects, and dative either marks subjects (Butt, Grimm, and Ahmed., 2006) or marks indirect objects). See example (6) given below:

(6)	a.	us-neː	mujʰeː	deːkʰaː	Urdu
	b.	oːh-neː	meːnũ	deːkʰiyaː	Punjabi
	c.	õːh	meːkũː	ɗɪʈʰaː	Saraiki
		he-erg	me.obl.dat	see.pastpart.m.sg	
		He saw (at) me.			

In (6a) Urdu personal pronoun "mujʰeː" is actually equivalent morphological form of first person oblique "mujʰ" (me) followed by dative case maker "koː" (discussed below in syntactic case marking section). On the same pattern Punjabi "meːnũ" and Saraiki "meːkũ" are examples of accusative case objects (direct object). In the same way (7) shows examples of dative objects (indirect objects) where first person pronouns are indirect objects and "kitaːb" is direct object in nominative case.

(7)	a.	us-neː	mujʰeː	kitaːb	diː	Urdu
	b.	oːh-neː	meːnũ	kitaːb	diti	Punjabi
	c.	õːh	meːkũː	kitaːb	ɗiti	Saraiki
		he-erg	me.dat	book.nom.sg.f	give.pastpart.sg.m	
		He gave me a book.				

Examples of morphologically marked dative subjects are shown in (8).

(8)	a.	mujʰeː	kʰʰayaːl	aːyaː	Urdu
	b.	meːnũ	kʰʰayaːl	aːyaː	Punjabi
	c.	meːkũː	kʰʰayaːl	aːyaː	Saraiki
		me.obl.dat	idea.nom.m.sg	came.m.sg	
		I had an idea.			

It may also be noted that morphological forms "mujʰeː", "meːnũ", and "meːkũ" also have equivalent syntactic formations "mujʰ koː", "mẽː nũ" and "mẽː kũ" respectively. However, Sindhi only have syntactic equivalent "mũ kheː" and therefore do not have

morphological case marking for accusative or dative cases in first and second person pronouns.

Syntactic Case Marking

As discussed earlier apart from nominative and vocative cases all other cases have morpho-syntactic formations where oblique form of noun is followed by a case marker. Following sections discuss and compare syntactic case marking patterns of Sindhi, Urdu, Punjabi and Saraiki.

Obliqueness and Ergativity

During case formation when nouns are followed by postpositions or case markers they appear in oblique form. This oblique form is further marked by number and gender. Table-3 shows different oblique forms of common noun "cʰʰoːkiroː" (boy). It can be seen that feminine singular oblique forms do not inflect and they have same formations like nominative; only Sindhi formation has diacritic inflection. Also in case of Punjabi plural feminine oblique form "kuɽ-iyãː" there is same formation like nominative.

Table - 4: Oblique forms of common noun 'cʰʰoːkiroː' (boy)

Gender	Number	Nominative	Oblique	
Masc	Singular	cʰʰoːkir-oː	cʰʰoːkir-eː	Sindhi
		laɽk-aː	laɽk-eː	Urdu
		munɖ-aː	munɖ-eː	Punjabi
		cʰʰoːkir-aː	cʰʰoːkir-eː	Saraiki
	Plural	cʰʰoːkir-aː	cʰʰoːkir-ani	Sindhi
		laɽk-eː	laɽk-õː	Urdu
		munɖ-eː	munɖ-iyãː	Punjabi
		cʰʰoːkir-eː	cʰʰoːkir-ẽː	Saraiki
Fem	Singular	cʰʰoːkiriː	cʰʰoːkir-iaː	Sindhi
		laɽk-iː	laɽk-iː	Urdu
		kuɽ-iː	kuɽ-iː	Punjabi
		cʰʰoːkir-i	cʰʰoːkir-i	Saraiki
	Plural	cʰʰoːkirũː	cʰʰoːkir-iyani	Sindhi
		laɽk-iyãː	laɽk-iũː	Urdu
		kuɽ-iyãː	kuɽ-iyãː	Punjabi
		cʰʰoːkir-ãː	cʰʰoːkir-rẽː	Saraiki

Ergativity refers to the case of nouns expressing the role of an actor or agent used as a subject in the sentence (Otsuka, Y., 2000). In Urdu and Punjabi "neː" is used as an ergative case marker. However, in Sindhi and Saraiki we do not have a separate ergative case marker and ergativity is reflected by oblique form of nouns. Example (9) shows sentences of ergative case marking. Sentences (9a) and (9d) Sindhi and Saraiki respectively show ergativity through obliqueness without any case marker. While Urdu and Punjabi show ergative case marking through case maker "neː" in (9b) and (9c) respectively.

(9) a. cʰʰoːkir-eː   añbu   kʰaːdʰoː   Sindhi
         boy.obl   mango.nom   Ate
         (The) boy ate (a) mango.

     b. laɽkeː-neː   aːm   kʰaːyaː   Urdu
         boy.obl-erg   mango.nom   Ate
         (The) boy ate (a) mango.

     c. muñɖ-eː-neː   añb   kʰaːdaː   Punjabi
         boy.obl-erg   mango.nom   Ate
         (The) boy ate (a) mango.

     d. cʰʰoːkir-eː   añb   kʰaːdaː   Saraiki
         boy-obl   mango.nom   Ate
         (The) boy ate (a) mango.

Accusative Case

Accusative case in Sindhi is marked by postposition "kʰeː" when noun or noun phrase is direct object in oblique form. Consider following examples of accusative case.

(10) a. cʰʰoːkir-oː   kuteː-kʰeː   maːreː   tʰoː   Sindhi
         boy.nom   dog.obl.m.sg-   kill.aorist.sg be.pres.aux.sg.m
                          acc

     b. laɽkaː   kuteː-koː   maːrtaː   haeː   Urdu
         boy.nom   mango.nom   Kills   be.pres.aux.sg

     c. muñɖ-aː   kuteː-nũː   maːrdaː   eː /vaː   Punjabi

	boy.nom	dog.obl.m.sg-acc	kill.aorist.sg	be.pres.aux.sg	
d.	cʰoːkir-aː	kuteː-kũː	maːrdaː	eː	Saraiki
	boy.nom	dog.obl.m.sg-acc	kill.aorist.sg	be.pres.aux.sg	

The boy kills/beats the dog.

(10a) is an example of present tense sentence and the subject "cʰʰoːkir-oː" is in nominative case, this is due to split ergativity along the lines of tense and aspect (Dixon, R., 1994). "kuteː" (oblique form of "kutoː") is followed by case marker "kʰeː" and is in accusative case. Sentences (10b – d) show examples of accusative case marking in Urdu, Punjabi and Saraiki respectively with exactly same pattern like Sindhi. However, case marker used in Urdu, Punjabi and Saraiki are "koː", "nũː" and "kũː" respectively.

Differential Object Marking

Direct object can either be marked by accusative case marker or remain un marked in nominative case depending on the type of object. This is called differential object marking. Differential object marking phenomenon in Urdu-Hindi is also common (Butt, M., 1993), (Masica, C. 1982), (Mohanan, T., 1995). In all sentences of example (10) discussed above the noun "kutoː" is direct object in accusative case. However, in sentences of example (9) also discussed above the direct object is "añbu" in nominative case. This shows that differential object marking holds for Sindhi, Punjabi, and Saraiki along-with Urdu. Consider example (11) sentences which have same syntactic structure like the sentences discussed in example (10) above.

(11)	a.	cʰʰoːkir-oː	*keːleː-kʰeː	kʰaːeː	tʰoː	Sindhi
		boy.nom	banana.obl.m.sg-acc	eat.aorist.sg	be.pres.aux.sg.m	
	b.	laṛkaː	*keːleː-koː	kʰaːta	haeː	Urdu
	c.	muñḍ-a	*keːleː-nũ	kʰā̃daː	eː /vaː	Punjabi
	d.	cʰʰoːkir-aː	*keːleː-kũː	kʰaːõːdaː	eː / heː	Saraiki
		boy.nom	banana.obl.m.sg-acc	eats.sg	be.pres.aux.sg	

The boy eats a banana.

In all the sentences (11a – d) use of accusative case maker is quite odd and this pattern is not used commonly in any of the languages under discussion. Equivalent sentences with more natural and acceptable structure of case are shown in example (12) where differential object marking is observed and direct object "banana" is in nominative case.

(12) a. cʰʰoːkir-oː   keːlo: kʰaːe: tʰo: Sindhi
          boy.nom   banana.m.sg.nom   eat.aorist.sg   be.pres.aux.sg.m
          The boy eats a banana.

     b. laṛka: keːla: kʰaːta: hae: Urdu
     c. muñḍ-a: keːla: kʰã̃da: e: /va: Punjabi
     d. cʰʰoːkir-a: keːla: kʰaːõːda: e: / he: Saraiki
          boy.nom   banana.m.sg.nom   eats.sg.m   be.pres.aux.sg
          The boy eats a banana.

Dative Case

Noun phrase which acts as an indirect object (also called OBJ2 or secondary object) is marked by dative case. "kʰeː" is also used as dative case marker in Sindhi. Consider following Sindhi sentences.

(13) a. cʰʰoːkiro: ali-kʰe: kitaːbu   de: tʰo: Sindhi
          boy.Nom   Ali.m.sg-dat   book.nom.m.sg   give be.Pres.aux.m.sg
          The boy gives a book to Ali.

     b. ali   cʰoːkireː-kʰe: kitaːbu   ɗinu:
          Ali.m.sg   boy.obl-dat   book.nom.m.sg gave.pastpart.m.sg
          Ali gave a book to the boy.

     c. cʰʰoːkireː   ali-kʰe: kitaːbu   ɗinu:
          Boy.obl   Ali-dat   book.nom.m.sg gave.pastpart.m.sg
          The boy gave a book to Ali.

In (13a) "cʰoːkiroː" is a subject in nominative case, "kitaːbu" is direct object in nominative case, and "ali" is indirect object with dative case. "kʰeː" can either mark dative or accusative cases and the case must be identified syntactically. In (13b) "ali" is subject in default nominative case "cʰoːkiroː" is indirect object and "kitaːbu" is direct object. In (13c) subject "cʰʰoːkiroː" is in oblique form and reflects the ergative case. Identical patterns of dative case marking of indirect objects in Urdu, Punjabi and Saraiki are shown in (14a – c). It may

be noted that in equivalent Sindhi example (13a) "book" is a masculine noun but in (14a – c) it is feminine noun; this is because "book" is masculine in Sindhi and feminine in all other languages under discussion.

(14) a. laɽka: ali-ko: kita:b   deta: hae: Urdu
      b. mũda: ali-nũ: kita:b   dẽda: e: / va: Punjabi
      c. cʰo:kira: ali-kũ: kita:b   ɗeṽda: e: Saraiki
          boy.nom   Ali.m.sg-   book.nom.f.sg   give   be.Pres.Aux
                     dat
          The boy gives a book to Ali.

Sometimes subject is also marked by dative case. Dative subjects may appear with copula constructions or with complex predicates (with motion/location verbs, and with simple transitive verbs) (Butt, M., Grimm, S., and Ahmed., T., 2006). Following examples (15a – c) show subjects with dative case. These sentences are with copula (copula verb) constructions where noun "bukʰʰa:r" is joined as a complement to dative subjects. Examples (16a – c) and (17a – c) show dative subject complex predicates with motion and transitive verbs respectively.

(15) a. cʰokire:-kʰe: bukʰʰa:r   a:he: Sindhi
      a. laɽke:-ko: bukʰʰa:r   hae: Urdu
      b. mũde:-nũ: bukʰʰa:r   e: / va: Punjabi
      c. cʰo:kire:-kũ: bukʰʰa:r   e: / he: □   Saraiki
          boy.obl-dat   fever.nom   be.cop.aux
          The boy has fever.

(16) a. cʰokire:-kʰe: ɗa:lha   ya:d   a:i: Sindhi
      b. laɽke:-ko: ba:t   ya:d   a:i: Urdu
      c. mũde:-nũ: gall   ya:d   a:i: Punjabi
      d. cʰo:kire:-kũ: ɗa:lh   ya:d   a:i: Saraiki
          boy.obl-dat   thing.f.sg.nom memory.f.sg.nom come.perf.m.sg
          The boy remembered (a) thing.

(17) a. cʰokire:-kʰe: ɗa:lha   waɳi: Sindhi
      b. laɽke:-ko: ba:t   bʰa:i: Urdu
          boy.obl-dat   thing.f.sg.nom   like.f.sg
          boy liked the thing.
      c. mũde:-nũ: kʰaya:l   sujʰiya: Punjabi

    d.   cʰoːkireː-kũː   kʰayaːl   sujʰiyaː   ☐   Saraiki

         boy.obl-dat   idea.m.sg.nom   strike

         The boy struck-by/had an idea

Dative subjects can also occur with objects of main verbs as shown in (18).

(18)   cʰokireː-kʰeː   añbu   kʰaːiɳuː   huoː   Sindhi

         boy.obl-dat   mango.sg.nom eat.inf   was

         The boy had to eat a mango.

Participant Case

Participant case is formed when subject is animate noun and the other noun is also animate noun. Postposition "sãː" is used to mark participant case; presence of subject is mandatory in sentence. Other animate noun is experiencer/participant of the action and must be in oblique form. In sentences (19a – c) "ali", "mũː" and "ɦuna" are examples of participant case.

(19)   a.   mũː   aliˌ-sãː   ɠaːlʰaːyoː   Sindhi

         me.obl   Ali.m.sg-part   talk.pastpart

         I talked to/with Ali.

      b.   cʰʰoːkiroː   mũː- sãː   doːɽiyoː

         boy.nom   me.obl-part   run.pastpart

         The boy ran with me.

      c.   cʰʰoːkireː   ɦuna- sãː   likʰiyoː

         boy.obl   he.obl.sg-part   write.pastpart

         The boy wrote with him.

The noun in participant case is treated as an adjunct (adjuncts are optional elements of a sentence / clause with secondary importance) instead of OBJ (object) or OBJ2 (indirect object). Consider following sentences.

(20)   a.   mũː   aliˌ-sãː   suːfu   kʰdʰoː   Sindhi

         me.obl   Ali-part   apple.nom   Ate

         I ate an apple with Ali.

      b.   mũː   aliˌ-sãː   cʰʰokireː-kʰeː   kitaːbu   ɗinuː

         me.obl   Ali-part   boy.obl-dat   book.nom Gave

I gave a book to a boy with Ali.

In (20a) "mũ:" is subject, "su:fu" is object, "ali" is neither indirect object nor direct object just the participant of subject. In (20b) subject "mũ:", direct object "kita:bu", and indirect object "cʰʰokiro:" are there, "ali" is just a participant of subject and therefore is ADJUNCT in both sentences. These participant constructions are adjuncts due to two reasons. First, these constructions are optional in grammatical structure of the sentence i.e. sentences are still grammatical without these constructions. Second, they appear along-with other adjuncts in a sentence (there can be multiple adjuncts in a sentence). Urdu, Punjabi, and Saraiki show identical patterns of participant case with respective case markers. Examples are shown in (21a – c).

(21)	a.	mẽ:-ne:	ali-se:	ba:t ki:	Urdu
		me.obl-erg	Ali.m.sg-part	talk. did	
	b.	mẽ:	ali-na:l	gal ki:ti:	Punjabi
	c.	mẽ:	ali-na:l	ɠalʰ kiti:	Saraiki
		me.obl	Ali.m.sg-part	talk. did	

I talked to/with Ali.

It is interesting to note that in case of first person pronoun (21b) ergativity in Punjabi is reflected by oblique form of pronoun without any case marker like Sindhi and Saraiki. Same is the case with second person Punjabi pronouns "tũ:", and "tusĩ".

Instrumental Case

Instrumental case is also marked by postposition "sã:". Inanimate nouns in oblique form followed by "sã:" are said to be in instrumental case. Noun in instrumental case is also considered ADJUNCT in a sentence like participant case discussed above. In following sentences (22a – c), "cʰamcʰe:" (spoon), "kati:" (knife) , and "saõʈi:" (cane) are examples of instrumental case.

(22)	a.	ma:u	cʰamcʰe:- sã	ɓa:ru-kʰe:	Sindhi
		mother.obl	spoon.obl.m.sg-inst	child.m.sg-dat	

	kʰa:dʰo:	kʰa:ra:yo:
	food.nom.m.sg	eat.caus

Mother caused the child to eat with a spoon.

    b.   mũ: kati:-sã: su:fu

         me.obl   knife.f.sg-Inst   apple.m.sg.nom

         kaţiyo:

         cut.pastpart.m.sg

         I cut an apple with knife.

    c.   mũ: saõţi:a-sã: gaɗahu-kʰe:

         me.obl   cane.obl.f.sg-Inst   donkey.m.sg -acc

         ma:riyo:

         beat.pastpart.m.sg

         I beat the donkey with cane.

Instrumental case formations in Urdu, Sindhi, and Punjabi are identical to Sindhi with "se:", "na:l", and "na:l" markers respectively. Examples are shown in (23a – c).

  (23) a.   mẽ:-ne: cʰʰaɽi:-se: gadʰe:-ko: Urdu

         me.obl-erg   cane.obl.f.sg-Inst donkey.m.sg-acc

         ma:ra:

         beat.pastpart.m.sg

    b.   mẽ: saoţi-na:l   kʰo:te:-nũ:

         me.obl   cane.obl.f.sg-inst   donkey.m.sg-acc

         ma:riya:

         beat.Pastpart.m.sg

    c.   mẽ: saõţi-na:l   gaɗah-kũ:

         me.obl   cane.obl.f.sg-inst   donkey.m.sg-acc

         ma:riya:

         beat.pastpart.m.sg

         I beat the donkey with cane.

Locative Case

Locative case indicates a location and is marked when noun in oblique form is followed by a locative case marker. In Sindhi, locative case marker postpositions are "mẽ:" and "te:".

Identical patterns of locative case formation examples with respective case markers for Sindhi, Urdu, Punjabi and Saraiki are shown in (24a – d) and (25a – d) where "kamreː" (room) and "kursiː" (chair) are examples of locative case.

(24) a. cʰoːkiroː   kamreː-mẽː   aːheː   Sindhi
      b. laɽkaː   kamreː-mẽː   haeː   Urdu
      c. mũdaː   kamreː-vicʰ   eː / vaː   Punjabi
      d. cʰoːkiraː   kamreː-icʰ   eː / heː   Saraiki
          boy.nom   room.obl.m.sg-loc   be.cop.sg
          The boy is in the room.

(25) a. ali   kursia-teː   likʰeː   tʰoː   Sindhi
          Ali.m.sg   chair.obl.f.sg- write.aorist.sg   be.pres.aux.sg.m
                     loc

      b. ali   kursi-peː   likʰta   haeː   Urdu
      c. ali   kursi-teː   likʰda   eː / vaː   Punjabi
      d. ali   kursi-teː   likʰda   eː / heː   Saraiki
          Ali.m.sg   chair.obl.f.sg- write.imperf.sg.m   be.pres.aux.sg
                     loc
          Ali writes on the chair.

Ablative Case

Ablative case indicates motion away or movement away from something (Noun Phrase). In Sindhi ablative case is either represented through morphological form (discussed above) or ablative case marker "kʰãː". Consider following examples.

(26) a. mũː   cʰʰoːkireː-kʰã   kitaːbu   vartoː   Sindh
                     ː   varto: i
          me.obl   boy.obl-abl   book.nom.m.s   took.pastpart.m.sg
                                       g
          I took a book from boy.

      b. ali   gʰaru-kʰãː   bʰaɖoː
          Ali.nom.m.s   home.m.sg-   run.pastpart.m.sg
          g   abl

Ali ran from home.

(26a) and (26b) show the ablative case marking with "kʰã:" marker where noun must be in oblique form. Noun in ablative case is also considered adjunct in a sentence. In Urdu "se:" marker is used to mark ablative case (se: is ambiguous in Urdu as it marks participant, ablative, and instrumental cases). Punjabi and Saraiki have equivalent "tõ:" marker for syntactic ablative case marking. Example (27) shows different sentences where "gʰar" is in ablative case.

(27)	a.	ali	gʰar-se:	bʰaga:	Urdu
	b.	ali	gʰar-tõ:	bʰajia:	Punjabi
	c.	ali	gʰaru-tõ:	bʰaɠa:	Saraiki
		Ali.nom.m.sg	home.m.sg-abl	run.pastpart.m.sg	

Ali ran from home.

Agentive Case
Agentive case in Sindhi is marked with postposition "kʰã:", i.e. "kʰã:" not only acts as an ablative case marker but agentive case marker as well. Agentive case is formed during passivization. Consider following examples. Sentence (28b) is passivized form of sentence (28a) where nominative subject "ali" became agentive subject and marked by agentive case marker "kʰã:".

(28)	a.	ali	kita:bu	likʰiyo:	Sindhi
		Ali.m.sg	book.nom.m.sg	write.pastpart.m.sg	

Ali wrote a book.

	b.	kita:bu	ali- kʰã:	likʰiyo: vayo: / likʰijiyo:
		book.nom.m.sg	Ali-agent	write.past.pass.m.sg

Book was written by Ali.

	c.	ma:u	ali- kʰã:	ɓa:ru-kʰe:
		mother.nom	Ali-agent	child.m.sg-dat
		kʰa:dʰo:	kha:ra:yo:	

food.nom.m.sg   ate.caus

Mother caused Ali to feed food to the child.

Oblique arguments (Needham., S., 2011) are also marked by agentive case; in (28c) "maːu" is subject, "kʰaːdʰoː" is direct object, "ɓaːru" is indirect object and "ali" is oblique in agentive case. May be noted that oblique arguments are used with causative verbs (khaːraːyoː in this case). Agentive case is used with animate nouns. Again, Urdu, Punjabi, and Saraiki show identical patterns of agentive case marking shown in (29a – c).

  (29)   a.   kitaːb   ali- seː: likʰiː-ɠai:

          b.   kitaːb   ali- tūː / koːlõː   likʰiː-ɠai:

          b.   kitaːb   ali- tūː / kanuː   likʰiː-ɠai:

              book.nom.m.sg   Ali-Agent   write.past.pass.m.sg

              Book was written by Ali.

Possessive / Genitive Case

Nouns in genitive case are marked by genitive case marker "joː" in Sindhi, "kaː" in Urdu, and "☐☐☐" in Punjabi and Saraiki. Genitive case marking is different than other cases due to syntactic agreement and number and gender inflections. Noun phrase with possessive construction contains possessor noun as well as possessed noun. Consider following examples.

  (30)   a.   cʰʰoːkiria-joː: bʰaːu   Sindhi

                laɽki-kaː: bʰaːi   Urdu

                kuɽiː-daː: bʰara: Punjabi

                cʰʰoːkiriː-daː: bʰira: Saraiki

                girl.obl-Gen.m.sg   brother.nom.m.sg

                Girl's brother.

          b.   cʰʰoːkireː-jũː: gaːɗĩyũː: Sindhi

                laɽkeː-kiː: gaːɽiyãː: Urdu

                mũɖeː-diyãː: gaɖiyãː: Punjabi

                cʰʰoːkireː-di: gaɗĩyãː: Saraiki

                boy.obl-Gen.F.pl   vehicles.nom.f.pl

                Boy's Vehicles.

          c.   cʰʰoːkiriyani-joː: kamroː   Sindhi

                laɽkiyõː-kaː: kamra: Urdu

kuɽiyã:-da:	kamra:	Punjabi
cʰʰo:kiriẽ:-da:	kamra:	Saraiki
Girls.obl-gen.m.sg	room.nom.m.sg	
Girls' room.		

Sentence (30a) has a possessor "cʰʰo:kiri:" (girl) and possessed noun "kita:bu" (book), both are singular nouns, however possessor is feminine and possessed noun is masculine in gender. Case marker must agree with possessed noun (which is head noun in fact) in number and gender. In (30b) possessor is masculine singular noun and possessed head noun is feminine plural which is agreeing with "jũ:" (feminine plural genitive case marker). In (30c) same phenomenon can be observed where possessed head noun is masculine singular, so is the case with genitive marker "jo:"; while possessor noun "cʰʰo:kiriyani" is masculine plural. Possessor neither need to agree with case marker nor with possessed noun phrase. Urdu, Punjabi and Saraiki also have identical patterns as shown in parallel sentences of examples (30a – c).

Genitive case is formed syntactically by genitive case marker and sometimes with morphological genitive form in case of first and second person pronouns as discussed in morphological case section. Genitive case marking is different than other case markers as it implies number and gender agreement between head noun and postposition (genitive case marker). Noun in genitive case is embedded into complex noun phrase which can act as subject, object or indirect object. This can be seen in following examples where in (31a) "muhñjo:" a morphological genitive is embedded into complex noun phrase "muhñjo: cʰʰo:kiro:" which is a subject. Also in (31b) genitive noun phrase "cʰʰo:kire: jo:" is embedded in "cʰʰo:kire: jo: kita:bu" which is an object. In the same way, the complex noun phrase "cʰʰo:kire: je: ɓile:" in (31c) is indirect object. Parallel identical constructions in other languages under discussion are given along-with Sindhi examples.

(31)	a.	muhiñjo:	cʰʰo:kiro:	ɖo:ɽiyo:	Sindhi
		me:ra:	laɽka:	daoɽa	Urdu
		me:ra:	mũda	daoɽiya: / nassiya:	Punjabi
		me:ɗa:	cʰʰo:kira:	ɖo:ɽiya:	Saraiki
		my.Gen.m.sg	boy.nom.m.sg	run.pastpart.m.sg	
		My boy ran.			

| | b. | mũ: | cʰʰo:kire:-jo: | kʰʰatu | likʰiyo: | Sindhi |

mẽ:-ne:	laɽke:-ka:	kʰʰat	likʰa:	Urdu
mẽ:	mũɖe:-da:	kʰʰat	likʰiya:	Punjabi
mẽ:	cʰʰo:kire:-da:	kʰʰat	likʰiya:	Saraiki
I.obl-erg	boy.obl-gen.nom.m.sg	letter.nom.m.sg	write.Pastpart.m.sg	

I wrote boy's letter.

c.	mũ:	cʰʰo:kire:-je:	ɓile:-kʰe:	kʰi:ru	ɗinu:	Sindhi
	mẽ:-ne:	laɽke:-ke:	bile:-ko:	du:dʰ	diya:	Urdu
	mẽ:	mũɖe:-de:	bile:-nũ:	dudʰ	dita:	Punjabi
	mẽ:	cʰʰo:kire:-de:	ɓile:-kũ:	kʰi:r	ɗita:	Saraiki
	I.obl	boy.obl-Gen.obl.m.sg	cat.obl.m.sg-dat	milk.nom.m.sg	give.pastpart.m.sg	

I gave milk to boy's cat.

Discussion

Being members of Indo-Aryan family of languages Sindhi, Urdu, Punjabi and Saraiki share many identical patterns of morphology and syntax. Simple inflectional patterns are identical in all the languages under discussion. Noun in all these languages is marked by number, gender and case. Number and gender are usually marked morphologically; while case marking can either be morphological or syntactic. However, there are examples of nouns where number marking is not morphological; this can be seen in (1) where noun "mango" in Urdu, Punjabi, and Saraiki has same singular and plural forms in nominative case. While equivalent Sindhi form is marked morphologically for singular and plural number. These patterns show syntactic number marking in these languages where number can either be determined by pronoun in a noun phrase or by verb in a clause (i.e. through syntactic agreement). However, in oblique form singular and plural number is marked morphologically like in example "a:mõ: ka: ba:ǧ" (garden of mangoes).

Morphological case marking patterns are found in all four languages under discussion. Nominative is default morphological form in all these languages. Ablative is marked morphologically in Sindhi, Punjabi and Saraiki as shown in (3a – c). Urdu do not show any evidence of morphological ablative case pattern. Locative morphological case marking pattern is also found in Sindhi, Punjabi and Saraiki as shown in (4a – c). Again, Urdu do not have any such pattern and in equivalent Urdu construction noun remains in default nominative case. Morphological vocative case in all these languages including Urdu is formed through suffixation of vocative marker. Different vocative suffixations are shown in Table-2. Genitive morphological patterns are also found where first person and second

person pronouns have inflectional patterns of genitive case with number and gender marking as shown in (5a) and (5b) where first and second person pronouns in Sindhi are in genitive morphological form. Equivalent parallel constructions for Urdu, Punjabi and Saraiki can be seen in examples (1a) and (1b). Morphological case patterns for accusative and dative case are also found in first and second person pronouns of Urdu, Punjabi, and Saraiki where "mujʰe:", "me:nū", and "me:kū" can be in accusative or dative cases marking direct object, and (indirect object or subject) respectively as shown in different sentences of (6) and (7). Sindhi do not have morphological accusative or dative cases for pronouns.

Sindhi, Urdu, Punjabi, and Saraiki also have morpho-syntactic formations of different cases (excluding nominative and vocative) where oblique form of noun, pronoun or sometimes adjective is followed by a case marker. Ergative case in Urdu and Punjabi is marked by ergative case marker "ne:" following the oblique form of noun, pronoun (see 9b & 9c) or adjective. Sindhi and Saraiki (the dialect under discussion) do not have explicit ergative marker and ergativity is reflected by oblique form of nominal elements (usually nouns and pronouns rarely adjectives) as shown in (9a) and (9d). Punjabi first person and second person pronouns do not appear with ergative maker but show ergativity through obliqueness like Sindhi and Saraiki, this can be seen in (21b). Accusative case is marked by accusative case marker in all the languages under discussion. Accusative case examples can be seen in (10a – c) along-with accusative case markers in Sindhi, Urdu, Punjabi and Saraiki. Accusative case marks direct objects, however directs objects can also appear in default nominative case; this differential object marking is observed in all four languages under discussion. This can be observed through comparative analysis of different sentences in example (11) and (12). In (11) accusative case marking is shown which is uncommon and quite odd; equivalent sentences with nominative objects are shown in (12) which are more natural and commonly used patterns in different languages under discussion. dative case marks indirect objects and sometimes subjects. Dative case markers are identical to accusative case markers in all the languages under discussion. Dative case nouns, pronouns or adjectives appear as subjects and direct objects in a sentence as shown in (13a – c) and (14a – c). Dative subjects can appear in copula constructions or with main verbs as shown in (15a – c) and (16) respectively. Participant case is formed when animate subjects occur with other animate nouns along-with participant case marker. In Sindhi, participant case is marked by "sā:", in Urdu by "se:", and in Punjabi and Saraiki by "na:l" case marker. Instrumental case is also marked by exactly same case markers like participant case, however, in instrumental case inanimate nouns are followed by case marker instead of animate nouns as shown in (19a – c) and (20a – c). Locative case in Sindhi is marked by locative case markers "mẽ:" and "te:". Urdu, Punjabi and Saraiki show identical patterns of locative case marking with respective locative case markers as shown in examples (24) and

(25). Ablative indicates motion away from marked noun. "kʰ`ā`ː" is used as ablative case marker in Sindhi as shown in (26). Punjabi and Saraiki use "tõː" marker for locative case marking and Urdu uses "seː" as shown in (27a – c). Agentive is marked by "kʰ`ā`ː" in Sindhi, "seː" in Urdu, "tũː / koːlõː" in Punjabi and "tũː / kanũː" in Saraiki. Agentive is usually formed during passivization process. Subjects and oblique arguments are marked by agentive case as shown in (28a – c) and (29a – c). Genitive is marked by genitive case marker "joː" in Sindhi, "kaː" in Urdu, and "daː" in Punjabi and Saraiki. Genitive marker holds the number, gender and sometimes oblique form agreement with possessed noun as shown in sentences of example (30a – c).

Conclusion

Sindhi, Urdu, Punjabi, and Saraiki share identical patterns of inflectional morphology. Number, gender and case marking patterns are common in these languages. However, Urdu, Punjabi, and Saraiki show patterns where number is not marked morphologically. Case marking patterns in Sindhi, Urdu, Punjabi, and Saraiki show identical case marking system where nominative is default morphological case in all these languages. Apart from nominative and vocative all other cases have morphological as well as syntactic constructions. Sindhi, Punjabi, and Saraiki show morphological ablative and locative case formations, while Urdu data do not show any evidence of morphological formation of these cases. Vocative suffixation markers are used to have vocative case of nominal elements (nouns and adjectives). All four languages have morphological patterns of genitive formation of first person and second person pronouns. Urdu, Punjabi, and Saraiki also show morphological patterns for accusative and dative cases in first and second person pronouns; Sindhi however, do not show such patterns. Case have alternate syntactic formations where different case markers are used to mark cases following nominal elements in oblique form. Sindhi and Saraiki (Sindhi Saraiki dialect) do not have ergative case markers and ergativity is reflected through oblique form of nominal elements. All the languages under discussion show differential object marking phenomenon where direct object is either in accusative case or in default nominative case. All languages use common case markers to mark several cases; especially Urdu "seː" has several uses in different case marking patterns. Comparative analysis of case marking patterns in Sindhi, Urdu, Punjabi and Saraiki will help to understand the linguistic similarities and differences among these languages and how these languages are related to each other. This will also help in manual and machine translation among these languages.

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