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LINGUISTIC VITALITY IN GILGIT BALTISTAN

M Asif Ikram Anjum, Dr Muhammad Shaban Rafi

Abstract

This study aims at investigating language attitude of Balti, Shina and Burushaski speakers towards their first language, Urdu (second and the national language) and English (the most prestigious academic and foreign language). Gardner and Lambert's (1972) seminal work "language and motivation in second language learning" serves as a theoretical framework for the present study. A close-ended questionnaire was administered to collect data from 30 speakers of Balti, Shina, and Burushaski who were studying different disciplines at undergrad level in universities spread over Lahore. Findings indicate that participants have positive attitude towards their L1 for identity and solidarity within their own speech community. Furthermore, they want to learn Urdu and English for social, educational and economic development. They acknowledged that a competence in Urdu and English promises them better jobs apart from their own areas and open opportunities for further growth, which motivates especially young speakers to switch from their first language. Not unsurprisingly, the subject languages are well-maintained by their speakers as their most frequently used and apparently valued means of communication in Gilgit Baltistan (GB). But there is a fair chance with an increasing globalization and projects like CPEC will impact the linguistic landscape of GB. The study recommends well thought-out language policy and planning to maintain cultural and linguistic diversity of the region.

Keywords: Linguistic vitality, Linguistic attitude, Gilgit Baltistan

1. Introduction

Pakistan is a multilingual country with 6 major and over 65 small languages – depends upon the definition of language and dialect (Rahman, 2015; Rafi, 2017). Urdu is the national while English is the official language. Both these languages are used in the domains of power such as government, education, law, corporate sector, research, and media. The language hierarchy is based on power in which English stands as the most powerful; Urdu occupies the second position while the rest of the major and minor local/regional languages stand at the lowest rank. Urdu and English receive substantial institutional support in the domains of power especially in education but the other local/regional languages, with the exception of Sindhi and Pashto languages to a certain extent, remain excluded from all domains of power especially education (Rahman, 2002; Mansoor, 2003). Despite several attempts by language activists from different language groups, their languages are still excluded from mainstream education. The country's history has been rather volatile in terms of the demand for the appropriate role and status for local languages by various ethno-nationalist groups (Rahman, 2007). Rassool and Mansoor (2005: 221) explain that the predominance of English over local languages has occurred because of a complex set of circumstances. The local/regional languages are yet to be recognized as cultural, educational, or linguistic capital (Mustafa, 2012). Language in Pakistan has often been associated with ethnicity (García, 2014). According to Garcia (2011: 19), there is an inextricable link between literacy level and the national languages' proficiency. Sindhis, Pathans, and Balochis place a high value on linguistic identity and language promotion for solidarity; this has not been the case in Punjab (Rahman, 2002: 595). According to Lewis (2017), Punjabi (44.7%) has greater number of speakers in Pakistan and therefore occupies a significant portion in the army and bureaucracy (Ayers, 2008: 920). Punjabis are the most powerful ethno linguistic entity in the country (Zaidi, 2014). Urdu is the most widely understood language and perhaps the major medium of interaction in the urban areas of the country as well as a useful link language between different ethnic groups (Mahboob, 2009). However, mother tongue or regional language is learnt naturally by listening to everyone in the surroundings (Kia, 2015).

The landscape of northern Pakistan has got a unique position in the world both culturally and historically. Researchers are attracted by the cultural as well as geographic diversity and ethnic richness of northern Pakistan. Mighty mountain ranges and rivers divide the land linguistically, thus creating isoglosses. According to Torwali (2017), indigenous communities residing in the mountains and valleys of northern Pakistan speak more than 24 indigenous languages and all of these languages are facing a threat

of endangerment due to many socioeconomic issues. Mostly, all the languages exist in spoken form only (Nazir et al. 2017). The major languages spoken in Gilgit Baltistan are Shina, Balti and Burushaski (Torwali, 2015). There is not a single study which can claim the exact number of speakers of these languages (Bashir, 2010). Although the region can be described as a transit zone of sorts between the cultural spheres of South Asia, Central Asia and the Himalayas, it is in many respects a region with its own distinct heritage and identity which is visible in similar social structures: a shared system of values and a unique way of relating to the environment (Cacopardo and Cacopardo, 2001: 299). Geographically and culturally, this region has a great deal in common with adjacent and similarly mountainous and multilingual areas of Afghanistan, Tajikistan and Indian-administered Kashmir and it could very well be described as a sub region of a larger Hindukush-Karakorum-Pamir mountain region. Linguistically, three major genera confluence here: Iranian, Indo-Aryan and Tibeto-Burman but it should also be borne in mind that the belt of Turkic languages touches on the northern border of the region, although no Turkic-related language community per se has a permanent presence on Pakistani soil. Both Iranian and Indo-Aryan belong to the Indo-Iranian branch of Indo European. In addition, Nuristani, a third but numerically minor grouping of Indo-Iranian spoken mainly on Afghan territory, is also represented in northern Pakistan (Lewis, 2017). A number of the Indo-Aryan languages spoken in the wider mountain region are frequently referred to as "Dardic". Balti, found in the Eastern parts of Gilgit-Baltistan, is the westernmost outpost of Tibeto-Burman which is the major phylogenetic component of the vast highland region comprising the Himalayas and the Tibetan plateau. Finally, Burushaski is a language isolate spoken in a few non-adjacent pockets in the extreme north of region, close to the border with China. Religiously, the region is similarly heterogeneous, and Gilgit-Baltistan in particular (Weinreich, 2009: 16). Although, majority of the entire population is Muslim, four separate persuasions of Islam are well represented: Sunni, Shia, Ismaili and Nurbakhshi, who are often in open opposition to each other.

Vitality of language can be checked through the attitude of the speakers towards their own language. The study of language attitudes is an imperative area because such an enquiry establishes the position and function of various languages in a social setup. Socioeconomic and political factors as well as national and international trends play a vital role in changing the attitude of the speakers towards their own language and that is why, when speakers of minority and local languages do not find any material benefits associated with their L1, they tend to shift towards mainstream languages: languages which ensure upward social and financial mobility for them and their new generations.

Thus, the shift of attitude takes a language toward language shift and ends up in language loss. Linguistic diversity is closely related to cognitive diversity of a society and the loss of one is the loss of the whole society. People generally hold their mother tongues in high esteem and regard them as having great practical and emotional value. In most of the language communities, mother tongues are used in public gatherings and important ceremonies for local communication, poetry and entertainment (Torwali, 2015) while oral storytelling might be diminishing. The relative size of a language community also seems to have a bearing on attitudes to language which results in the stigmatization of many smaller languages. It was, for instance, observed that speakers of Domaaki considered their language as an impediment to being admitted into wider society; and that many, therefore, would like to speak Burushaski or Urdu if they were given the choice (Backstrom, 1992: 82). This is also seen in the preference of Yidgha-speaking men to marry Khowar-speaking wives so that their children will speak Khowar and thus have a better start in life (Decker, 1992: 64). In some of the slightly larger communities, however, the importance of learning Urdu or English does not seem to conflict with the appreciation expressed for one's own language and the desire for it to continue to be used by future generations as observed among speakers of Indus Kohistani (Hallberg, 1992: 115), Burushaski (Backstrom, 1992: 53) and Wakhi (Backstrom, 1992: 73). Some language communities favour educating their children in local languages even more than a few decades ago. It is also widely known that Urdu may be the prescribed medium of instruction in primary schools, the local language is frequently used by teachers at least in the lower grades or when the teacher happens to speak the children's language which often plays a crucial role in explaining new concepts to younger pupils. L1 is one of the most powerful tools used to preserve and convey culture. Manan et al. (2017) also underscore the importance of L1 by saying that when parents are able to spend time with their children and tell stories or discuss issues with them in a way that develops their L1 vocabulary and concepts, children come to school well prepared and succeed educationally. Lanza and Svendsen (2007) argue that L1 is an integral component of collective identities, and that the maintenance of language across generations is a key factor in the upholding of cultural and ethnic identities. People identify more closely with ethnic group members who share their language. Whenever there is a feel of threat to the identity of the group due to political or social reasons, then language might become important for identity. In this sense, some languages continue to grow due to the general strength of their speakers which results in the strength and attractiveness of their cultures. Gandolfo (2010) highlights the importance of L1 by saying that ignoring the language of one's ancestors is thus equivalent to losing one's

own cultural roots because indigenous languages are intimately tied to indigenous knowledge and cultural identity. Languages are understood to live and evolve in an ecosystem along with other languages, to interact with their socio-political, economic and cultural environments, and to become endangered if there is an inadequate environmental support for them in relation to other languages in the ecosystem (Hornberger, 2003: 23). If the users of a particular language do not acknowledge their language, then this ignorance of language or shifting the language with a new one leads that language to the endangered status. According to Obadan (2015), a language is in danger when its speakers cease to use it, use it in an increasingly reduced number of communicative domains, and cease to pass it on from one generation to the next generation. Language shift, leading to language endangerment and eventually language death, is a growing occurrence across the globe with nearly half of the world's 7,000 languages classified as endangered in the Catalogue of Endangered Languages (Campbell et al., 2013) and it is apprehended that about 80% of these languages will die out sometime in the next century (Bradshaw, 2013). Children with strong foundation in home language are more successful in the world (UNESCO, 2014). According to Sadiq (2015), language attitudes play a pivotal role in the vitality, shift and loss of a language. The matter of learner's attitude is acknowledged as one of the most important factors that impact the learning of a language (Hamilton and Serrano, 2015). Normally, the attitudes are divided into two categories: the attitude of the speakers towards their own language and the attitude of speakers towards other languages. People may have positive, negative or indifferent attitudes toward their own language as well as other languages. People have positive language attitude only when a language is apparently growing and extending with extending number of speakers on the one hand and performing multiple functions in various walks of life on the other hand with a clear script and dictionaries of its own. Speakers have negative attitudes towards their language only when there are no material benefits attached to the language usage and thus creating a sense of inferiority complex and depravity among others. Similar attitude leads towards a language shift and speakers steadily move towards a majority language and the minority language is restricted to perform limited functions in a close-knit group only. Changing sociopolitical environment of Pakistan has badly affected the ethno linguistic environment of Gilgit Baltistan and the indigenous communities cannot survive because these are weak both politically and economically (Mansoor, 2003). Socioeconomic advantages associated with majority language have badly affected the linguistic diversity of Gilgit Baltistan which has resulted in the lack of confidence and sense of backwardness among the speakers of minority languages. So, the basic purpose

of this study is to find out the attitude of the Gilgit Baltistan region's adult speakers (18 years old) of Balti, Shina, and Burushaski languages studying at undergraduate level at three universities of Lahore for higher education towards their own languages, Urdu and English. The following methodology was applied to address the research question: What is the attitude of the speakers of Balti, Shina, and Burushaski towards their first language, Urdu and English?

2. Research Methodology

2.1 Theoretical Underpinnings

Present study is based on Gardner and Lambert's (1972) seminal work "language and motivation in second language learning". This work explores affective/integrative and pragmatic/instrumental dimensions of language which takes into consideration the role of language attitude, motivation and second language learning. This framework is best suited for the study under discussion because it studies language speakers' attitude towards their own L1 as well as the motivation towards learning a second language. Attitude towards one's L1 is the main determinant of the vitality of any language. Motivation towards learning second language not only tells about the attitude towards one's own language implicitly but also towards learning a second language explicitly.

2.2 Materials

The present study is descriptive by nature and used adapted questionnaire (Appendix) developed by Anjum and Siddiqui (2012) where responses to the twenty questionnaire items were gauged on five-point Likert scale aiming at exploring affective/integrative and pragmatic/instrumental avenues of the sample.

2.3 Participants

The sample of the present study includes thirty speakers of Balti, Shina, and Burushaski languages of Gilgit Baltistan region studying at Undergraduate level in three universities of Lahore. Purposive sampling technique was used to select the samples.

2.4 Nature of the Data

As mentioned earlier, a close-ended questionnaire was administered to the participants. For the present study, data was collected in terms of responses gauged on five point likert scale against each questionnaire item. Collected data was quantitative in its nature.

2.5 Ethical Consideration

Due to the involvement of human respondents in the process of data collection, ethical considerations were ensured about the consent and privacy of the participants. The participants were informed that their responses would be recorded. The consent of the students was sought by assuring them that the present study was being conducted solely

for an academic purpose, and the obtained data would not be misused. The anonymity of the identity of the participants as well as their institutions was also ensured.

3 Data Analysis

Mean and standard deviation of every questionnaire item was calculated to investigate the inclination of the participants towards their own L1 as well as Urdu/English language.

Attitude of the speakers of (Balti, Shina, Burushaski) languages towards their L1

The analysis of the data showed that most of the participants are satisfied with their L1 and hold positive attitude towards their L1 (Table 1).

Table 1: Participants' agreement towards their L1

Statements	Frequency	Percentage	Mean	SD
I like speaking L1.	28	93%	1.27	0.58
I prefer to use L1 in informal settings only.	29	97%	1.60	0.67
I prefer to talk to my siblings in L1.	26	87%	1.73	0.98
Proficiency in L1 helps me in creating ethnic unity.	30	100%	1.57	0.50
I recommend my next generation to learn L1.	27	90%	1.70	0.75

Table 2 shows that the participants have strong liking for Urdu/English language because of the economic, social and psychological growth associated with these languages.

Table 2: Participants' agreement towards Urdu/English Language

Statements	Frequency	Percentage	Mean	SD
My younger generation resents learning L1.	17	57%	1.20	0.57
My L1 is less useful to know than Urdu/English language.	26	87%	1.87	1.07
Mostly, my L1 is not rated higher as compared to Urdu/English language.	27	90%	1.53	0.73
For a good job, Urdu/English language is more desirable than L1.	30	100%	1.40	0.50
To me, learning Urdu/English language leads you to a prosperous life.	29	97%	1.43	0.57

4 Discussion

Analysis of the data reveals that university undergraduate level students are positive towards their use of L1 in establishing a close-knit circle only which is very much clear for identity formation. Participants use L1 for informal settings and entertainment only. Participants expect their younger generation to continue learning L1 but a significant

change is revealed, as perceived by the participants, in the attitude of the younger speakers towards their L1 because of low monetary benefits associated with their L1. Since the very existence of Pakistan, language has always been a matter of conflict from past till present which resulted in the superiority of the esteemed language and its speakers to be always associated with power and dominance over the vernacular languages as well as its speakers who are always marginalized with a sense of inferiority. This chaotic situation has adversely affected the linguistic arena of Pakistan and resulted in creating a societal bridge by dividing the society into two main extremes: the ruler and the ruled where the ruling class always exercises power in deciding the language policy and language promotion which creates a sense of distress among speakers of (Balti, Shina, Burushaski) marginalized languages (Coleman, 2010). All this has been creating an adverse behavioural change in the vernaculars who start feeling marginalized due to their language. History shows that Pakistan's language planning and policy has always been in the favour of the promotion of English and Urdu language while keeping regional languages at the lowest possible level in the social strata.

Through the analysis of the data, it has also been revealed that participants have a feel for learning Urdu/English language for material purposes. It is suggested that the maintenance of linguistic vitality is possible only when appropriate measures will be taken for the promotion of minority languages. According to Mckenzie (2016), attitudes towards language are a part of society's culture. Language attitudes are the foundation of language vitality and sustenance. Linguistic vitality of minority languages has always attracted the attention of sociolinguists and researchers of other fields who are always interested in the relationship between language and its speakers. The study shows that there is a tendency of minor change in attitude observed among the younger generation of the participants, as perceived by the participants, who have started learning Urdu/English language due to the socioeconomic prestige associated with these languages. These changes are bound to happen only when the speakers of local languages fail to see the socioeconomic uplift of their language and start thinking upon shifting to other languages in order to become the part of mainstream society. However, present research has studied these orientations with relation to the mother tongue of this particular speech community and the findings proved a change in the attitude towards L1 and thereby leading to a trend of acculturation.

The younger generation has a shift of attitude towards their L1 because of the need of the modern era because these younger speakers could not find any material benefits associated with their L1 which created a sense of lagging behind the mainstream among them and now they have started looking towards Urdu/English language as the

language of socioeconomic prestige. Rahman (2007) further clarifies this situation by stating that this shift is driven by different market forces which create a sense of social aloofness among the speakers and as a result, these native speakers discourage their children from learning L1 and encourage learning the majority language. This change in the shift of attitude results in the shift of language and it is the aftereffect of impractical decisions of the policy makers regarding the promotion of certain languages and marginalization of local languages. Rahman (2002) is of the view that elite class is always behind the social stratification and the prestige associated with the language. This group is led by its own interests and enjoys maneuvering the decorum of society for its own benefit and strength. The elite class provides institutionalized support to sustain their hegemony to control the masses and uses language as a tool for legislation, education, print and electronic media. Proficiency in the mainstream languages has become the hallmark of success or failure in the society (Gandolfo, 2010). Fishman (1991) cautions about such a language situation where the speakers of minority languages are attracted by the social and economic benefits associated with the mainstream languages, by stating that if certain practical measures are not taken seriously, language loss and shift is not far away which eventually affects the destiny of a language. Majority of the participants showed their interest in English and Urdu language for their socioeconomic growth while the local languages are there for in-group solidarity as well as the only torch bearer of their cultural heritage (Herder, 2015). Rahman (2007) is of the view that we cannot underestimate the importance of English language and suggests that English language should be introduced in the educational arena as a tool only to maintain social hierarchy while the instruction in Urdu and other local languages will be helpful in preserving the local cultures. Mahbbob (2009) further clarifies this situation by stating that although English is an important language to learn but not at the cost of local languages.

5 Conclusion

Language can flourish only if its speakers hold positive attitude towards their L1 because language is not merely a politically neutral means of communication, but a social mechanism that shapes identity constructions and power relations (Parmegiani, 2014). It is essential to maintain and preserve one's language for the next generations. L1 is an integral component of collective identities, and the maintenance of language across generations is a key factor in the upholding of cultural and ethnic identities. People feel more comfortable among those ethnic group members who share their language. From the psychological point of view, a student learns better when he/ she is taught in the mother tongue. Garcia (2011) asserts that one's L1 helps one to conceptualize difficult

matters. Apart from this, language is the means of communication as well social integrity (Daniel, 2003). Torwali (2017) asserts that L1 is very important for developing positive self-esteem. Furthermore, students who have command on L1 can transfer their skills and ideas from one language to another language very successfully and it saves them from the anxiety and nervousness that they may feel because of using a foreign language. Pflapsen (2011) affirms that mastering L1 opens ways to learn the second language by developing the students' cognitive skills. Fakeye (2010) is of the view that the use of mother tongue develops strong relationship between the user and the culture. It has also been revealed through findings that participants hold positive attitude towards their L1 for social integrity and in-group communication only while the socioeconomic benefits of Urdu/English language have resulted in a change in their attitude towards their L1. Positive attitudes, proper language planning and revitalized efforts are strongly needed in order to save the socio-linguistic status of indigenous languages of Gilgit Baltistan region in Pakistan

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Appendix Questionnaire

Sr. No	Statement	SA	A	N	D	SD
1	I like speaking L1.					
2	I prefer to use L1 in informal settings only.					
3	I prefer to talk to my siblings in L1.					
4	Proficiency in L1 helps me in creating ethnic unity.					
5	I recommend my next generation to learn L1.					
6	My younger generation resents learning L1					
7	My L1 is less useful to know than Urdu/English language.					
8	Mostly, my L1 is not rated higher as compared to Urdu/English language.					
9	For a good job, Urdu/English language is more desirable than L1.					
10	To me, learning Urdu/English language leads you to a prosperous life.					

ELEMENTS OF DOMESTICATION IN THE ENGLISH TRANSLATION OF THE EPIC URDU POEM MUSADDAS-E HALI BY CHRISTOPHER SHACKLE AND JAVED MAJEED

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Abstract

This paper critically assesses one of the most acclaimed English translations of the great Urdu epic Musaddas-e-Hali by Christopher Shackle and Javed Majeed. The researchers are of the view that although the translators have made a good translation of one of the most influential poems of Urdu literature, there are certain serious elements of domestication which considerably undermine an adequate socio-cultural comprehension of the source text. The present paper, therefore, aims at identifying these instances of domestication and subjecting them to a critical analysis. All in all, the researchers have identified thirteen instances where the source text has been seriously domesticated. In the postcolonial world in particular and elsewhere in general, the question of translation is perpetually coupled with the issues of legitimacy, authority and the systemic functioning of power. Today one of the most daunting challenges for the discipline of Translation Studies is to work out a framework of models and ideas that enables us to cope with multiple cultural and linguistic situations as well as their interconnectedness in a truly dialogic way. This a priori necessitates the striking of a delicate balance between different cultures and languages, at least at a discursive level. In this paper the researchers have shown how, at times, the source text—Musaddas-e-Hali—has been treated as a raw material by the translators in order to produce an unproblematic, fluent and transparent target text.

Keywords: Musaddas-e-Hali, translation, critical, postcolonialism, domestication, appropriation

1 Introduction

The present-day translation practices and their theoretical underpinnings tend to reinforce the linguistic and cultural hegemony of the English language. It has often been seen that most of the works from such languages as Urdu, Persian, Hindi, and Bengali when translated into English undergo a serious linguistic as well as cultural domestication (Rangarajan, 2014). That means the linguistic and cultural specificity of the source text is compromised to the extent where the translation gets largely oriented towards the target text (culture).

Domestication is a complex concept and as such it has a broad range of degrees as well as kinds. In this way, domestication is located on a spectrum ranging from the outright mistranslations to loose and subtly misleading rendition (Kemppanen, 2012). Not that all the instances of domestication are equally invasive of the source text. Obviously some forms of domestication are direct, clear and, therefore, result in a plain distortion of the source text. Such forms are recognizable by any bilingual reader who has the access to the source text. However, the more insidious form of domestication takes place when the source text is subtly, partially and apparently innocuously domesticated. This is where the invisibility of the translator most decisively steps in (Jianzhong, 2009). In the data analysis section given below, items 8, 10, 11 and 12 evidence the former; whereas, items 3, 6, 7 and 9 evidence the latter. In either case, it is a domestication of the source text. The more invisible a form of domestication is, the more prone it is to assimilate the foreign texts to pre-existing, canonized linguistic and cultural patterns.

Another problem which is likely to compound any Urdu-English or English-Urdu translation is cultural power asymmetry between the two languages (Macedo, Dendrinos & Gounari, 2015). As the Urdu-English power equation is not balanced, it is not uncommon for the less privileged language (Urdu) to be required to conform to the norms and canons of the highly privileged language (English). During the entire translational process, the representational models and the discursive poetics which remain decisive for most part are the ones set by the dominant language. In translation, this attitude brought about a failure on the part of the translators to take into sufficient account the cultural practices beyond the Euro-American context (Rudiger, 2009). Worse, it made translators negotiate non-Western cultural values and practices in ways that failed to register their cultural specificity (Spivak, 2005). It is mostly for this reason that the translators do not have qualms about taking liberties with the source text.

However, of late, we find most of these Euro-American models being interrogated by more and more postcolonial translators and translation scholars who are

on the front lines combatting cultural platitudes and stereotypes. It is against this backdrop that the present study has been conceptualized. We will critically assess one of the most acclaimed English translations of *Musaddas-e-Hali* and demonstrate some of its serious shortcomings.

2 Background of the Study

Maulana Altaf Hussain Hali (1837–1914) was one of the most remarkable Urdu poets, writers and critics. The words of Sir Abdul Qadir serve as his best introduction:

Among those to whom modern Urdu owes a permanent debt of gratitude, the name of Shams-ul-Ulama Maulana Altaf Hussain Hali stands high. He has left Urdu literature purer in thought and expression than it was when he took upon himself the arduous task of reforming it..." (1947, p. 35).

In many ways, Maulana Hali is considered to be a pioneer of the modern Urdu poetry and he occupies an extremely significant position in Urdu literature. He ventured daringly into exploring modern, humanistic themes in his poetry and showed little interest in the romantic subjects so popular at that time. This brought about a change in his pen name—from *Khasta* (distraught, fatigued) to *Hali* (modern, present-day). As a poet, he refused to confine himself within the narrow bounds of *nazm*, but accomplishedly used the other genres such as ghazal and elegy. A great proponent of art for life's sake and a brilliant disciple of Ghalib, Hali successfully utilized his poetic prowess to reform the social order of the day (1947).

Musaddas came out in 1879. It is a long poem consisting of 456 stanzas each comprising six lines. In this poem, Hali longingly mourn the Muslim downfall and also gives a message of hope, regeneration and reform. The poem opens with the dilapidated and wretched condition of the pre-Islamic Arabia and then describes the revolutionary and paradigmatic changes introduced by the advent of Islam. The poet lucidly but wistfully recounts the bygone glories and achievements of Muslim civilization. After this begins an unrelenting diatribe against the decadence, indecision, and listlessness of Muslims. However, the poem ends with a message of hope and a possibility of the reclamation of the past. *Musaddas* indeed was a ground-breaking work which successfully combined political and ethical themes with an exceptionally powerful religious orientation.

Musaddas is a work of great literary as well as cultural import. Apart from some of its dull patches, which, for that reason, every long poem has, its artistry, lucidity and crafting is superb. Given the length of the poem, it is its great merit that it has the ability to engage the reader in a sustained manner. The griefs and eulogies expressed by the

poet never look excessive and remain within the bounds of appropriateness. As the theme of the poem is the magnificent rise and catastrophic fall of Islam, the poem is replete with culturally specific words and allusions which obviously pose serious challenge to translators. S. M. Ikram (1992) describes the tremendous success of this poem in the following words:

The success of the *Musaddas* was phenomenal. It took the Muslim India by storm. Its language was simple and readily understood by everybody. It was not marred by those religious controversies which has obscured, for many, the message of the Syed Ahmad Khan. It was written with deep sincerity and great literary skill, and struck a responsive chord in the heart of every thoughtful Muslim. During the seven years which intervened between the first and the final version, the poem went through seven or eight editions and scores were yet to come. Its lines were on everybody's lips. Its extracts were taught in Muslim schools and recited in religious and educational gatherings (pp. 65-66).

In the words of Professor T. Grahame Bailey:

In his (Hali's) *Musaddas* he shows real power; the mind is swept along by enthusiasm for the past with sorrow over what has been lost. Some say he exaggerates; but the need for reform is ever present, and the stirrings of the soul reaching out to better things are a tribute to the force of his appeal. It is the greatest Urdu poem since the time of Anis. Hali is in the first rank of Urdu poets (2008, p. 93).

3 Introduction to the Translation

The translation of *Musaddas* which we have critically analyzed is by far the most acclaimed one. It is by Christopher Shackle and Javed Majeed. It was published by Oxford University Press (New Delhi) in 1997 and is available on the official website of the Columbia University. *Hali's Musaddas: The Flow and Ebb of Islam*, as it is titled, is the first critical presentation in English of Hali's magnum opus. Besides, it is arguably the most widely cited translation of *Musaddas*. The book contains a brief preface, a biographical sketch of Hali, a comprehensive discussion on the form, themes and techniques of *Musaddas*, and, obviously, a complete translation along with extensive annotations. The translation was viewed favorably and earned the praise of critics and scholars.

The translators are also well known literary figures. Christopher Shackle (1942—) is a retired Professor of Modern Languages of South Asia at the University of London. He is a scholar of the Saraiki language and has written several books on Saraiki literature. Besides, he has written several books, and published over 19 book chapters

and journal articles in the field of Urdu literature. In 2005, in recognition of his literary services, the government of Pakistan awarded him *Sitara-e-Imtiaz* (the Medal of Distinction), the highest civilian award.

The second translator, Professor Javed Majeed, is also a well-credentialed academician. Currently he is working as a Professor of English and Comparative Literature at King's College, London. As per his own biographical note, the interdisciplinary combination of Area Studies and English Literature continues to inform his teaching and research. He has authored three books and contributed many articles to reputed research journals.

4 Data Analysis

In this paper, we have selected the problematical excerpts from the translation and subjected them to a critical assessment while taking into account the essential cultural, idiomatic, and linguistic dislocations which are likely to impinge on the relationship between the source text and the target text. It has been noted that there are many instances in which the translators have taken the source text a mere raw material. This has resulted into what the translation scholars have variously called a *domestication* or a *rewriting* of the source text. Domestication means a translation strategy which results in a transparent, original-sounding and fluent translation. It seeks to eliminate the foreignness of the source text by removing its socio-cultural peculiarity and historico-geographical distinctiveness (Fischer, 2012). Domesticating strategies seek to convert the source language culture to the target language culture and the translation is *naturalized* as it is brought strictly in line with the norms of target language culture (Venuti, 2008). Therefore, we have limited ourselves to the discussion of those excerpts where there is a pronounced likelihood of the domestication of the source text. The scheme of analysis which we have followed is rather simple. First, we have given the source text (Urdu verses) which is followed by the target text (English translation). Second, we have carried out a detailed discussion of that translation. Let us proceed.

(I)

نہ ان کو نباتات سے آگہی ہے
نہ اصلاً خبر معدنیات کی ہے
نہ تشریح کی لیے کسی پر کھلی ہے
نہ علم طبیعی نہ کیمسٹری ہے

Translation: They have no acquaintance with botany, and utterly lack knowledge of mineralogy.

None feel the urge to know about diagnosis. They have no medical science or chemistry.

Comment: In this instance of translation there is a glaring factual mistake. The phrase “علم طبیعی” is not “medical science”. Its proper translation is “physics”. Arguably, the translators have confused the Urdu word “طبیعی” with “طبی” which is an adjective for “medical”. However, as long as the Urdu word “طبیعی” is concerned, it is an adjective from the noun “طبیعات”—*physics*.

(II)

شمتات سے دل بھائیوں کا دکھتا
یگانوں کو بیگانہ بن کے چڑانا

Translation: With their joy at others’ misfortunes, they grieve their brethren’s hearts
They make fun of their own people, turning them into strangers.

Comment: The second line in this translation is erroneous and at variance from the actual text. The translation is not saying what is enshrined in the source text. There is nothing in the source text which could be rendered as “turning them into strangers”. This is an addition from the translators. The source text just says:

“They, turning into strangers, annoy their loved ones.”

Or:

“They turn into strangers and annoy their loved ones.”

Or, somewhat less appropriately:

“They annoy their loved ones like strangers.”

As per the source text, the ones who annoy, turn into strangers. But as per the translation, the ones who are annoyed, turn into strangers. These are two different things and, as a result, the semantic scheme of the source text is inverted.

(III)

رہا کوئی سامان نہ مجلس میں باقی
صراحی نہ طنبور، مطرب نہ ساقی

Translation: No furnishings nor company are left, no flask or instrument, no musician or cupbearer.

Comment: This translation is also at variance from the actual text. The poet is mourning the loss of certain valuable qualities among Muslims. The first line describes this loss generally; whereas the second line, being an explication of the first line, describes this loss more specifically. Therefore, in the first line the poet says: “No furnishings are left in the company”. That means the company is very much there but the furnishings are gone and this is very clearly stated in the source text. However, the translators make it look like as if the company and the furnishings both have gone missing. This is untrue of the actual text. In fact, company (i.e. the Muslim Ummah) is present and it is there. However, its existence is parasitic as it has lost all furnishings (سامان).

The second problem is the extremely general translation of the word “طنبور” as “instrument”. Whereas an instrument can refer to any device which is used to produce music, a *tambur* is a long-necked string instrument. Therefore, what we witness in the translation is the loss of specificity.

(IV)
زمانے نے اونچے سے جس کو گرایا
وہ آخر کو مٹی میں مل کر رہے گا

Translation: He who has been brought low from the heights will at last stay mingled with the dust.

Comment: This translation contains a remarkable omission of the subject/agent. The actual text is positing a subject/agent namely “زمانہ” (Time) which the reader finds nowhere in the translation. Subject plays an important role in the construction of a discourse and, when omitted, the discourse obviously gets referentially impoverished and unriveted. The role which a subject plays in literature is specifically important linguistically as well stylistically. Michel Meyer, Professor of Philosophy at the University of Mons, describes the significance of subject:

The subject plays an essential role in literature: it gives to the narrative its unity—a sense, a direction which tries a beginning to an end; it totalizes a narration, it is the *for whom* and the *to whom* of the text (1994, p. 22).

Besides, when a subject is omitted, certain privileged points disappear and the narrative unity is affected. As a result, the narrative is fragmented becoming more abstract and enigmatic in relation to a real agent which conserves a certain stability (Meyer 1994). Eventually this leads to an atomistic narrative with no overarching frame of reference.

(V)
کسی نے یہ اک مردِ دانا سے پوچھا
کہ ”نعمت بے دنیا میں سب سے بڑی کیا؟“
کہا ”عقل جس سے ملے دین و دنیا“
کہا ”گر نہ ہو اس سے انسان کو بہرا؟“

Translation: Someone asked this question of a wise man, ‘What is the greatest blessing in the world?’

He said, ‘Wisdom, by which this world and the next are gained.’ The other said, ‘If a man is not endowed with this?’

Comment: This is another instance of translation in which the translators are making a superfluous replacement which makes the translation look like an interpretation. The Urdu phrase “دین و دنیا” is being rendered as “this world and the next”. Now “the next (world)” might well be a subjective interpretation of the word “دین”, but it is not its

translation as such. The Arabic word “دین” stands for “religion”, “faith”, “belief”. Putting it as “the next (world)”, is, more like, interpreting it. This concept of translation as interpretation was propounded by Axel Buhler, professor of philosophy at the Heinrich Heine University of Dusseldorf (see, Riccardi, 2002).

(VI)
کوئی مسئلہ پوچھنے اُن سے جائے
تو گردن پہ بار گراں لے کے آئے

Translation: If someone goes to ask them about a problem, he will come away with a heavy burden.

Comment: This translation also constitutes a culturally important omission as the word “گردن” (“neck”) disappears from the translation. One may have a heavy burden anywhere—on the head, on the shoulder, on the back or in the hands. In all these cases, one can be described as *coming away with a heavy burden*. However, by translating the source text in such an imprecise way results in the loss of specificity. One can clearly see the nuanced nature of the source text and the imprecise tone of the target text.

(VII)
نہ علمی مدارس میں ہیں ان کو پاتے
نہ شائستہ جلسوں میں ہیں آتے جاتے
پر میلوں کی رونق ہیں جا کر بڑھتے
پڑے پھرتے ہیں دیکھتے اور دکھاتے

Translation: We do not find them in institutions of learning, nor do they move in decent society

But they go and add lustre to fairs, where they wander about staring and eating.

Comment: Here we confront two problems. First, the word “جلسہ” (“gathering”, “assembly”, or “congregation”) has been translated as “society”. The Urdu word “جلسہ” does not mean “society” generally and in this context particularly. Besides, the actual Urdu word is plural (i.e. “جلسوں”) but in translation it is singular. A more appropriate translation of this line would have been: “Nor do they frequent the virtuous/decent gatherings.” Anyone familiar with the 19th century Subcontinent, knows all too well that such gatherings (جلسے) were common sights. They are as much political as literary and religious. Therefore, to characterize such gatherings as “society” is to lose the entire point as such.

The second problem with this translation is the rendition of the Urdu phrase “دیکھنے اور دکھاتے” as “staring and eating”. Here the translators seem to have erred grossly. The second verb “دکھانا” is not at all “eating”. It means “to show off” or “to parade”. So those who visit the fairs, do not “stare and eat”; rather they stare and

flaunt/parade/show off. It is not understandable how the translators came at such an inconceivable equivalent as “eating” for “نکھتا”.

(VIII)

بتاتے میں بے بخل جس کے بہت سا
جسے عیب کی طرح کرتے ہیں اخفا
فقط چند نسخوں کا ہے وہ سفینہ
چلے آئے ہیں جو کہ سینہ بسینہ

Translation: In expounding which they show considerable reluctance, as if there were concealing some fault,

Is just a book containing a few prescriptions which have been handed down from father to son.

Comment: A gratuitous explication of the source text can be detected here. In the source text, the poet has used the word “سفینہ” (“ship”, “vessel”) which the translators are rendering as “book”. This is what the French translation scholar Antoine Berman has designated as “the destruction of expressions and idioms”. To Berman, it is one of the deforming tendencies of translation (Chapman, 2009). The poet could might well have used the commonplace word “book”, but arguably that would not have served the poetic and discursive function. The translators, on the other hand, are explicating the source text. In Muslim literary tradition, a ship or a vessel is often used as a metaphor to describe the locus of knowledge—“the vessel of knowledge” (سفینہ علم، علم کا سفینہ) is the stock phrase which finds its way to numerous Muslim literary as well as theological discourses. Therefore, the use of the word “vessel” by the poet here is tactful as it creates sarcasm as a few prescriptions denote too meagre a treasure to be housed in a vessel. This sarcasm, however, is lost in the translation just because of the gratuitous explicated translation.

(IX)

کہیں پھبتیاں کہہ کے انعام پانا
کہیں چھیڑ کر گالیاں سب سے کھانا

Translation: Sometimes they make up nicknames and get a reward, sometimes in teasing they suffer general insults.

Comments: Here the translation of the word “پھبتی” is inaccurate. The translators are rendering it as “nickname” which is not correct. A *phabti* is in fact has much broader meaning, and it can be anything from a quip and a witty prank to a verbal caricature. Surprisingly, when the same word occurs later in line 274, the translators render it not only differently but also more appropriately:

نشانہ اُسے پھبتیوں کا بنانا عزیزوں کی جس بات میں عیب پانا

“If they find their friends at fault in any matter, they make them a target for their quips.”

(X)

دلوں پہ ہیں نقشِ اہلِ یونان کی راہیں
جواب وہی اترے تو ایماں نہ لائیں

Translation: The theories of the Greeks are implanted in our hearts, but we do not believe in the revelation presently granted to us.

Comment: This translation changes the grammatical structure of the source text. The source text is clearly written in a predicative conditional mode, thereby presenting not a factual situation but a hypothetical implication. Looking at the second line one may clearly understand that it contains (the protasis) the condition as well as the consequence (the apodosis). A predictive conditional statement usually involves a situation dependent on a hypothetical (but entirely possible) future event. The consequence is usually also a statement about the future. However, the translation omits that conditionality altogether and makes the target text look like a simple declarative sentence. The actual text does not say that the Muslims do not believe in the revelation presently granted to them. Instead, it says if this time a revelation is granted to them, they will not believe in it. Therefore, the source text and the target text are at considerable variance.

The second oddity about the translation is an unwarranted and awkward personalization of the narrative. The entire narrative is running in the context of the third person pronoun (s) as the poet is mostly referring to the decadent Muslims as “they”, “them”, “their” (وہ، انہیں، اُن کا). Even the translation is respecting the source text by adopting this context of the third person pronoun. However, all of a sudden, in this stanza the target text takes leave of the third person and uses the first person (i.e. “we”). This is not only awkward but also less than representative of the source text.

(XI)

اگر مل ہے دکھیا تو ان کی بلا سے
اپاچ ہے باوا تو ان کی بلا سے
جو ہے گھر میں فاقہ ان کی بلا سے
جو مرتا ہے کتبا تو ان کی بلا سے

Translation: If a mother is in distress, it is because of them. If a father is crippled, it is because of them.

If there is nothing to eat at home, it is because of them. If the family is dying, it is because of them.

Comment: This translation is deeply flawed as it is conceptualizing the source text in an entirely different sense—a sense which is not well-matched with the context. The Urdu phrase “بلا سے” is being translated as “because of” which does not go well with the contextual scheme of meaning. Instead, the appropriate translation and the one which

will be well-matched linguistically as well as contextually should be: “care not”. Therefore, a better translation can be like this:

“If a mother is in distress, they care not. If a father is crippled, they care not.

If there is nothing to eat at home, they care not. If the family is dying, they care not.”

This translation seems all the more apt when we look at the next two lines:

جنہوں نے لگائی ہو لو دلربا سے
غرض پھر انہیں کیا رہی ماسوا سے

“What do those who are taken up with passionate love for their darling care about anything else?”

These two lines are clearly describing the uncaring and insensitive attitude of the descendant Muslim youth which cares not for its obligations. It has abandoned its obligation to family and filial duties. In the light of these lines, inappropriateness of the translation done by Shackle and Majeed becomes more obvious. In fact, the sense in which the translators are rendering the phrase “بلا سے”, is quite bizarre and many authoritative and comprehensive dictionaries do not even record it as a secondary meaning. So even on a purely semantic ground, its translation “because of” is less than viable.

(XII)

سمجھتے ہیں شائستہ جو آپ کو یاں
ہیں آزادی رائے پہ جو کہ نازاں

Translation: Those people here who consider themselves civilized, who pride themselves on their freedom of thought.

Comment: Here is a glaring conceptual confusion which is putting the target text at variance from the source text. It is a matter of common understanding that “آزادی رائے” (freedom of expression) is not the same thing as “آزادی فکر” (freedom of thought). This distinction, at the first glance, may seem ordinary yet having very far-reaching pragmatic and interpretivist implications. The former is overt whereas the latter is covert. Freedom of thought is primarily linked with freedom of conscience and it is about ‘holding’ a belief, not necessarily ‘expressing’ it. Freedom of thought, obviously, implies that one is free to think whatever one wants, though nobody can actually identify what one is thinking it is made clear by the thinker. In this way, freedom of thought does not mean that one has to physically or verbally express what is being thought. Therefore, translating “آزادی رائے” as “freedom of thought” involves a notable oversight on the part of the translators.

(XIII)

کہ پھیلاؤ دنیا میں حکم شریعت
کرو ختم بندوں پہ ملک کی حجت

Translation: *Spread the ordinances of the Holy Law throughout the world, and bring to an end the Master's reasons for objecting to His creatures.*

Comment: Whereas the first line has been rendered quite capably, the second line suffers seriously due to a circumlocutory and noticeably imprecise translation. This translation is so far-fetched that it looks more like an explanation of the source text, especially when we take into consideration its exceptionally meandering syntax. Moreover, it is not the Master who is likely to object to His creatures; it is the other way round. Therefore, it is in order to prevent the creatures from objecting to the Master that the *fulfilment of argument* (اتمام حجت) is called for.

5 Discussion

In this discussion, we will bring out certain ideological and cultural considerations which seem to characterize this translation. A crucial contention advanced by Andre Lefevere regarding the interface between translation, poetics and ideology runs like this:

On every level of the translation process, it can be shown that, if linguistic considerations enter into conflict with considerations of an ideological and/or poetological nature, the latter tend to win out (Lefevere, 1992a, p. 39).

It is not uncommon for translators to manipulate the source text in order to please “the dominant expectations and preferences” of the domestic readership. In the whole process of translation, the issues of power, otherness, patronage, resistance and ideology play a critical role. All these issues merit urgent attention. In the instances of translation discussed above, the translators seem to have produced translation that complies with target cultures conventions which are at once discursive, rhetorical, organizational and lexico-grammatical. This is how the foreign language texts are invested with domestic significance (Venuti, 2000, p. 468).

There is a variety of cultural, aesthetic and linguistic reasons which seem to have come into play in this translation. One can also feel the ‘invisibility’ of the translators in the instances quoted above in a way that a target text reader is not likely to find out that what he/she is reading is in fact a translation as the domestic values and aesthetic canons are upheld fairly consistently. The translation reads well when read in isolation; nevertheless, when it is juxtaposed with the source text, the differences begin to proliferate. This foregrounds the impression of the ‘invisibility’ of the translator has been hailed as a common feature of Anglo-American translation tradition (Venuti 1995).

The source text, in any case, has its own 'worth' (House, 2006, p. 343) as well as linguistic and cultural specificity which must be respected. In these instances of translation, the element of domestication is recognizable as the target text conforms to "familiar patterns of genre, style and register" (Wardle, 2016, p. 210). To appreciate this point, look at the equivalent "reluctance" which has been used to translate the word "بخل". Reluctance simply denotes a disinclination or unwillingness to do something either negative or positive. It is value-free word and does not have essential negative connotations. On the other hand, the Urdu word "بخل", has subtly different implications as it has inherently negative implications as it denotes a miserly and acquisitive attitude. Moreover, the Urdu word "بخل" has been frequently employed in the Islamic theological discourse where it has always been denounced in the strongest religious terms. This theologically condemnable ring is not communicated by the word "reluctance". The major ideological consequence of this domestication is that it prevents an engagement with the cultural differences because the Urdu text is uniformly pressed into the target culture molds. This entails an erasure and the certain source-culture features are partially or totally obliterated.

Andre Lefevere talks to 'conceptual grids' and 'textual grids' with reference to translation and points out that European cultures renders non-European literatures into Western categories which seek to impose their own grids both textual and conceptual. This brings to fore yet another feature of translation and that is its non-communicative and ideological role. Thanks to the cultural turn of the late 20th century, it is being increasingly recognized that translation is "a site of multiple determinations". The text, during the process of communication, is "inscribed with domestic intelligibilities. For instance, the Urdu word "گھٹی" ("a sweetened and softened chunk of solid food or liquid given to newborns as purgative") has been rendered as a commonplace and household English word "pacifier".

It is also noteworthy that most of the syntactic shifts are not due to any structural difference between Urdu and English. Instead they are motivated by cultural and literary considerations. Therefore, in certain cases, though the patterns of signification are built upon lexicographical equivalence, they communicate more than that and go beyond what Walter Benjamin called "subject matter" or "information".

At times the translators seem to conceal the heterogeneity which characterizes the source text. Look at the Urdu word "طنبور" which has been rendered as somewhat generic equivalent "instrument". It is also common for the translators to create fluency in order to ensure unproblematic readability of the target text. One important way to achieve this is to smooth out the syntactic properties of the source text which may not sit well in the

target text. This move is also more ideological than linguistic. Look for example at the following line: “کہیں چھیڑ کر گالیاں سب سے کہتا” which has been rendered as “...sometimes in teasing they suffer general insults”. Omitting the subject in poetry is far more common in Urdu than English and in the source text likewise the poet has omitted it. But in translation, the translators have supplied the subject “they”. Besides, the translators have omitted the direct object “سب سے” (“all”) in the translation. Therefore, this is an interesting example of omission as well as commission in the same line. All this is, arguably, done in order to ensure an unproblematic and fluent readability of translation. This, in short, is how the translators, at times, construct “domestic analogues for foreign forms and themes”.

But on the other hand, the translators, at times, have omitted the subject. Consider the example discussed above in which the subject “Time” (زمانہ) is omitted in the translation. Such a translation is bound to deprive the reader of one important aspect of Urdu poetry—a constant hostility on the parts of poets towards Time. In Urdu poetry, like Arabic poetry, poets are often seen bickering with Time taking it as an avowed foe, a supernatural power, a majestic deity and sometimes a synonym with God. This is the cultural comprehension which essentially surrounds the actual text. However, all this gets lost in the translation.

Similarly look at the line: “رہا کوئی سامان نہ مجلس میں باقی” which has been rendered as “No furnishings nor company are left, no flask or instrument, no musician”. In the source text, we are told that the “company” is there but just the “furnishings” are gone but in the translation both are gone. In fact, such attitude is sometimes common on the part of the translators and, instead of treating each reference in its own right, they tend to lump them together for the sake of target text fluency or to achieve a supposed smoothness of comprehension on the part of the reader. The translation subtly mischaracterizes the actual verse when it proclaims the absence not only of the furnishings but also of the company.

Sometimes loose explications are included rendering translation oddly larger than the source text. However, even the inclusion of such loose explications, at times, turn out to be more of a liability than an asset and the communicability is rendered impoverished. An interesting example of this phenomenon is the translation of “کرو ختم” as “and bring to an end the Master’s reasons for objecting to His creatures”. Sometimes, the terseness and directness of a phrase is softened (“بلا سے” as “it is because of them”). This shows that the translators are interested in communicating an understanding which is available to English readers.

In our postcolonial world of exile and migrancy, the word translation seems to have full circle. Lawrence Venuti is rightly of the view that domestication constitutes a kind of *ethnocentric violence* against the source text and this violence leads to a cultural narcissism. The alterity of the source text is buried under the target text.

6 CONCLUSION

In this paper, the researchers have raised some fundamental questions regarding the cultural and linguistic viability of the translation of *Musaddas-e-Hali* by Christopher Shackle and Javed Majeed. It has been demonstrated with more than a dozen examples that this translation suffers from certain syntactic, semantic and cultural issues ranging from factual mistakes to evasions and distortions. Instances of problematic translation have been subjected to extensive critical commentaries. These instances present a broad range of what translation scholars have termed domesticating tendencies (Frassbender, 2015, Robinson, 1997, Venuti, 2008, 2013). Domestication is a translation strategy which seeks to recreate the source text in the image of the cultural and linguistic values of the target text. More precisely and more in line with the trajectory of this research, domestication takes the source text as a mere raw material.

The study was set out to discover the elements of domestication in this translation of *Musaddas-e-Hali* by Shackle and Majeed, and the researchers have identified considerable amount of domestication in it. The instances of translation discussed and analyzed above show that the translators, at times, have failed to take into adequate consideration the linguistic and cultural aspects of the source text such as denotations, connotations, sociocultural frames of reference and semantic nuances. The translators have also been less than successful in conceptualizing certain metaphorical tropes and metonymical references. This has led to a partial domestication of the source text i.e. a “transformation of otherness into an acceptable form for consumption by target language readers has been seen in new light” (Munday, 2009, p. 78).

Lastly, the researchers are of the view that such translations need to be re-conceptualized with reference to, among other things, the questions of ideology and power as well. The value-laden nature of a translator’s sociocultural framings also plays its role in the process of translation. True, a degree of subjectivity and reformulation in translation is bound to be there; however, this by no means implies a licence to inscribe the foreign with the domestic and to disregard the semantico-syntactic properties and the cultural features of the source text.

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VARIATION IN PAKISTANI ENGLISH NEWSPAPER EDITORIALS: A DIACHRONIC AND SYNCHRONIC INTERFACE

Dr. Muhammad Ali, Dr. Arshad Ali, Dr. Sajid Ahmad

Abstract

The study aims at exploring the intersection of diachronic and synchronic variation of Pakistani English newspaper editorials to find out how far linguistic variation exists between synchronic and diachronic data of Pakistani press editorials. It aimed at carrying out a corpus-based multidimensional analysis of editorials of Pakistani English newspapers across Biber's 1988 textual dimensions so as to describe how the language of editorials varies through different phases, and in order to explore the interface of synchrony and diachrony in the evolution of English, it compares the synchronic and diachronic data of Pakistani press editorials after collecting the representative corpus of Pakistani press editorials. The findings of the study reveal statistical significant synchronic as well as diachronic linguistic differences in the language of Pakistani press editorials across Biber's 1988 textual dimensions. On D1, the informational discourse production has been found on the decline in both the studies. On D2, non-narrative trend has been found in both the studies which indicates the fact that Pakistani press editorials give more attention to other discourses instead of the ones having narrative nature thereby asserting the individual linguistic identity of Pakistani press editorials. On D3, both the studies exhibit high density of explicit discourse production throughout the historical and synchronic analysis of Pakistani press editorials. On D4, a steady tilt from covert expression towards overt expression of persuasion/ argumentation has been observed which also stands out as a distinct feature of the language of Pakistani press editorials. On D5, the impersonal trend has been observed as a steady characteristic in language of Pakistani press editorials which reflects the norms of Pakistani print media at large.

Keywords: Pakistani English, Multidimensional Analysis, press editorial, Diachronic, Synchronic

1 Introduction

The language of print media has remained the focus of research for quite some time and is receiving a revived interest in the recent years. So far as the language of Pakistani print media is concerned, it has received considerable attention in the recent years and various approaches are applied in research projects on Pakistani English. It has also been studied from various perspectives, viz, impressionistic (Rahman, 1990; Baumgardner, 1993; Talaat, 2002), corpus based (Mahmood, R. & Mahmood, A., 2009; Anwar and Talaat, 2011; Muhabat, et.al, 2015), multidimensional (Shakir, 2013; Ahmad, 2015; Batool, 2015; Ahmed & Mahmood, 2016; Alvi, 2017). Further, the attempts at establishing English being used in Pakistan as Pakistani English are well-documented. However, most of the studies focus the language of Pakistani English newspapers at a particular point in time (Ahmad, 2015; Shakir, 2013, etc). Though, various diachronic studies (Butt & Bauer, 1994; Kyto & Rudanko, 2000; Westin, 2002) have been conducted on newspaper language around the world, in Pakistan, however, there is hardly any study which focuses the language of print media over a period of time. Hence, the evidence of the process of shaping and reshaping of English in Pakistan over a period of time is presently inconclusive. It is, therefore, desirable to analyze Pakistani English diachronically. It is also of interest to draw a comparison between diachronic and synchronic analysis of language used in Pakistani newspapers in English.

The purpose of this study is to explore the interface of diachronic and synchronic variation of Pakistani English. The objectives of the present study are to carry out a corpus-based multidimensional analysis of editorials of Pakistani English newspapers across Biber's 1988 textual dimensions so as to describe how the language of editorials varies through different phases and to find out how far the linguistic variation exists between synchronic and diachronic data of Pakistani press editorials.

2 Literature Review

A considerable number of studies have been conducted with respect to transformation in languages. There are two main perspectives from which studies have been conducted on languages' changes and variations and they are diachronic and synchronic study of variation in language, the diachronic relates to language changes with respect to time whereas the synchronic relates to language's variations at a given point in time.

For the investigation of the differences that are found in the presentation of ideas or facts in different newspapers of international and national level, the researchers developed different corpora consisting of the editorials of newspapers. The structure of the editorials of *The Times* and *The Guardian* was focused by Boliver (2016). She manifested through her research that it was possible to do analysis of editorials analysis

in triads- three part structures which resemble to a great extent to two-part or three-part exchange used in face to face interaction. Hawes and Thomas (1996) compared theme types and thematic progression of *The Times* and *The Sun's* editorials while Hackett and Zhao (1994) did analysis of the texts of commentary of editorial/ opinion which were published in 1991 in the press of America during war against Iraq known as Gulf War. In his study, Vadhanasindhu (2002) takes into consideration the differences existing between the editorials or the articles written by non-native speakers of English and the native ones.

Referencing of newspaper editorials related to working class with respect to NAFTA (North American Free Trade Agreement) in America is taken into consideration by Juarez (2009) who uses content analysis through specific media frames method. The study analyzes *The San Diego Union- Tribune*, *The San Antonio Express-News*, *The Dayton Daily News*, *The New York Times* and *The Washington Post*. In order to understand the process of the working of newspaper editorials, Lingas (2005) took writers' interviews especially of the ones related to California's newspapers of repute. The investigation into the way newspaper editorials presented the proposal of health reforms with respect to public option was the concern of Kelly's (2011) thesis and it happened at a time when congressional debate and the attention of media was on peak, that is, from June to December 2009.

Al-Khitab et al. (2016) made selections of three hundred editorials from *The Guardian*, *AlJazeera* and *Fox News* in order to develop a corpus for analyzing strategies of argumentation and argumentative discourse with respect to editorials as well. For qualitative research, Razi (2014), in his study, selected Karachi based two daily newspapers of repute and conducted interviews and did content analysis of direct observation of texts. Language of press editorials was the focus of the studies done earlier (e.g., Khan & Safder, 2010, Razi, 2014; Shabir, et al., 2014; Al-Khatib, et al., 2016; Rehman & Eijaz, 2014, etc.) and analyzed individual linguistic features of Pakistani press editorials but these studies face reliability and validity threats due to one point – linguistic differences in the perspective of functional differences as per Pakistan's journalistic register have not been taken into consideration in them.

The study of variation pertaining to various periods was also done besides synchronic analysis. Division of corpus into three different time spans is made by Kyto and Rudanko (2000). The study divided the corpus into three time spans- 1800-1830, 1850-1870, and 1970-1900 and for them various genres such as letters, drama, fiction, trials, science, history and debates were selected. Likewise, the study of Butt and Bauer's (1996) i.e. 'Watching English Change: An Introduction to the Study of

Linguistic Change in Standard Englishes in the Twentieth Century' has great significance in this regard who made selection of editorials and articles of *The Times* and *The New York Times*. Five years intervals were given in selection, hence, the selected years were: 1905, 1910, and so on up to 1985. One hundred and eighty texts i.e., ten texts per year for 18 years, were selected by using this method.

In his research, Westin (2002) developed a corpus CENE by taking editorials from *Daily Telegraph*, *The Times* and *The Guardian*. In Westin's (2002) opinion, the viewpoint of the editor or publisher with respect to current happening is manifested by newspaper's article which in Britain's journalism is termed as a leading article or leader. Personal articles, sometime, are kept distinct from institutional ones as the former have writer's name by being by-lined while the latter are not so.

Biber's (1988) research work of seminal importance presented multidimensional approach for register variation's study and examined news reportage's genre across speech and writing in his study of variation. Biber took 481 texts and he conducted statistical factor analysis of 67 variables and discovered six factors or dimensions pertaining to textual variation: Narrative versus Non-Narrative Concerns, Involved versus Informational Production, Explicit versus Situation-Dependent Reference, Abstract versus Non-Abstract Information, On-Line Informational Elaboration and Overt Expression of Persuasion.

In order to find linguistic variation researchers conducted various researches using multidimensional approach. Shakir (2013) investigated linguistic variation in his study through the application of multidimensional approach and also used both internal and external comparisons to attain his purpose. It was also examined in his work that print advertisements of Pakistani media were like written discourse to a great extent and were not like face-to-face conversations.

The earlier corpora, undoubtedly, gave a lot of importance to media texts but editorial based specific purpose corpora of peculiar purpose based on editorial have so far not been developed. In the research at hand a specific purpose corpus based on Pakistan's print media editorials has been developed. Mahmood, R. and Mahmood, A. (2009) developed a 2.1 million general purpose corpora containing 29 categories to show independent status of Pakistani variety of English with linguistic features of its own.

Various corpora were developed by researchers in order to know the way Pakistani print media's language is distinct and representative of values of Pakistan. Researchers also tried to explore language registers' variations of famous newspapers through multidimensional analysis. In the studies conducted by Anwar and Talaat (2011) and Muhabat, et.al (2015) developed a special corpus of Pakistani journalistic

language through news collection from Pakistani English newspapers so as to explore Pakistani English journals' distinct features regarding their language. As this corpus was short in size therefore, editorials of Pakistani print media were not its focus. On the print advertisements of Pakistan, a specific corpus was prepared by Shakir (2013) which tried to focus on multidimensional analysis of Pakistani print media's advertising register.

Multidimensional analysis of print media of Pakistan's press reportage was conducted by Ahmad (2015) to find out linguistic variations of newspapers of Pakistan and the same was done with their sub-categories. Pakistan's leading newspapers' multidimensional analysis led to revelation of significant statistical differences. Even sub-categories of press reportage revealed differences of great significance on Biber's 1988 textual dimensions and also on new textual dimensions. A corpus was developed by Alvi (2017) taking 250 editorials from leading newspapers and was termed as Pakistani editorial corpus (Pak. Ed.). Multidimensional analysis of letters to the editor and newspaper editorials was done by Batool's (2015) study. It is found out that as compared to editorials the letters to the editor have linguistic structure which is quite simple and are also less communicative.

Thus, so far no significant diachronic work with respect to Pakistani editorials' language has been conducted using Biber's 1988 factor analysis and there is no study of synchronic and diachronic comparison of the language of Pakistani newspaper editorial. Alvi's (2017) synchronic study makes it apparent that press editorials of Pakistan are non-narrative, highly informational, explicit, highly abstract in nature and covert in argumentation. The data in current study has been diachronically collected from three historical phases. The current study attempts to locate the interface of diachronic and synchronic variation of Pakistani English newspaper editorials in order to see how far linguistic variation exists between synchronic and diachronic data of Pakistani press editorials.

3 Methodology

The study uses quantitative methods for multidimensional analysis of Pakistani newspaper editorials in English. The selected leading newspapers are: *Dawn*, *Business Recorder*, *The News* and *The Nation*. For this study, a period from 1947 to 2016 was selected. The time sequence was divided into three temporally distanced periods: 1947-1951, 1971-1975, and 2012-2016 on the basis of mega socio-political events. It consists of approximately half million words. Newspapers from different parts of Pakistan were chosen in order to get as wide a representation as possible of the English used in Pakistan. There were certain steps specific to analyzing data which were: to tag for a

variety of linguistic features (the data was tagged in Biber’s lab at North Arizona State University, USA), to obtain linguistic features’ raw counts/scores, to transform into normalized scores/frequencies the raw ones, to compute dimension scores, to do the factor analysis, and to do variance analysis (ANOVA), in order to find out the significant difference on statistical basis between/among press editorial’s different phases with respect to textual dimensions of different nature in the 1988 MD analysis. Alvi’s study (2017) which is a synchronic study of press editorials in Pakistani print media also analyses the synchronic data using Biber’s (1988) MD analysis. Hence, the results drawn from diachronic data can be compared to Alvi’s results as it is possible to make a comparison of any study which bases itself on factor solution with the 1988 factor solution study.

4 Analysis

In this section a comparison is drawn between press editorials language’s synchronic study conducted by Alvi (2017) and the present study. The comparison makes apparent the Pakistani press editorials’ pattern with respect to Biber’s (1988) textual dimensions since the beginning of print media of Pakistan.

4.1 Linguistic variation on D1

The comparison of the three phases with the synchronic study of press editorials of Pakistan reveals significant results. Throughout the periods of history, informational discourse production’s trend appears to be dominant.

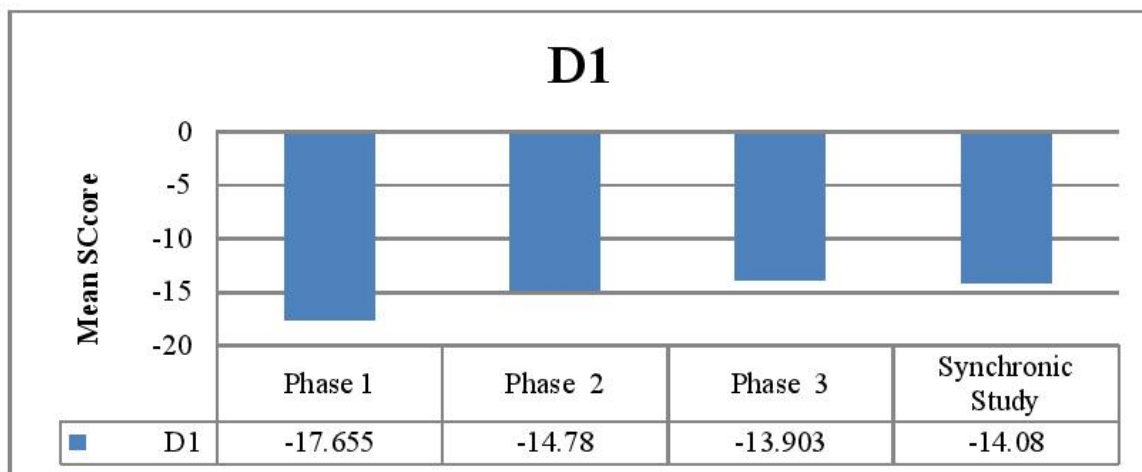


Fig. 1: Comparison of three phases of diachronic data with synchronic study on D1

With respect to the highest dimension scores of phase 1, informational trend in press editorials of Pakistan appears at its top but, thereafter, a decline can be observed in

informational trend and the mean value in the synchronic study appears to be equal to phase 3.

So, the informational trend of phase 1 which is quite high shows the readership demands of Pakistani culture as there is increased demand of informational press on account of low literacy rate of Pakistan. The fact has also been ascertained by Bilal et al., (2012) that the language of Pakistani print media got transformed in early years of press editorials' reporting on account of low literacy rate.

In editorials of Pakistan, the high density of informational trend is shown through the bold words in the example given below. The example manifests that plenty of information is provided by the nouns such as 'conference, services, admission, North-Western Railway, ballot, memberships, delegates, application, organization and food' which boost the production of informational discourse in language of the press editorials of Pakistan to a great extent. The prepositions and adjectives such as 'disturbed conditions, Pakistan's admission' and a lot more, in the same way, strengthen the stance of information. It was made clear by Biber (1988) that in any discourse the prepositions, attributive adjectives and nouns provide strength to informational stance. In the example given below, likewise, the informational stance with respect to press editorials of Pakistan is enhanced by such linguistic features:

Pakistan's application for membership of the food and Agricultural Organization was unanimously accepted by the **Conference** here today, in a **secret ballot**. 43 delegates voted. **Pakistan's admission** brings **FAO memberships** to 530. Running of trains affected due to **disturbed conditions** **outline of curtailed services in North-Western Railway**. (ED,PH.1.DN)

The example taken from the study of Alvi shows synchronic study's informational stance with respect to press editorials of Pakistan. After having collected the corpus of Pakistani press editorials a synchronic study with respect to the language of press editorials of Pakistan was conducted by Alvi (2017) and a considerable difference was observed between language of British and Pakistani editorials of press with respect to five textual dimensions of Biber. In the language of press editorials of Pakistan a good platform with respect to informational stance is provided by the nouns such as 'power, speaker, innovation, parliament and remarks. In addition to a lot of prepositions, the adjectives such as 'Indian, House of Commons' etc. strengthen both diachronically and synchronically the press editorials of Pakistan's informational stance:

The **House of Commons speaker** enjoys no **such power**. He can ask the MP to withdraw his **remarks** and if he fails to do so he can suspend him. This is a purely **Indian innovation**. **Articles** 105 (3) and 194 (3) empower, respectively,

parliament and the state legislatures define their powers, privileges and immunities “by law” (DPNE 3, Alvi,2017).

4.2 Linguistic variation on D2

In the Fig.2 given below a comparison is drawn between the three phases of the diachronic data and synchronic data of Pakistani press editorials on D2 and the trend of press editorials over the years are revealed. Dimension scores' frequencies manifest the narrative trend of Pakistani print media since its beginning, the reason being reflection of socio-political issues in editorials in the context of Pakistan. A decline can be observed in narrative trend of Pakistani press editorials, as in Phase 3, the lowest tendency can be observed in dimension scores which appears to synchronize with the results of synchronic study which was conducted on synchronic data of Pakistani press editorials.

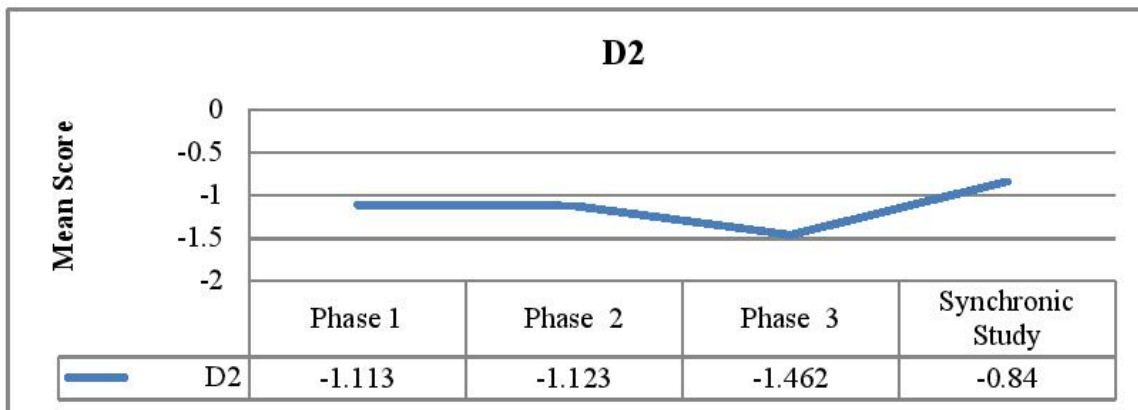


Fig.2: Comparison of three phases of diachronic data with synchronic study on D2

The steady decline of narrative trends unfolds the inclination of Pakistani press editorials towards argumentative trend to a great extent, hence Pakistani print media's discourse based on policy is generated (Ali & Ahmad, 2016). It appears that the organizational policy of media houses is followed by print media of Pakistan and therefore, the focus of Pakistani press editorials also appears to have turned to a great extent to explicit and argumentative discourse and the decline in the narrative nature shows a peculiar deviant pattern of press editorials of Pakistan.

In the example given below, narrative linguistic features' low presence and informational features' high density in press editorials of phase 3 is highlighted by the bold words. So far as the common readers are concerned, the comprehensibility and readability of news media get strengthened in them through narrative stance of newspaper. Editorials of Pakistani press boast a lot about their non-narrative and narrative stance in actuality they represent media houses' opinion which is quite subjective in nature, hence presenting a particular ideology. Verbs of perfect aspect and

past tense are present in low numbers, in the same way, thereby strengthening Pakistani print media's stance of being non-narrative in nature. On account of this reason there is replacement of the past tense, in the example given below, with present tense. Other aspects of discourse are emphasized more such as explicit and informational trends in the example that follows. Security, society, deterioration, life, confidence and similar nouns enhance, in the given example, the strength of information:

For a province where life in general and these sectors in particular have been badly damaged by the deterioration in security, a move like this provides some confidence that civil society is beginning to think boldly about a different future for Khyber Pakhtunkhwa. In tourism, especially, the province's natural riches and its past successes mean there is much room for revival. The documents set out priorities for the development of the two sectors over the next several years, such as training and lending for industry and infrastructure, law and order, and branding for tourism. (ED.PH.3.DN)

The narrative density with respect to synchronic study of the editorials of Pakistani press is highlighted in the example given below which is taken from Alvi's study. The example manifests the fact that Alvi's (2017) synchronic data shows a tilt in the direction of narrative discourse, hence the linguistic aspects with respect to narration seem evident. In Alvi's (2017) synchronic study the verbs of past tense such as 'found, stated, took place, should, has been made, denoted, said and gained' reflect discourse's narrative density which appears to be opposite to the results drawn from the diachronic data that press editorials of Pakistan have non-narrative tendency with respect to periodized data's two initial phases showing Pakistani press editorials' peculiar trend that in their language there has been development of a trend that is non-narrative in nature:

The Interactive development of the all-round relations between Yugoslavia and the European Economic Community (EEC) gained special impale last year. The spirit of increasingly better understanding found expression not only in the advancement of economic cooperation but also in the exchange of political and other visits at highest level. This evaluation has been made by Toma Granfi, the head of the Yugoslav delegation at the meeting of the EEC Yugoslav mixed commission. The meeting took place in Belgrade on 7 and 8 January. The head of the EEC delegation, Ralph Dahrendorf, also stated that the conclusion of the trade agreement between Yugoslavia and the EEC at the beginning of last car denoted a new phase in relations. Economic cooperation between these two equal partners, he said, should become routine in character in future, because this is enjoined by the nature and the degree of their relations. By increasingly joining international economic streams, Yugoslavia, an unaligned European developing country, it's willing to achieve the greatest

degree of cooperation with the European **Economic Community** as a whole and with cache of its members. (Alvi. 2017, DPNE109)

4.3 Linguistic variation on D3

On D3, a comparison is drawn between the findings of the synchronic study and diachronic data with respect to three periods in the following Fig.3. It becomes apparent through the comparison that language of print media of Pakistan in the editorials of press is quite explicit both in synchronic and diachronic studies. A decline can be observed in three phases' mean values and same is the case with the production of explicit discourse that reveals a particular trend in print media of Pakistan.

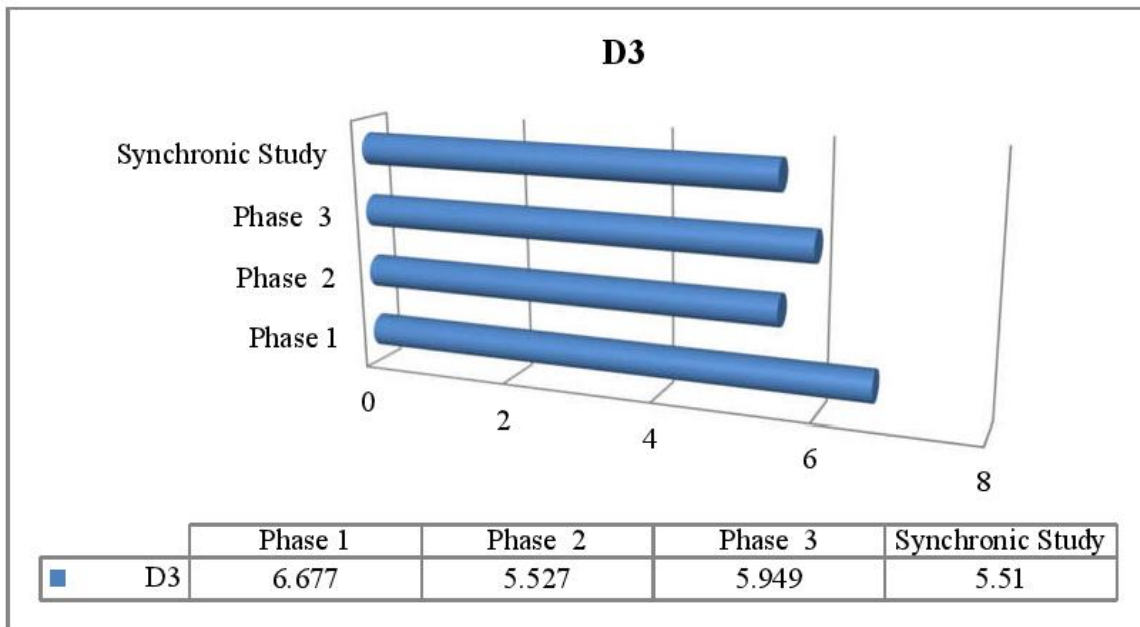


Fig. 3: Comparison of three phases of diachronic data with synchronic study on D3

The decline in explicitness also indicates the fact that press editorials often discuss socio-political affairs which always take into consideration the situation-dependent discourse in Pakistani print media. That is why, decline in explicitness unfolds a certain deviant pattern of Pakistani press editorials. The following example in bold words indicates the high explicit discourse with dense presence of noun nominalizations and perfect aspect verbs in Pakistani press editorials. The example is filled with many nominalizations: *election, coalition, policy paralysis, and political impasse, assemble words* which give the shade of clear stance to the example. Biber (1988) made clear that noun nominalizations are those words which are used by media in other than their parent

grammatical categories and that is why they have given more understandable stance to Pakistani press editorials over the years:

But the **challenging scenario** that **could emerge** from used by media the **election** is of a highly fractured vote **that gives** no party the ability to easily form a **government** because of the **unavailability** – or defeat – of the usual alliance partners. The only way then for the party **that wins a plurality** to assemble a working majority **would be** to invite one of its two main rivals to join or support its **coalition**. The likely refusal by these parties could produce a prolonged political impasse. This **would bring** policy paralysis. The economic consequences of **political gridlock** and uncertainty will be especially grave. (ED,PH.3.TNS)

The following example from Alvi's study highlights the explicit tendency in synchronic study of Pakistani press editorials. Words like *growth, conserving, employment, developed, the reputation, encouragement, subsidiary, taxes and costs* render explicit touch to the example. Moreover, Biber (1988) also made it clear that Wh-relative clauses are used to make the discourse more categorical and explicit in nature. The following example is also filled with density of Wh-clauses like *which even the most developed, [t]hat reputation should be continuously enhanced*, enhancing readability and comprehensibility. The example also shows little bit density of adverbs as well which also hints towards some contextualized discourse tendency in the synchronic data of Pakistani press editorials:

The enormous **growth** of the subsidiary industries will be a gain in every direction. **Besides conserving foreign exchange**, large **employment** opportunities will be created and the accumulating industrial experience will be a vast reserve **asset of which even the most developed** countries can be proud. **Such feeder plants** have experienced many difficulties and hardly received the needed **encouragement** in the past. These suppliers do their job conscientiously and have earned **the reputation** for dependability and splendid **workmanship**. **That reputation should be continuously enhanced** and the strictest standards of precision and tests will serve to guarantee the products **as second to none**. Anything **slipshod or inferior must not** only be rejected but those responsible should be accountable as C At this formative stage, the **strictest code and policies** are a duty and there should be no default. **Finally**, the **assembly plants** having majored in to **manufacturing units**, the maximum benefits should accrue to the people. Therefore, the economies should not be swallowed up in **levies and taxes**. **In several cases, the prices rule abnormally high only due to the tax element**. The levies should be the lightest on the vehicles because they would give **millions** to the exchequer in the subsequent running **taxes and costs** for their lifetime. (DPNE.39, Alvi, 2017).

4.4 Linguistic variation on D4

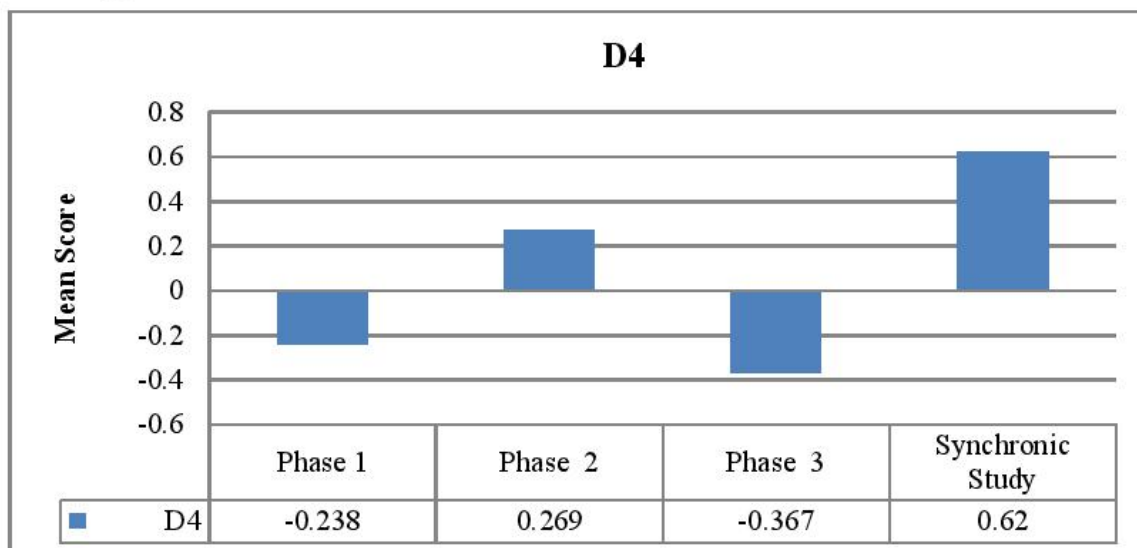


Fig. 4: Comparison of three phases of diachronic data with synchronic study on D4

The above given, Fig. 4, compares the diachronic and synchronic study of Pakistani press editorials on D4. The results of the comparison are quite interesting as the trend of Pakistani press editorials starts as covert in expression of argumentation/ persuasion in phase 1, but in Phase 2, the discourse shows positive dimension score which is a clear indication of overt expression of persuasion/ argumentation in Pakistani press editorials. The tilt towards overt discourse nature has been found again on the rise in synchronic study and the unsteady nature of discourse on D4 highlights a particular pattern of press editorials as they are always used to express the independent opinion of columnists in opinion category along with letter to editor category where argumentative and convincing reporting is always used to attract the public attention.

Overall, the trend towards overt expression of persuasion/ argumentation proves to be verified in the comparison of diachronic and synchronic studies and this marks a certain pattern of press editorials in Pakistani print media. The following example in press editorials highlights the overt expression of persuasion in Pakistani media in general. Biber (1988) also made it clear that features like prediction modals, infinitives and if clauses along with split auxiliaries add overt expression of argumentation in any discourse. If clauses in following example like *If, like the U.S.A., U.S.S.R, if guarantee stable world peace and ensure human progress*, along with prediction modals like *that can claim, will gain* add certain overt expression of argumentation in the language of Pakistani press editorials. Overall, the language of Pakistani press editorials over the

years has shown certain trend towards covert expression of persuasion in the first two phases but a certain discourse style shift has been seen in recent Pakistani press editorials which is also obvious in the following example:

The President rightly **believes that all nations will gain** from an education of tensions and able relationship between the United States and the People's Republic of China Pakistan is **perhaps the only Asian country that can claim** friendship with the People's Republic of China as well as the United States of America, Pakis- tan **can rightly fed delighted and take pride in contributing** to the Sino-American detente, **thus making** a major" and highly significant contribution to the reduction of tension and **ushering in** of world peace. **If, like the U.S.A., U.8.S.R,** too recognizes the People's Republic of China as equal partner and the third superpower, and the three super-powers cooperate. Their co-operation is needed **if guarantee stable world peace and ensure human progress** and advancement. (LE,PH.2.DN)

The following example from Alvi's study highlights the low density of expression of argumentation in synchronic study of Pakistani press editorials. It has also been seen in the current study that a consistent decline in overt argumentation style has developed over the years in language of Pakistani press editorials and more tilt towards covert expression of argumentation discourse style has been seen in synchronic study of Pakistani press editorials and this seems quite verified in the following example as well. More nominalizations like words *manifestation, the concern* as compared with overt features like *will always be cited, will make a significant contribution* highlight the focus of example more on other features than the overt expression of argumentation in recent phases of language of Pakistani press editorials:

This is one of the forms of cooperation which **bring benefit** to both countries Pakistan's relations with Libya have been developing satisfactorily. Both countries have shown a complete identity of views on a number of matters of common concern. Libya's principled **support to this country** during the difficult days of 1971 **will always be cited** as an example of profound brotherly **feeling and solidarity**. The latest **manifestation** of this **was the concern** expressed by the people and the Government of Libya over the earthquake disaster in Swat and the handsome donation of 16 million dollars for related rehabilitation work in the devastated region. This spirit of fraternal solidarity is wholly in keeping **with the call given by the Lahore Islamic Summit**. The economic collaboration **that Pakistan and Libya have embarked upon will make a significant contribution towards realizing the aims of the Islamic Summit**. Both countries are making serious and **sincere endeavors to fulfill** the important tasks that they have undertaken to accomplish. (DPNE.208, Alvi, 2017).

4.5 Linguistic variation on D5

Fig. 5 shows the comparison between the synchronic and diachronic studies of press editorials in Pakistani print media on D5. The overall positive mean scores in both studies exhibit the impersonal discourse production in Pakistani press editorials. The impersonal trend seems to be categorically uniform in manner in all the phases of periodized data and the synchronic study as well.

Cotter (2012) makes it clear that the language of journalism always reflects the impersonal and objective reporting based on concrete facts. The language of Pakistani press editorials indicates the impersonal trend throughout the historical and the current scenario. The dense presence of agentless passives, by-passives, other adverbial subordinates, adverbial conjuncts in Pakistani press editorials highlight the most impersonal discourse in Pakistani Press editorials.

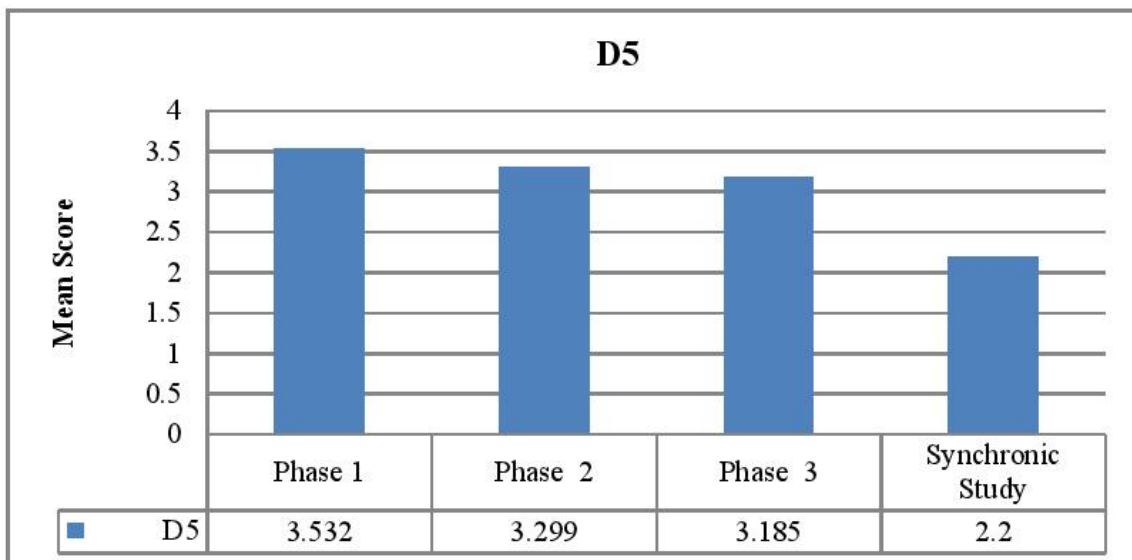


Fig.5: Comparison of three phases of diachronic data with synchronic study on D5

The bold words in the following example indicate the high density of impersonal discourse in Pakistani press editorials. Biber (1988) made it clear that the language of news media prefers to use more impersonal linguistic features and so is the case with Pakistani press editorials because more indirect stance is opted to avoid the responsibility on the media and these features are marked with agentless passives, by-passives and adverbial subordinates. The expressions like *is reported to have uttered*, *had previously adopted debate, on Thursday* and clause like *that was enough infuriate* add certain impersonal stance to the following example thereby making it a

representative example of impersonal discourse style of language of Pakistani press editorials over the years:

While replying to the debate on the Minorities Committee report **in the Indian Constituent Assembly, on Thursday last**, Mr Patel is reported to have uttered some blunt words **in order to approve a 'pretentious' attitude which, in his judgment, a Muslim speaker had previously adopted** debate. That speaker, in favour of his community, had solicited 'elder brother's affection' from majority Hindus; **and that was enough infuriate** the great communalist Me Vallabhbal Patel. **What we feel keenly is** not Mr Patel's bluntness, but the attitude of that Muslim member of the Indian Consumable who dared to call his nation 'younger brothers' of Hindus. (ED, PH.1.DN)

The following example from Alvi's study highlights the impersonal stance in synchronic study of Pakistani press editorials. The following example is filled with features of passives; by-passives and more dense presence of agentless passives along with the presence of adverbial conjuncts give certain impersonal discourse style in the current example. Again, less density of impersonal linguistic features in Alvi's synchronic study highlights a particular pattern because only limited data is collected, so no clear indication can be seen in such example. Features like *were indispensable*, *would not be allowed*, *would be placed*, are certainly passive constructions which certainly indicate low presence of impersonal discourse style in the synchronic study but the results of the current study make it clear that impersonal stance in language of Pakistani press editorials has increased over the years:

This is **to completely eliminate** all forms of exploitation and ensure dignified living **to the millions of toiling peasants**, he said. The Minister said **land reforms were indispensable to eradicate all sorts of injustices** and social inequalities in the society and increase agricultural production. The classes with vested interests **would not be allowed to defeat** the objectives of the reforms, he added. He said the **entire resources and services of the department connected with agriculture would be placed** at the disposal of farmers in order to inspire and mobilize them for more production. The Minister pointed out that the entire **nation was facing huge and gigantic tasks** and **said it had to recapture** its conscience and militantly strive to restore and strengthen its self-respect and self-confidence. (DPNE.63, Alvi, 2017).

5 Conclusion

The study has comprehensively compared the diachronic and synchronic studies of Pakistani press editorials across Biber's 1988 textual dimensions. On D1, the informational discourse production has been found on the decline in both studies and this decreasing trend unfolds a certain changing trend of Pakistani press editorials on

first dimension. On D2, the non-narrative trend has been found overall in both studies which also indicates the fact that Pakistani press editorials seem to give more attention to other discourses instead of the ones having narrative nature thereby asserting the individual linguistic identity of Pakistani press editorials. On D3, both studies exhibit the high density of explicit discourse production throughout the historical and synchronic analysis of Pakistani press editorials. On D4, the results have been found quite interesting as the steady tilt from covert expression towards overt expression of persuasion/ argumentation has been shown which also stands out as distinct feature of the language of Pakistani press editorials. On D5, the impersonal trend has been observed as a steady characteristic in language of Pakistani press editorials which reflects the norms of Pakistani print media at large.

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Appendix I

Phase wise descriptive statistics of linguistic variation of press editorials on Biber’s five textual dimensions

6	1.00	Mean	-17.6549	.41125
		Std. Deviation	7.80291	
		Minimum	-37.29	
		Maximum	13.69	

	2.00	Mean	-14.7796	.40830
		Std. Deviation	7.74704	
		Minimum	-34.99	
		Maximum	31.13	
	3.00	Mean	-13.9031	.33807
		Std. Deviation	6.41439	
		Minimum	-27.74	
		Maximum	7.25	
D2	1.00	Mean	-1.1128	.13915
		Std. Deviation	2.64024	
		Minimum	-5.73	
		Maximum	9.39	
	2.00	Mean	-1.1231	.13217
		Std. Deviation	2.50773	
		Minimum	-5.22	
		Maximum	10.64	
	3.00	Mean	-1.4621	.08942
		Std. Deviation	1.69665	
		Minimum	-4.74	
		Maximum	5.81	
D3	1.00	Mean	6.6767	.29613
		Std. Deviation	5.61874	
		Minimum	-17.39	
		Maximum	27.33	
	2.00	Mean	5.5274	.22853
		Std. Deviation	4.33610	
		Minimum	-8.90	
		Maximum	23.39	
	3.00	Mean	5.9493	.18124
		Std. Deviation	3.43874	
		Minimum	-2.71	
		Maximum	17.94	
D4	1.00	Mean	-.2383	.24139
		Std. Deviation	4.58007	
		Minimum	-6.61	
		Maximum	17.03	
	2.00	Mean	.2688	.20242
		Std. Deviation	3.84072	
		Minimum	-6.61	
		Maximum	13.74	
	3.00	Mean	-.3672	.15947
		Std. Deviation	3.02565	
		Minimum	-6.61	

D5	1.00	Maximum	13.35	
		Mean	3.5315	.24858
		Std. Deviation	4.71643	
		Minimum	-3.63	
	2.00	Maximum	23.94	
		Mean	3.2988	.19012
		Std. Deviation	3.60729	
		Minimum	-3.63	
	3.00	Maximum	16.71	
		Mean	3.1854	.15231
		Std. Deviation	2.88992	
		Minimum	-3.08	
		Maximum	17.87	

Appendix II

Linguistic Features Relevant to the 88 MD analysis of Editorials

Private verb (e.g., believe, feel, think)
'That' deletion (e.g., I think[that] he did it)
Present tense verb (uninflected present, imperative and third person)
Pro-verb 'do'
Demonstrative pronoun (that, this, those, these)
Adverb/ Qualifier-Emphatic (e.g., just, really, so)
First person pronoun (e.g., we, our)
Pronoun it/its
Verb 'Be' (Uninflected present tense, verb and auxiliary)
Subordinating Conjunction- Causative (e.g., because)
Discourse particles (sentence initial, <i>well, now</i>)
Nominal pronoun (e.g., someone, everything)
Adverbial-Hedge (e.g., almost, may be)
Adverb/ Qualifier, Amplifier (e.g., absolutely, entirely)
Wh-question
Modals of possibility (can, may, could, might)
Coordinating conjunction-clausal connector
Wh-clause (e.g., he believed what I told him)
Stranded Preposition (appearing at sentence end)
Noun (excluding nominalization and gerund)
Preposition

Attributive adjective (e.g., national interest, annual return)
Past tense verbs
Third person pronoun (except 'it')
Verb-perfect aspect
Public verb (e.g., assert, complain)
Wh-pronoun- relative clause-object position (the person who he likes)
Wh-relative clause-subject position (e.g., the participants who like to join...)
Wh-relative clause-object position with prepositional fronting ('pied piping')
Co-ordinating conjunction-phrasal connector
Nominalization (e.g., organization, development)
Adverb-Time (e.g., instantly, soon)
Adverb-place (e.g., above, beside)
Adverb other (excluding adverb/Qualifier, Hedge, Emphatic, Time, place, Amplifier)
Infinitive Verb
Modals of prediction (will, would.)
Suasive Verb (e.g., ask, command)
Subordinating Conjunction- conditional (if, unless)
Modal of necessity (Ought, should, must)
Adverb within auxiliary (splitting aux-verb) (e.g., the product is specifically meant)
Adverbial-conjuncts (however, therefore, thus)
Agentless passive verb (e.g., however, therefore, thus)
Agentless passive verb (e.g., the scheme was introduced)
Passive verb+ by (e.g., the plan was introduced by principal)
Passive post nominal modifier (e.g., the message conveyed by)
Subordinating conjunction-Other (e.g., as, excepts, until)
Present Tense Verbs (Uninflected present, imperative and third person)
2 nd person Pronoun
Ist Person Pronoun
Verb "Be"
Noun (excluding nominalization and Gerund)
Preposition
Verb Perfect Aspect
Predictive adjectives
Passives all
That-complement clause controlled by stance verb
To-complement clause controlled by stance verb

To-complement clause controlled by stance adjective
Process nouns (isolation etc.)
Other abstract nouns (e.g., idea)
Activity Verb (e.g., give, take)
Mental verb (e.g., believe, enjoy)
Seem
Contractions
Split infinitives
NOT neg.
P-AND
O_AND
FINAL PREP.

COGNITIVE EMOTION REGULATION AND EXTERNALIZING ADJUSTMENT PROBLEMS IN ADOLESCENTS OF FATHERS EMPLOYED ABROAD

Dr. Zaqia Bano, Nabgha Batool

Abstract

The aim of present study is to explore the predictive relationship between cognitive emotion regulation and externalizing psychological adjustment problems in adolescents whose fathers are employed abroad. 327 students of age 12-19 years were assessed. Multiple regression analysis indicated significant predictive relationship of cognitive emotion regulation with anger control problems ($R = .309$; $R^2 = .095$; $F = 3.714$, $p < .01$), with antisocial behavior ($R = .326$; $R^2 = .106$; $F = 4.179$, $p < .01$), and with overall externalizing problems ($R = .343$; $R^2 = .118$; $F = 4.699$, $p < .01$) in adolescents of fathers employed abroad. Further, gender based analysis indicated that in female adolescents, there is a significant predictive relationship of cognitive emotion regulation with psychological adjustment ($R = .364$; $R^2 = .133$; $F = 26.456$, $p = .000$) and cognitive emotion regulation with antisocial behavior ($R = .279$; $R^2 = .078$; $F = 14.598$, $p = .000$). The relationship between cognitive emotion regulation and anger control problems ($R = .187$; $R^2 = .035$; $F = 6.258$, $p = .013$). Moreover, in male adolescents, cognitive emotion regulation with psychological adjustment ($R = .212$; $R^2 = .045$; $F = 7.121$, $p = .008$). Besides, the relationship of cognitive emotion regulation with anger control problems ($R = .187$; $R^2 = .035$; $F = 5.451$, $p = .021$) and antisocial behavior ($R = .155$; $R^2 = .024$; $F = 3.700$, $p = .056$).

Keywords: cognitive emotion regulation, psychological adjustment, anger control problems, antisocial behavior

1 Introduction

Cognitive emotion regulation is the mind processes that are involved in human's coping with emotionally arousing situations. Having better cognitive emotion regulation signifies that an individual has better coping skills to deal with problematic emotional situations. On exposure to threatening event, people tend to use nine cognitive coping strategies for their emotional regulation. Five of these strategies used as adjusted strategies for emotional regulation, besides, they use four unadjusted emotion regulation strategies too, i.e. self-blame, rumination, catastrophizing, other-blame (Garnefski, Kraaij, & Spinhoven, 2001).

Adolescence considered the most significant periods of cognitive and emotional growth. Research has indicated, teenagers encounter extreme, recurrent emotions as compared to adults (Larson & Lampman-Petratis, 1989). Similarly, significant data show a high frequency of diverse variety of psychopathology, which includes emotional and behavioral difficulties in the adolescent era. So exercising the particular coping mechanisms and mood regulation capacities executed during this phase will encompass a considerable effect on emotional comfort and successive emotional maturity since teenage years to maturity (Guarino, 2011). Further, fathers play a significant role in a child's development, especially during adolescence. Fathers serve as a link between wide external worlds and transitional feelings of teenagers from parents to social relations. Further, father serves as a role model and adolescents often try to simulate them. The absence of a father causes decline and damages in every aspect of life, not only to children but also to other members of the family. According to Duncan, Brooks-Gunn and Klebanov (1994), a father plays the role of intermediary in favor of mother emotions as well as consideration that otherwise might greatly centered on the child. Therefore, research has suggested that there is a positive connection that fathers who get involved with their family have a better alliance with children and adolescent positive growth as compared with the real quantity of duration spent by fathers in the company of their children (Hawkins, Amato, & King, 2007). According to Frick and Kimonis (2008), Psychological adjustment narrates a person's inspirational, sentimental, perceptual, and cognitive nature for countering a range of circumstances in life span. The focus of the present research is addressing for exploring the predictive association of cognitive emotion regulation with externalizing psychological adjustment in adolescents. Moreover, externalizing difficulties encompass excessive involvement in sexual behavior, conduct disorders, substance use, academic performance, and criminal behavior (Frick & Kimonis, 2008). Furthermore, in present exploration, two externalizing psychological adjustment problems such as anger control problems and

antisocial behavior were explored in adolescents of fathers employed abroad. Further, According to Reynolds (2001), anger control problem can be narrated as a problem with loss of temper, anger, dispute with others, rage, oppositional behavior, and shows unconstructive attitude. Research has indicated that teens who experience a lack in cognitive emotion regulation found to be vulnerable to grave negative behavioral patterns (Auerbach, Eberhart, & Abela, 2010). Moreover, hostile behavior is found to be one of the impacts of father absence in adolescents (Sameroff, 1993). In addition to lack of impulse control is found to be evident in girls whose fathers absent from their homes (Metzler, Noell, Biglan, Ary, & Smolkowski, 1994). Thus, antisocial behavior includes using illegal drugs or drinking alcohol, noncompliance with social norms such as violating the rules of home or at school. Perform unacceptable behavior; make a nuisance at school or at work, staying out of home at night without notifying parents, also shows lots of behavioral troubles. There has been substantial evidence that the use of defective coping or mishandling flexible strategies is linked to violence conduct. Moreover, Adolescents who involve in rumination are more likely to experience eating disorder, conduct problems and drug use (McLaughlin, Aldao, Wisco, & Hint, 2014). Moreover, various social scientists have stated that control, particularly of boys, is hard for single mothers as children see their fathers as more influential and fearsome (Hethrington, 1979). For instance, sibling discord is found to be higher in the female led family than the children brought up in the conventional two- parent family unit (Larson, 1995). According to a later study the increase of female criminal behavior has also been associated with father absent households (Rantakallio, Myloman, & Koironen, 1995). In under developing countries like Pakistan, scope of employment is limited. Further, male member of the family is usually considered the principal earning figure in the family. Thus, the temporary absence of father results in many problems, and also hinders psychological adjustment. In Pakistan, there is no research in Pakistan that focuses specifically on the adolescents whose fathers work abroad. As adolescents comprise an important part of the society. Further, emotional and adjustment problems during adolescents hinders the proper adolescent development which leads to problems in adulthood too, and serve as a barrier in the development of a productive adult. Additionally, the impact of father absence due to job may result in devastating effect on adolescent's well-being. This research can help practitioners, parents, teacher and the society manage effectively the problems of adolescents which in turn results in the growth of a healthy adult personality.

2 Method

2.1 Participants

A sample of 327 adolescent students recruited randomly from various educational institutions (government and private) of Sialkot City, Punjab, Pakistan. The samples age range from 12 -19 years with an average age range of 15 years (Mean age = 15.58, S.D = 2.186). As far as gender distribution is concerned among them, 152 were males and 175 were females. Their education level ranged from 6th grade to 13th grade.

2.2 Inclusion/exclusion criteria

- Only those adolescents included whose fathers employed abroad.
- Adolescents with some physical disability and suffered from any kind of illness
- Adolescents whose parents reside in Pakistan
- Respondents who were children of single parents

2.2 Instruments

Cognitive emotion regulation questionnaire (CERQ) developed by Gamefski, Kraaij, and Spinhoven (2001). This scale exclusively intended to evaluate the conscious cognitive mechanisms of emotion regulation. The CERQ is a 36-item self-reporting questionnaire with a 5-point Likert response format (from 1 almost never to 5 almost always). Reliabilities of the nine subscales range from .68 to .83.

Reynolds Adolescent Adjustment Screening Inventory (Reynolds, 2001) is a 32 items, brief screening measure of adjustment for use with adolescent's ages 12 to 19 years. RAASI makes an adjustment total (AdjT) scores on four factorial derived scales. It includes Antisocial Behavior (AB), Anger Control Problems (AC), Emotional Distress (ED), and Positive Self (PS). RAASI is reported high internal consistency (.92), two-week test-retest reliability (.89) for total developmental samples. High internal consistency coefficients were found for RAASI scales ranging from (.71-.88) and test retest reliability coefficient ranging from (.83-.86). The Pakistani version (Urdu) of RAASI (Ahmad, Khanam & Riaz, 2008) also demonstrated good psychometric properties with high levels of internal consistency (.80) and test retest reliability (.87).

2.3 Hypothesis

1. Cognitive emotion regulation would be a significant predictor of externalizing adjustment problems in adolescents of fathers employed abroad
2. Cognitive emotion regulation would be a significant predictor of anger control problems in adolescents of fathers employed abroad

3. Cognitive emotion regulation would be a significant predictor of antisocial behavior in adolescents of fathers employed abroad
4. Cognitive emotion regulation would be a significant predictor of externalizing adjustment problems, anger control problems and antisocial behavior in female adolescents of fathers employed abroad
5. Cognitive emotion regulation would be a significant predictor of externalizing adjustment problems, anger control problems and antisocial behavior in male adolescents of fathers employed abroad

3 Results

Results were computed using descriptive and regression analysis.

Table 1

Demographic characteristics of the sample (frequencies and percentages)

Variables	Frequency	Percentage %
Gender		
Male	152	46.5
Females	175	53.5
Mean Age for total sample	15.58	

Table 2

Summary of Multiple Regression analysis with Cognitive Emotion Regulation as a significant predictor of Externalizing Adjustment problems in adolescents whose fathers are employed abroad

Variables	R	R ²	F	P
Cognitive emotion regulation	.34	.11	4.69	.01
Externalizing Adjustment problems				

Table 3

Regression analysis with cognitive emotion regulation as a significant predictor of anger control problems in adolescents whose fathers are employed abroad

Variables	R	R ²	Adjusted R2	F	P
Cognitive emotion regulation Anger control	.19	.03	.03	11.12	.001

Table 4

Summary of Regression analysis with Cognitive Emotion Regulation as a significant predictor of antisocial behavior in adolescents whose fathers are employed abroad

Variables	R	R ²	Adjusted R2	F	P
Cognitive emotion regulation Antisocial behavior	.177	.031	.028	10.551	.001

Table 5

Summary gender based Regression analysis with Cognitive Emotion Regulation as a significant predictor of externalizing adjustment problems, antisocial behavior and anger control problem in female adolescents whose fathers are employed abroad

Variables	R	R ²	F	P
Cognitive emotion regulation Externalizing adjustment problems	.36	.13	26.45	.00
Cognitive emotion regulation Antisocial Behavior	.28	.08	14.59	.00
Cognitive emotion regulation Anger control problem	.187	.035	6.25	.013

Table 6

Summary gender based Regression analysis with Cognitive Emotion Regulation as a significant predictor of externalizing adjustment problems, antisocial behavior and anger control problem in male adolescents whose fathers are employed abroad

Variables	R	R ²	F	P
Cognitive emotion regulation	.21	.045	7.121	.008
Externalizing adjustment problems				
Cognitive emotion regulation	.15	.024	3.70	.056
Antisocial Behavior				
Cognitive emotion regulation	.187	.035	5.451	.021
Anger control problem				

4 Discussion

Pakistan is at 6th rank among largest populated countries and 5th having biggest teenage inhabitants. It is expected that Pakistani youth residents will nearly twice in subsequent forty years. 63% of population is below the age of 25, 53% people are less than 19 years of age and 35% are among 15 to 24 years. Adolescence is an era of storm and stress; it is a phase of life that is complicated, more hard in various manners than other stages of life and hard for adolescents along with of the people around them. According to Peterson, Kennedy and Sullivan (1991), youth is regarded as a hectic and somehow nerve-racking phase during which a person is going through various physical, intellectual and emotional transitions. The notion that teenage years are complicated, incorporate three principle aspects, disagreement with parents, mood disturbance and risky conduct (Buchanan et al., 1990). During this critical phase of life, individuals are in the phase of identity confusion, they do face different stressors, which overly impact their well being (Steinberg, 1999). This stage of life serves as a dramatic challenge for adolescents in which they required to adjust to changes in the self, in the family, and in the peer group as well as changes in institutions. Further, during this phase of development the adolescent not only have to be autonomous but also has to get approval from significant authority figures. This may give rise to certain emotional and

interpersonal dilemmas. If the individual fails to cope with such life stressors this may result in certain psychological problems such as violent and aggressive behavior, low self esteem and emotional distress. In a nutshell the individual is prone to adjustment problems. The concept of psychological adjustment is illustrated as a mode in which the individual tries to cope with tension, stress, disagreements, institutional changes, conflict and emotional drifts, and meet up with his or her needs and desires. In this method, the person also makes attempts to uphold synchronized associations with the surroundings (Kulshrestha, 1979). Thus, a well adjusted individual in the society can result in the formulation of a balanced personality as well as adjusted thinking. Therefore, proper adjustment to the situations of life is an important aspect of individual's psychological health and prosperity. In the preceding four decades, there has been a substantial increase in explorations emphasizing on fatherhood and its impact on children. Moreover, The phases of fatherhood are narrated as an ethical trainer, the main source of income, gender mentor, and fostering father (Lamb, 2010). Individuals as adolescence is a point of excitement and anxiety, happiness and problems, innovation and confusion, and of detachment from the past and links with the future. Therefore, this stage can serve as a confusing point not only for the adolescent himself, but, also for parents who are nurturing. This may be reason that an adolescent needs support, security, protection and emotional attachment from parents at this stage of life. Thus, the absence of a father can cause crucial emotional and coping deficits in adolescents left behind as indicated in the results of the present research.

Further, for anger control problems and antisocial behavior, and emotional distress cognitive emotion regulation appeared as significant predictor explaining, a 3 % variation in anger control problems [$R^2 = .036$; $F = 12.121$, $p < 0.01$], 3% variation in antisocial behavior [$R^2 = .031$; $F = 10.551$, $p < 0.01$]. The results substantiate the results of previous researches that cognitive emotion regulation strategies are related with various psychological problems including psychological maladjustment (Garnefski, Kraaij & van Etten, 2005). The above mentioned research evidences are in line with the findings of the present research. In South Asian countries like Pakistan, the male member of the family is believed to be the custodian of the family. As adolescent is already undergoing transitions in multiple domains of life, the absence of father due to job may result in poor coping and psychological maladjustment in different areas of life as indicated in the results of the present research.

Studies have found people with reduced emotion regulation encompass elevated aggressiveness and criminal behavior (Gamefski, Spinhoven & Kraaij, 2001). Further, according to Defenbacher (1993) several specific coping processes involved in

cognitive emotion regulation (i.e. Catastrophizing, blaming others and rumination) are notionally linked to anger. Similarly, Martin and Dahlen (2005) found that cognitive strategies like self-blame, rumination, catastrophizing are linked with unhelpful emotions such as depression, anxiety, stress and anger. Moreover, positive refocusing has found to be in inverse relationship with stress and anger. Studies have designated that the negative effects of a father's absence on sons are rather different from those on daughters. In Pakistan, the changing political situations, social scenarios, terrorism, large exposure to mass media is creating a sense of insecurity, uncertainty and fear. Specifically, during adolescence, as the individual is undergoing remarkable physical, social, emotional and cognitive growth and development, the individuals are more susceptible to environmental or contextual inputs. This can result in damaging psychological and emotional consequences. As a father is considered as protecting and supporting figure, the absence of a father can make the situation worsen which may result in maladaptive behaviors including aggressiveness and inability to control anger. Thus the absence of father results in disruptive and antisocial behavior in adolescents as indicated in the present research. The results of this research are in line with the previous research that individual facing momentary father absence represented a more negative and lonely environment in their home, and displayed an increased allowance for deviation of social standards and early antisocial behaviors to (Nakazawa, Tanaka, & Nakazawa, 1998). Further, Overseas fathers, children are unable to compete soundly in daily life and have numerous emotional, psychosocial, risk behavioral and educational problems (Garcia, 2007). Moreover, individuals takes father as an influential and threatening entity, therefore it is hard for single mothers to control adolescents particularly boys (Hetherington, 1979). In a nutshell, the results of this research adds a productive support to the notion that cognitive emotion regulation is a significant marker of externalizing psychological adjustment problems in adolescents of fathers employed abroad.

5 Limitations and Suggestions

The recognition of cognitive coping strategies used by the adolescent can help the parents as well as teachers to better understand the adolescent's problems and psychopathologies. As the present research merely focuses on overseas father's children, further research may focus on the mothers of the adolescents who are left behind for more precise understanding of the adolescent's problems. Further, research involving family functioning and its relation to cognitive emotion regulation may also provide a clear picture of adolescent's problems. In any case we need to enhance the coping

abilities of the youth for better adjustment in society. The research has a limitation that data is confined only to a single city of Pakistan and may not be truly representative of the entire population. Despite of this, overall the research opens the doors for new dimensions of future research and help mental health professionals to develop effective strategies to overcome these problems.

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INTERTEXTUALITY AND INTERDISCURSIVITY IN COLONIAL DISCOURSE: A CRITICAL ANALYSIS OF ‘FIRST LOVE AND LAST LOVE: A TALE OF THE INDIAN MUTINY BY GRANT

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Abstract

The study aims to analyze the role of intertextually and interdiscursivity in constructing the colonial discourse in the novel “First Love and Last Love: A Tale of the Indian Mutiny” by Grant. Moreover, it investigates which colonial discourses have been constructed through intertextuality and interdiscursivity, and analyses which discursive strategies have been used in the construction of these discourses. Orientalism in combination with Critical Discourse Analysis has been used as the theoretical and methodological framework in the present study. The finding reveals that the religious discourses, and discourses of helplessness and slaughtering of the English characters generally and the English ladies and children particularly are constructed through intertextually and interdiscursivity which are contributing in the image building of the Indian Mutiny. Moreover, it also highlights that the discursive strategies of the universalization, foregrounding, negative lexicalization, repetition, and hyperbole have been employed in the construction of all these colonial discourses.

Keywords: Colonial Discourse, Intertextuality and Interdiscursivity, CDA, Orientalism

1 Introduction

Colonial discourse is a discourse about the colonized by the colonizer. It provides a system of knowledge about the world where the acts of colonization take place (Ashcroft et al. 2007). In other words, this discourse is about the image building of the colonized and their actions. This image building in the novel “First Love and Last Love” is about the act of “the Indian Mutiny” of 1857. This discourse is constructed with the relationship of other discourses and texts. Thus, in this processes of such discourse construction of the image building, intertextuality and interdiscursivity play an important role.

Intertextuality operates together with interdiscursivity to construct a specific discourse- the colonial discourse of the “the Indian Mutiny” in the context of the present study. Intertextuality posits that any literary text has interdependence on a number of other texts which precede it (Bullock and Trombley, 1999). Thus, it focuses on the interdependent nature of the texts. Fairclough (1992, 1993) says that texts are intertextual and interdiscursive in nature. There is a presence of various discourses in texts. Thus, interdiscursivity is a related concept to intertextuality which establishes the relationship between the discourses at the discourse level. It focuses how different discourses link together to construct a particular discourse.

The selected novel is written by Grant who had performed his services in the English Army. The novel under study is written under the socio-political context of the 1857 war termed as “the Indian Mutiny” in the English historical literature. The term Mutiny itself is ideologically embedded, and its interpretation demands an understanding of a number of discourses and intertextual references. 1857 war is termed as the War of Independence in the Indian perspective. In terms of the British ideology, it is called a mutiny as it was a revolt against a ‘lawful and constituted authority’ (Iqbal, 2010). It involves the issuance of the orders of the act of killing by the Moghul ruler as Walden (2011) says that Bahadur Shah ordered the killing of the fifty British citizens in the royal courtyard. Thus, the image building of this ideologically loaded concept is present in the British scholarly discourses.

The constructed discourse in the novel under study mainly revolves around two types of characters: the Sepoys who are described as the rebellions and mutineers, and the English characters who are described as “helpless” and “innocent”. The story involves around the English family of Dr. Weston with her three daughters, Lena, Kate, and Polly; and the hero of the story named Harrower who is the beloved of his daughter, Lena. It depicts how they were dispersed during the Mutiny of 1857. The Sepoys include Pershand Sign, Munghal Pandey, and the Prince Abubake. All the Indian characters are

depicted as the rebellions. The English characters are portrayed in the story in troublesome conditions. Moreover, it involves their Killing from the hands of these Sepoys. Kate was kidnapped by the Sepoy named Pershad Singh in her own father's house. Polly was imprisoned by the Prince Abubaker. Lena along with her beloved always remains in trouble due to "Mutineers". Thus, this novel is selected to fulfil the following objectives of this research:

1. To investigate the role of intertextually and interdiscursivity in the constitution of colonial discourses in the novel "First Love and Last Love: A Tale of the Indian Mutiny" by Grant.
2. To investigate the discourses constructed in the novel
3. To analyse the discursive strategies employed in the production of these discourses.

Specifically, the study deals with the following research questions.

1. What is the role of intertextually and interdiscursivity in the constitution of colonial discourses in the novel "First Love and Last Love: A Tale of the Indian Mutiny" by Grant?
2. What are the discourses constructed in the novel?
3. Which are the discursive strategies employed in the production of these discourses?

The study is very significant in the area of the postcolonial study particularly with reference to the image building of the Indian Mutiny in the colonial discourse. It critically analyses the colonial discourse with reference to the relationship of intertextuality and interdiscursivity. Moreover, the theory of Orientalism in combination with the CDA has been used as a theoretical framework.

2 Theoretical Framework

The combination of orientalism and CDA, working as theoretical framework, is required to deal with the nature of research questions in the study. CDA guides about the processes of construction and consumption of the texts /discourse. Though it deals with the discourses in term of power relation, and provides us insight about the socio political situation in which a particular discourse is constructed, as we see in the third level of analysis of Fairclough's model, it does not deal particularly with power relations of the Occident and Orientals. As the study deals with this relationship of Orientals and Occidents, we need a theoretical underpinning from the Orientalism by Edward Said as well.

In the postcolonial terms, the notion of discourse is mostly used with the colonial discourse. This term of colonial discourse was mostly associated with Edward Said who actually used Foucault's concept of the discourse. The notion of discourse posits that the world is constructed through it. Through discourse, people can understand themselves and their world in which they live. Certain rules are operating in it which guide which statements are made and which are not made (Ashcroft, Griffiths, Tiffin; 2000). Said (1978) posits that the discourse is a system within which colonial practices are constructed. Thus, he has initiated the debate on the colonial discourse in which the colonized are shown as the 'primitive' and colonizers as the 'civilized'. These points have been highlighted in the *Orientalism* by Edward Said.

In 'Orientalism', Said has examined how the 'Orient' is constructed in the colonial discourse of the European thinking. He describes Orientalism as a Western style for dominating over the Orient (Said, 1978). Thus, Orientalist discourse is not simply a discourse about the Orient, but it is a sign of the power exercised by the Occident on the Orient. This relationship between Orient and Occident is based on power relation, and, in the present study, CDA has also been used to analyse these power relations.

CDA views discourse as a social practice, and it works ideologically. Moreover, it is intertextual and power relations are created through it. Thus, CDA posits that discourse is always analysed in the particular context. The present study uses the model of CDA proposed by Fairclough (1992, 1995, 1999, and 2003). His model focuses on the three-level analysis of discourse which investigates not only linguistic features of a text, but also the discourse practices, as well as the socio-cultural practices in which a text is embedded. The three levels discussed by him consist of description, interpretation, and explanation.

The first level of description deals with the formal features of the text. Its focus is on the linguistic analysis- lexical choices, syntactic structure and textual organization. The processes of passivization is also analysed to see how the roles of the participants are backgrounded and foregrounded. The second level of the model examines the processes of the production as well as the distribution of the texts. These involve intertextuality and interdiscursivity in any discourse construction. Thus, the intertextuality and interdiscursivity are an essential part of this model. Fairclough (1992) posits that texts are essentially intertextual. It means that texts are made with other texts. Thus, there are multiple texts and voices within one text which depict the idea that texts are intertextual and interdiscursive in nature. It means that there are various discourses in the texts. The analysis in the third level, explanation, includes

analysing the situational, institutional and broader socio-political contexts in which the text is produced (Fairclough, 1992).

A number of studies have been conducted regarding the intertextuality and interdiscursivity in relation with CDA. For instance, Naggar (2012) has used the Discourse Historical Approach to discourse in relation with the religion. He has explored persuasive processes in the speech of Muslim televangelist Hamza Yusuf. The analysis indicates how the discourses are linked to other discourses, and how the links are created between the texts through invoking a topic, event. In the same way, Ali and Mohammad (2016) have researched how the intertextuality and interdiscursivity are used to gain consensus in order to legitimize political affairs. These researches indicate that a number of studies have been conducted regarding the relationship of intertextuality and interdiscursivity with the power but not particularly with reference to the relationship of colonizer and colonized. Thus, the present study investigates the role of the intertextuality and interdiscursivity in the construction of the colonial discourse in the selected novel.

3 Methodological Framework

The theoretical framework of Orientalism and CDA has been used as the methodological framework to investigate the data. The following steps have been followed in the analysis of the data:

- 1) Underlining the linguistic choices in the extract qualifying it a colonial discourse in the novel.
- 2) Identifying and analysing critically how a particular colonial discourse is constructed through interdiscursivity and intertextually.
- 3) Analysing critically the immediate and socio political context in which the novel is written.
- 4) Identifying and analyzing the discursive strategies used in the novel in order to analyse how discursivity is constructed.

4 Data Analysis and Discussion

The data has been selected and investigated in the light of the methodological framework which is consisted of Orientalism and CDA. It highlights the point that the colonial discourse in the novel has been constructed through interdiscursivity and intertextually. This constructed discourse in the novel includes the image building of “the Indian Mutiny”. These discourses have been constructed through a number of other discourses. These discourses include religion as the cause of the mutiny, the helplessness and

slaughtering of the English characters generally and the English ladies and children particularly.

Before discussing in detail the processes of the construction of these discourses in the novel, there is a need to understand the concept of ‘the mutiny’ as present in the title of the novel. This word is itself intertextual in its nature. In order to understand the construction of this image in the discourse, there is a need to understand the intertextual nature of this image. Blunt (2000) posits that the ‘mutiny’ of 1857 posed an unparalleled threat to British rule in India. During this revolt, parliamentary debates, newspapers and visual images informed how the British residents and their homes were under threat. Thus, the image of the mutiny that comes in mind is about the helplessness, troubles, and slaughtering of the English People generally and women and children particularly. Moreover, this image is also related with the religion as the cause of mutiny.

4.1 Construction of the religious discourse as the cause of mutiny

The discussion in the data analysis starts with the religious discourse constructed by Grant in the novel, and investigates how it contributes in the image building of the Indian Mutiny in the novel. Moreover, it has been analysed how interdiscursivity and intertextually are working in the construction of such discourses. Thus, the following extracts have been selected in this regard.

1. Two of those **English kafirs**, I understand, have been seen lurking in the forest of Soonput”, said Pershad Singh (26).
2. No, but I am growing wiser," “for I find that the girl you seclude here, is the lost daughter of the **old kafir**, Weston Sahib, for whom a hundred gold mohurs are offered by Mirza Mogul (28,29)... **kill — kill — kill all !** ' are the words in every man's mouth (200).
3. **All this**, after the **atrocities** they had committed, reminded her of the **English puritans**... who **slew their foes in cold blood**.... (41).
4. **kill them all**’, and ‘let us **swear by the Koran**’, to do so (164).

These extracts from the novel reflect how religion is contributing in the image building of “the mutiny”. This is mentioned by Grant in the novel as “but as the **war** was a **religious** one” (41). Moreover, these discourses have been further categorized into different sub headings under the main heading of the contribution of the religion as the cause of the mutiny.

4.2 Construction of the discourse of the calling of the English as *Kafir* from the Mutineers and issuance of orders of the killing of English by them

The following extracts have been selected which depict this discourse of calling the English as *kafir* from the Mutineers.

1. Two of those **English kafirs**, I understand, have been seen lurking in the forest of Soonput”, said Pershad Singh (26).
2. No, but I am growing wiser,” “for I find that the girl you seclude here, is the lost daughter of the **old kafir**, Weston Sahib, for whom a hundred gold mohurs are offered by Mirza Mogul (28,29)..... **kill — kill — kill all !** are the words in every man's mouth ; (200)

The lexical expressions “English *kafir*” and “kill” are ideologically embedded choices in the constructed discourse. Placing these lexical choices in the immediate situation of the novel and socio-political context in which discourse is constructed gives an idea how religious discourse as the cause of the Indian Mutiny has been constructed by the writer. Before discussing the immediate context of the story, there is a need to analyse the intertextual reference on the basis of which this particular discourse has been constructed. It views meaning as intertextual in nature. In the above mentioned discourse, the intertextual expression is the “English *Kafir*” which is constructed by Grant. This expression has been discussed by Bates and Carter (2009). They posit how the expression “English *Kafir*” is linked with ‘the Indian mutiny of 1857’, and how religion was made a base as the cause of mutiny, and it was declared *jihad* by the Muslim. They say that the mutiny was considered by the British as the tactics of Wahhabis who had infiltrated Muslim soldiers with a hatred of English *Kafirs*. Thus, the discourse generated in the British scholarly discourse indicates how the Mutineers were infiltrated with the ideological concept of English *kafirs*. This intertextual reference has been employed by Grant in the construction of the religious discourse as the cause of the mutiny. It was actually the socio-political context of this discourse in which this discourse has been written. Moreover, in order to understand which kinds of discourses has been constructed by Grant, there is need to place this concept in the immediate context of the novel in which this expression has been used. This has been said for the English by the Mutineer, Pershad Singh. The second and third utterances, “old *kafir*” **kill — kill — kill all!**” have also been uttered by the mutineers. Thus, the writer has highlighted the religious extremism of the Muslims, and created the image building of the mutiny which is depicting the helplessness of the English and the atrocities of the Indian.

Now, there is a need to analyse the used linguistic choices in the construction of the discourse. The expression *kafir* has conceptual as well as associative meaning. Conceptual meaning indicates “one who refuses”, and associative meaning refers to the one who refuses the teaching of Islam. It indicates that a person has conflict with someone on the basis of religion. But the placement of this word in the syntactic chain

indicates how this word is used to indicate the particular discourse of the mutiny of the Indian. It has been used with the lexical item “English” and thus, refers to the intertextual reference. The understanding of this intertextual reference indicates how the writer has embedded this expression in this particular syntactic chain as it is said by the Mutineers for the English.

Further, there is need to understand the discursive strategies used by the author in the production of this discourse. The writer has used the discursive strategy of universalization in the usage of the lexical item: “English *Kafir*”, “all”, and “every man’s mouth”. “English *Kafirs*” indicates all the English are *kafir*, “all” means kill all the English living in the subcontinent and “every man’ mouth” indicates that this mantra of killing of the English during the mutiny of 1857 was in every man’s mouth, and thus, they “all” were ready to kill the English. Moreover, the writer has used the discursive strategy of repetition in usage of the expression “kill”. He has repeated three times this lexical choice. This indicates the brutality of the action of the Mutineers towards the English. Moreover, he has foregrounded it in the syntactic structure to highlight the barbaric nature of the mutineers.

Thus, the placing of these ideologically embedded choices- “*kafir*”, “English”, “kill”, “every man’s mouth”, “all”- in the immediate and socio-political context of the novel gives an idea that Grant has generated the discourse of religious extremism of the Orient which was involved in the killing of the English during the mutiny of 1857. Thus, the face of religious extremism of the Orient has been shown to the world by constructing that they exploited the religion for the mutiny against the English.

4.3 Construction of the discourse about the atrocities of the English Puritans by making their comparison with the Mutineers

In order to construct the religion as the image building of “the Indian mutiny” in the novel, Grant has created the discourse of the atrocities of the Puritans by making their comparison with the Indian. It indicates how the link between the brutalities of the Puritans is linked with cruelties of Indians. The below mentioned extract is one of examples in this regard.

- 1) All this, after the atrocities they had committed, reminded her of the English puritans... who slew their foes in cold blood.... (41)

The above mentioned underlined lexical choices are ideologically embedded. Placement of these lexical choices in the immediate and socio-political context of the novel gives an understanding how Grant has generated the particular discourse of involvement of the religion in the image building of the Indian mutiny. Here, the atrocities of the English

puritans are compared with those of Mutineers. Before the interpretation of this discourse, there is a need to have an understanding about the intertextual references, which is working here. Intertextual reference in this extract is present in “atrocities.... English puritans”. Understanding of the above mentioned extract demands the reader to move between the texts in to comprehend its meaning. Here, the reader has to move between the texts, and has to know the socio-political condition of the 16th century of England when the puritans’ atrocities were discussed.

Segal and Stinenback (n.d) have discussed the atrocities of the Puritans in the 16th century. They posit “when Puritans came in America, their focus was to convert the “Canaanites” into Christianity, or kill them in the name of Christ. For them, Christianity merely revolved around Puritanism, and those who refused were not tolerated by them. Arthur Miller’s play, the *Crucible*, also revolves around the atrocities of the Puritans on the name of religion. Now, there is need to place these intertextual references in the immediate context of the novel which helps us to understand how the discourse of religious intolerances of the Puritans and their killing on the name of religion has been compared with the mutineers. The immediate context in the novel where this discourse has been constructed is actually the thinking of the English character, Polly, towards the mutineers. Polly was captivated by the Prince named Abu baker. She felt helpless, and saw the brutality of the Indian people. She thought about the atrocities of the Puritan, and compared them with the Indian. Thus, there is need to understand the relationship between the producer of the discourse, the character in the novels who had been given this thought by the producer of the discourse, and about whom it was said. It was said about the Mutineer by the English characters. Moreover, the producer of the text is also the English person (Grant). Before this extract, the discourse about the slaughtering of the mutineers had been discussed. Soon after it, Grant has compared it with the previous discourse by using anaphoric reference as it is depicting in the lexical choice of “this” in “after this”, and then, this discourse has been linked with the atrocities of the Puritans. This whole discourse is presenting the mutineer as the Puritan who could not tolerate their religious belief, and killed the people on the name of religion. Now, there is need to analyse the linguistic choices and the chains in which these discourse is constructed.

Here, the writer has selected the intense negative lexical choices in the description of the actions of the colonized, -“atrocities, English Puritans, slew, cold blood”. It gives the picture as they are religiously intolerant and barbaric in nature. Moreover, the writer has used the discursive strategies of universalization, anaphoric reference, foregrounding, and negative lexicalization in the construction of this discourse of the barbaric nature and religious intolerance of the mutineers. Negative

lexicalizations for the description of their actions include “atrocities”, “slew”, and “cold blood”. The strategy of universalization has been used in the description of “all” which indicates whatever the mutineers do are linked with the Puritan’s actions. Moreover, the expression “this” in all this is indicating the anaphoric reference used by the writer. In the previous paragraphs of this extract, the writer has described the plundering of the houses and slaughtering of the English at the hand of the mutineer. So, he has referred back by using the expression ‘this’, and thus, has used the strategy of anaphoric reference. Moreover, the expression “all” in “All this” has been foregrounded in the syntactic structure which indicates that the writer wants to catch the attention of the readers on the barbaric action of the mutineers.

Thus, the above mentioned discussion highlights the role of intertextuality and interdiscursivity in the discourse production regarding the image building of the Indian Mutiny. Here, the discourse of the atrocities of the Indian is produced intertextually. This discourse is linking with other discourses on the religious discourse as the image building of mutiny, and highlighting the role of interdiscursivity in the image building of “the Indian mutiny”.

4.4 Construction of the discourse about the religious commitment of the Mutineers for the killing of the English

The writer has constructed the discourse about the religious commitment of the mutineers for the killing of the English. This discourse has constructed the discursivity of the image building of the Indian mutiny. Following extract has been selected in this regard from the novel.

- 1) **kill them all**’, and ‘let us **swear by the Koran**’, ... to **do so** (164).

The above mentioned underlined lexical choices from the discourse are ideologically loaded. Placement of these words in the immediate context in the novel and socio-political condition in which this novel has been constructed, and the significance of the oath taking of the Muslims give an idea how this discourse of the religious commitment of the Mutineers for the killing of the English has been constructed, and how this discourse itself is creating the image building of the Indian Mutiny. Interpretation of this discourse demands the reader to look in the history in which this intertextual reference has been made. Moreover, it also gives an understanding of the significance of the oath in the Muslim culture. It is mentioned in the Quran “guard your oath” (5:89) which highlights the significance of fulfilment of swear as it is instructed by the Supreme authority to the Muslim. Thus, the usage of this expression by someone indicates the religious obligation of the Muslim to fulfil it by all cost. The immediate context in which

expression has been used, thus, indicates the religious obligation of the Muslim to kill the English. Moreover, this intertext has also got its significance from the texts in which it is employed. The meaning to this oath is coming from the English scholarly texts regarding 1857. As Denton (1970) says that “The conspirators **swore on the Koran** that they would all participate in the butchery and pillage of the Europeans”.

Thus, it gives an idea how this intertextual reference, ‘swore on the Koran’ is working in the production of the discourse regarding the religious pledge of Muslims for the ‘butchery’ of the ‘Europeans’. Now, there is need to know the immediate context of the novel in which these ideologically embedded linguistic features have been constructed. The utterance is produced by one of the Mutineers to his fellow mutineers, and it was said for the English. So, the orders of the killing of the English have been given by one of the mutineers to his fellows. This is generating the discourse of “the Indian mutiny” where the English were butchered by the mutineer during 1857 uprising.

Furthermore, there is need to know the discursive strategies used in the production of this discourse. The writer has employed the strategy of universalization by selecting the lexical choice of “all” which indicates the killing of all the English living in the Subcontinent. Moreover, the writer has used the anaphoric reference in the expression “to do so”. It means the reader has to look back in the text where the instruction of the killing of the English, **kill them all** have been given by the Mutineers to other fellow mutineers.

The above mentioned discussion highlights how the religious discourse is constructed through interdiscursivity and intertextually in order to create the image of “the Indian Mutiny”. Moreover, this image building is also done by constructing the discourses of the helplessness and slaughtering of the English at the hand of the Mutineers. The discussion on this perspective is as following.

2) Discourses on the helplessness and slaughtering of the English characters generally and the English ladies and children particularly at the hands of the Mutineer which contribute in the image building of ‘the Indian mutiny’

The discourse on the image building of the Indian mutiny is also constructed by the number of other discourses of the slaughtering and helplessness of the English characters generally and the English ladies and children particularly at the hands of the Mutineer. The following constructed discourses by Grant in this regard are selected for the analysis.

1. In one **room** ... near it, lay **baby’s shoe. Where was the baby and where was its mother**! (83).....It was near **this house** that the **mutineers from Paniput** had **marched**.... They were chiefly **Mohammedan cavalry**, ...the

-
- greatest outrages were committed, and that the Christian women were most barbarously used, during the great mutiny (83)
2. helpless women and innocent children (22)
 3.taking courage from her utter helplessness (9)
 4. She was alone, fearfully and helplessly alone, and yet in her father's house.
 5. The nights were a source of greater terror to her (11)
 6. she only longed for death (43)

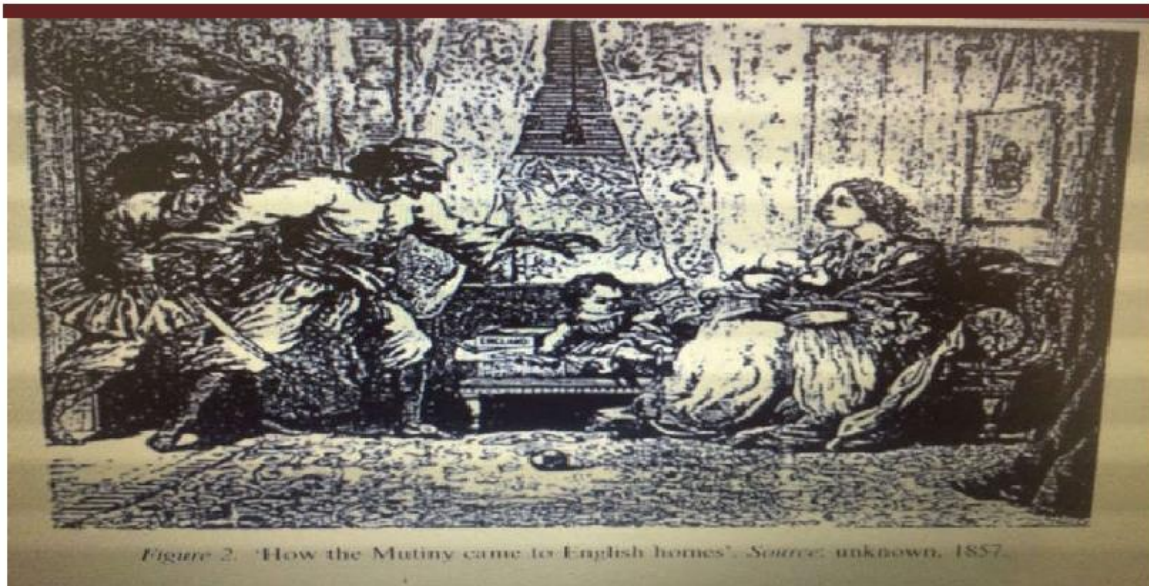
The above mentioned underlined linguistic choices indicate how the discourses on the helplessness and slaughtering of the English characters generally and the English ladies and children particularly are constructed by Grant through interdiscursivity which themselves contribute in the image building of “the Indian mutiny”. These discourses have been further categorized into the following sub headings:

4.5 Construction of the discourse about the plundering of the English homes by the Mutineers

Discourse about the plundering of the English houses by the Mutineers has been constructed through interdiscursivity which contributes in the overall image building of the mutiny. The following extracts have been selected in this regard.

7. In one room ... near it, lay baby's shoe. Where was the baby and where was its mother! (83).....It was near this house that the mutineers from Paniput had marched.... They were chiefly Mohammedan cavalry, ...the greatest outrages were committed, and that the Christian women were most barbarously used, during the great mutiny (83)

The above mentioned underlined linguistics choices indicate that it is ideologically loaded discourse. Placement of these words in the immediate and socio-political context of the novel gives an idea how the discourse of the plundering of the homes of the English and their killing at the hands of the mutineers has been constructed by the writer. For the interpretation of this discourse, the readers have to move between the texts. The two intertextual references are working in the construction of the discourses. These include “this house”, and “baby's shoe”. This house is not the common house but the house of the English where their slaughtering has been made by the Mutineers. In order to get its meaning, the readers have to move between the texts regarding the uprising of 1857. The text on which this intertextual text is based is as following:



This is indicating the intertextual reference of how the mutineers have come to the English homes for the slaughtering as discussed by Denton (1970). He says that the "Feringhi Kaffirs --British and other Christian residents are- slaughtered....." (7) by the Mutineers. Another intertextual reference that is working here is "a baby's shoe". This intertextual reference has been mentioned in a number of texts of the British where this reference of the "baby's shoe" has been discussed in order to highlight the plight of the English characters. This intertext is discussed in a number of times in the English newspaper. It is described by one of the eye witnesses in the English newspaper. He says that, "I have seen the fearful slaughter-house... The quantities of dresses, clogged thickly with blood, children's frocks, frills, and ladies' under-clothing of all kinds, also boys' trousers, leaves of Bibles, and of one book in particular which seems to have been strewed over the whole place, called 'Preparation for Death';, lots of them, and hair, some nearly a yard long; bonnets all bloody, and one or two baby's shoes (London News and Englishwoman's Review, 10 October 1857).

Placement of these underlined ideologically embedded lexical items in the immediate context of the novel highlights the construction of the discourses of the plundering of the house by the mutineers. Context of the discourse is that the hero of the novel, Harrower, goes in one of the houses which were marched by the mutineers. He found no dead body but the "a baby's shoe". He has implied the slaughtering of the English characters in the construction of the discourse in this extract as the expression, "Where was the baby and where was its mother!", is indicating. Thus, the above mentioned discussion indicates how the intertextual references are used in the

construction of the colonial discourse of the plundering of the English houses and the killing of the women and children.

There is need to know the discursive strategies used by the writer in the production of the particular discourse of the Indian Mutiny. These strategies include presupposition, universalization, hyperbole, and negative lexicalization and vague argument. He has hyperbolically constructed the discourse as “Where was the baby and where was its mother!” Moreover, he used the strategy of the presupposition in the construction of this discourse which indicates that it is presupposed that these “baby” and “mother” are already killed by the Mutineers. He has used the strategy of negative lexicalization to describe the actions of Orient and their actions, i.e. “mutineers”, “outrages”, “barbarously”, “mutiny”. Moreover, the strategy of universalization has been used in the selection of the lexical choice of “Mohammadan” and “Christian Women”. “Mohammadan” indicates that all the mutineers are Mohammedan, and “Christian women” indicate that all the Christian women in the subcontinent were barbarously treated. Moreover, there is a vague argument in “Christian women were most barbarously used”. Here, it is not clear what does the writer mean by “used”.

4.6 Constructed Discourse about the helplessness of the English ladies- Kate, Poly and Lena

Discourses of the helplessness of the English ladies due to “the Indian mutiny” contribute in creating an image building of the mutiny. There are three main characters of the English ladies named Lena, Kate and Polly- three daughters of Dr. Weston. Kate was kidnapped on the day of her marriage by one of the Sepoys in her own home. Polly was imprisoned by the prince Abubake. In the same way, Lena along with her beloved Harrower remained in trouble in most of the episodes of the novel. The below mentioned discourses regarding the helplessness of the English generally and English ladies and children particularly have been selected in this regard.

1. **helpless women** and innocent **children** (22)
2.taking courage from her **utter helplessness** (9)
3. She was **alone**, **fearfully and helplessly alone**, and yet in **her father’s house**.
4. The nights were a **source of greater terror** to her (11)
5. she **only longed for death** (43)

In the above mentioned extracts, the “helpless women and ...children” is working as intertextual references. In order to comprehend the “helpless” condition of the women and children, the readers need to understand the texts regarding the haplessness of the

English women and children. The intertext, “helplessness” is used to create the image of the helplessness of the English Ladies and children during the Indian Mutiny. It was mentioned in the British newspapers in August 1857 that the barbarities suffered by ‘**English women and children**’, and these were the ‘**helpless**’ victims in the different stations in the Bengal presidency” [Englishwoman’s Review, 8 August 1857]. Here, the lexical choice, “helpless” is working as intertextual reference which is indicating the relationship between the texts, how the texts of helplessness are making their relation with the other texts regarding the Indian mutiny of 1857. The second extract is selected with reference to kidnapping of Kate by one of the Sepoys. It indicates how the Sepoy takes advantage of the helplessness of the English lady. Here, the writer has used the adjective, “utter”, along with the expression “helplessness” to highlight her absolute helplessness. In the third extract, the constructed discourse also indicates the helplessness of Kate. It indicates that she was alone in her father’s house as she was kidnapped by one of the Sepoys in her own father’s home. In the syntactic structure, the expression “alone” depicts her loneliness, but along with the lexical choices of “helplessly”, “her father’s house”, it indicates her utter helplessness. Moreover, there is a need to look the syntactic chain in which these expressions are made. Firstly, he has foregrounded the expression ‘alone’, and then adds the two adjectives “fearfully”, “helplessly” in order to indicate the intensity of “helplessness”. The fourth extract is made with reference to Polly who had been kidnapped by the Prince Abu-baker. In her imprisonment in the palace, she always wants to die as there is no other option than death. Moreover, the more dominant discursive strategy that seems obvious in the novel is repetition regarding the lexical item of “helpless” to indicate helplessness of the English ladies and children.

5 Findings and Conclusion

The above mentioned discussion indicates that the novel is a colonial discourse, and it constructs the “the Indian Mutiny” through intertextually and interdiscursivity. This image building of the Mutiny is done through the linkage of the number of discourses, i.e. religious discourses as the cause of mutiny and the discourses on the helplessness and the slaughtering of the English characters at the hands of the Mutineers. Furthermore, a number of intertextual references have been used in the construction of these discourses. In the process of creation of these discourses, the number of discursive strategies has been used. These include universalization, foregrounding, negative lexicalization, repetition, and hyperbole and so on.

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MODES OF EVOLUTION OF SELF IN SHAH HUSSAIN AND JOHN KEATS

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Abstract

The present paper is a comparative analysis of the poetry of Hussain and Keats focusing on the Emergent Evolution of Unique Self (enlightened self) in the evolutionary process of human consciousness. In the present study Lloyd Morgan's (1852-1936) concept of Emergent Evolution and Marc Gafni's (1960) view of Unique Self in Evolutionary Process will serve as theoretical standpoint. Emergent Evolution is the operational definition of mysticism whereas Unique Self is the realization that man is absolutely one with the whole, the whole itself, and absolutely unique. In this way, one fuses one's self identity in Love through various modes of mental Evolution to transcend the limitations of one's separate self and to get one with the Absolute (Mystical Union). The paper explores the multi-layered modes of emergent evolution of Self in the works of two geographically, culturally, ideologically and linguistically variant poets, Shah Hussain (1538-1599) and John Keats (1795-1821); the self fusion thereof marked by their ultimate quest for Love, Beauty and Truth to embrace the Deity. The study being a qualitative and interpretative literary research has been carried out by comparing and contrasting the selected textual data of both the poets. Zepetnek's (1998) model of comparative study of literature has been followed which provides an approach of thematic inclusion. Along with the selected poetic works of Keats, the English translation of Shah Hussain's poetry by Naveed Alam under the title Verses of A Lowly Fakir (2016) has been cited in this paper. The contemporary relevance of the research lies in juxtaposing the views of the poets under study on the creed of love for mankind irrespective of the racial and ideological biases and to promote "Love Intelligence" (as cited in Gafni, 1960) to counter growing materialism and ideological dichotomy among mankind.

Key Words: Emergent Evolution, Unique Self, Mystical Union, Absolute, Love Intelligence.

1 Introduction

The incessant decline in the field of comparative study in literature with Eurocentric politics of exclusion of peripheral literary voices catered the need for the study of comparative literature in its pure, classical form with its inclusive approach. The present paper fosters to develop a multiple perspective approach in comparative study of literature by comparing the works of two geographically, culturally and linguistically variant poets to transcend the demarcation of time, culture and language; Punjabi Romantic mystic, Shah Hussain (1538-1599) and English Romantic mystic, John Keats (1795-1821). Through juxtaposing the poets on mystical themes we can trace out sufficient evidence of natural affinity inherent in different types of mysticism including Sufism (Islamic mysticism) and Christian mysticism in spite of linguistic and cultural dissimilarities. "Putting aside the etymological discussion 'Tassawuf' or mysticism expresses particular attitude that is not limited to any nation or religion. Like philosophy it is of universal character and it belongs to the common heritage of mankind" (Mateen, 1999:65). Besides Islamic mysticism in light of the poetry of Hussain and Christian mysticism to some extent with reference to the works of Keats this paper explores the tenets of Persian mysticism and Hindu mysticism to a great extent as both Hussain and Keats were greatly influenced by Persian mystic thought and Hindu mystic creed respectively. As Mateen (1999) maintains the Islamic mysticism came under the direct influence of Persian school of thought and later was influence by Hindu mysticism:

Baghdad being the centre of all the cultural, literary, intellectual and political activities became also a fertile ground for the movement. Here the Sufis came into contact with the ancient wisdom of Iran and Greek philosophy and were greatly influenced. In the later stages Sufism came under the influences of Vedanta and Budhism. The various cultic practices of Sufis of later centuries of Muslim era show the extent to which they were influenced by Hindu Yogies (pp.65-66).

For Hussain it is an avowedly acclaimed fact that he was influenced by Hindu mysticism and he revived the influences of Hindu "Bhagti Movement" into Islamic school of mysticism:

Shah Hussain was the most creative spokesman who assimilated the influence of Bhagti Movement and Chishtia order. The humanitarian Sufism of Punjab effectively expressed itself in the poetry of Shah Hussain. He revived the tradition of Punjabi Sufi poetry which started with "Baba Farid" (Mateen, 1999:67).

The present study focuses upon the binding thread between the eastern and western concepts of mysticism which is the emergence of “Unique Self realization” in human consciousness through “Love Intelligence” as an “Emergent Property” in the process of mental evolution. “Love Intelligence” (as cited in Gafni, 1960) is the understanding of the creed of love for man as a pathway to the love for God. Shah Hussain (1538-1599) is considered a mystic poet of humanity who tried to heal the sufferings of common man with Love, Beauty and Truth. He strongly believed that the union with man is the pathway towards the ultimate union with God. He loved mankind without any discrimination of colour, cast and creed. Sheikh (2008) maintained:

Shah Hussain opposes all those creeds and ideologies which tend to discriminate between human beings. He condemns all racial, national, geographical, cultural or linguistic distinctions or discriminations and wants to bring about a unity between different peoples and nations. His own friendship with Madhu, a Hindu boy is commemorated by the fact that Madhu forms an integral part of his name (p. 74).

For Hussain love is the religion; the beauty of universe and God. Love is the ultimate Truth which he avowedly proclaimed and never shunned or hesitated from preaching the religion of love in an orthodox society. He infused his self identity in Love, Beauty and Truth to reach the point of ultimate union with God. Just like Hussain, John Keats (1795-1821) is considered by the notable critics as a poet of man, love, beauty and truth; his love for Beauty and Truth has the same intricate pattern of mystic creed which Shah Hussain proclaimed. Mysticism has in general great affinities with Love and Truth (Knowledge) as Johnston (1997) maintains: “Mysticism is wisdom or knowledge that is found through love; it is loving knowledge” (p. 20). Keats’ idea of Truth also denotes mystical strand. Pope John Paul 2 (1995) discussing Christian belief writes about Truth: “Union with God is realized in the vision of the Divine Being ‘face to face’ (1 Cor 13:12), a vision called “beatific” because it carries with it the ultimate attainment of man’s aspiration to truth” (p.71). Spurgeon (2006) enlisted Keats among the category of “Love and Beauty Mystics” in chapter 2 of her book *Mysticism in English Literature*. Quoting Keats’ lines from *Hyperion* Spurgeon (2006) writes: “ ... for ‘tis the eternal law that first in beauty should be first in might.

This is true mysticism, the mysticism Keats shares with Burke and Carlyle the passionate belief in continuity of essence through ever changing forms” (p.20). Keats’ upbringing with his grandmother was a Christian one, but later in life, his Christian faith ‘dwindled and mutated’, his personal faith system seems through his letters and poetry quite hazy, and difficult to define clearly. Keats seems to believe that divinity is part of nature, and not separate from it. But his only incontrovertible declarations of faith were in poetry,

beauty, and love (both physical and spiritual). He did, however, find endless fascination in human behavior and was considered the poet of man. He was very much on a spiritual quest to know himself, and his own behavior. Gittings (1986) suggests, “ Keats used his correspondence with close friends and family as a form of Spiritual journal, recording over time to time a clear pattern of development.” (p. 38) Keats was also greatly influenced by Hindu mysticism and Persian mystic creeds in more than one way. His concept of Beauty and its inherent linkage with Truth is purely oriental. In recent years it has been brought to light that Keats was influenced by the teachings of Bhagvadgita and Hindu mysticism. Roy (2013) maintains:

Keats’ works reveal that he was influenced by the Indian philosophy of Beauty and Truth. He had learnt the Bhagvadgita translated into English by Charles Wilkins in prose form, in the year 1785. In his circle the discussion on Indian’s glory was very common. It is believed that his conception and apprehension of beauty was holistic and it contained transcendental dynamics. It was closer to composite experience of beauty to the Indian concept summed up in the expression- Satyam Shivam Sundaram (p.214).

Keats loved Beauty in all forms and used it as a medium to reach the Truth which is the ultimate reality. For Keats “Beauty is Truth; Truth Beauty” (Ode on a Grecian Urn). His concept of love, beauty and truth clearly shows affinities with Hindu mysticism for which he part ways with orthodox Christian mystic ideology to a great extent. Beauty for Keats was his religion which he worshiped in all forms. “ [Keats] was not merely an aesthete. His conception of beauty widened and deepened. He became less an aesthete and more humanitarian coming closer to the Indian concept of Beauty” (Roy, 2010: 4). Keats’ mystic creed has traces of Persian mysticism too just like that of Hussain. Abbasi & Salimian (2012) comparing Keats with the Persian poet Hafiz Sheraz aptly remark:

By advocating removal of the intellectual self, both Keats and Hafiz celebrate beauty in the midst of horror or ugliness. This means that from a mystic point of view, the two poets celebrate the glory of beauty. However, this piece of truth does not mean escape from the reality of their times or the complex web of the socio-historical-political discourse of their times that prepare the ground for such declaration (p.15).

The status of both the poets under study as romantic mystics, poets of man and poets of Love, Beauty and Truth establishes a strong link between their poetic ideas and provides sufficient grounds for comparative study of their works.

2 Thesis Statement

Emergence of Unique Self enlightenment in the process of evolution in human consciousness by infusing the separate self in Love, Beauty, Truth and Desire for the

union with God is the thesis statement of this paper. The study focuses on the scope of evolutionary mysticism; the state of consciousness where one transcends the limitations of space-time order and gets one with the Absolute.

3 Review of Literature

Both the poets under study relish the repute of Romantic mystics in their respective standing. Their poetry invited much attention of the reading public as well as the critics of their time. Even the literary vicissitudes of postmodern era have not weakened the appeal of their works. The literature reviewed to write this paper covers three main areas; critical works on mysticism and the evolution of human consciousness, criticism on the works of Keats and his comparative study with other poets and lastly, criticism on the life and poetry of Shah Hussain. Allama Iqbal has thoroughly discussed the idea of evolution in human consciousness in one of his lectures “The Human Ego----His freedom and Immortality” published in a collection of his lectures *The Reconstruction of Religious Thought in Islam* (1986). The work highlights the process of evolution of human consciousness with a constant advance towards Deity which Iqbal terms as Infinite Reality. The critic proves that man becomes the recipient of Divine illumination when his Ego (separate self) transcends the spatio- temporal limitations. The work is important in the sense that it endorses the conceptual frame work of the present paper which is emergence of Unique Self in evolutionary process of human consciousness. The work strengthens the idea of evolutionary mysticism. Another worth noting work in this context is Swami Abhayananda’s book *Mysticism and Science: A Call for Reconciliation* (2007). As the title of the book denotes, the critic in this work has tried to reconcile two distinctly represented domains of knowledge; physical and spiritual. The critic argues that the line of demarcation between mysticism and science is misinterpretation of the both, further highlighting the idea of evolution which starts from matter and leads towards life, mind, consciousness and unconsciousness finally culminating in spiritual evolution which is known as mysticism. The work is interesting for its appeal and uniqueness of subject and finally proves that science is one of the many methods of studying physical as well as spiritual evolution of man. This work too supports the theoretical assumption of the present study. Maurice Hodder’s unpublished thesis *Creative and Emergent Evolution and Implications for Religious Education* (1964) is a research work on the theoretical assumption of present study and is important to cite in the context to support the theory of Emergent Evolution. Annemarie Schimmel’s work on mystical poetry *As Through A Veil: Mystical Poetry in Islam* (1982) discusses Islamic concept of mysticism in detail with comprehensive discussion

on mystical poetry in general. The work is significant in the context that the critic has included a detailed discussion about Punjabi mystic poetry. Though Punjabi poets including Shah Hussain have not been mentioned exclusively but the general analysis of mysticism in Punjabi poetry highlights those themes, symbolism and techniques which can be traced in the works of Shah Hussain explicitly. Another worth mentioning work reviewed is Christopher Shackles's famous book on Punjabi mystic poetry, *Punjabi Sufi Poetry from Farid to Farid* (2013). The book is a detailed treatise of Punjabi Sufi/mystic poetry from the works of Farid-ud-Din of Gunj Shakar who is deemed as the pioneer of Islamic mysticism in Punjabi poetry to the works of the most recent Sufi poet of the Punjab Khawaja Ghulam Farid of Kot Mithan. This work includes the detailed analysis of Shah Hussain's poetry. The first chapter of the book is most important in the sense that it contains a comprehensive discussion on Punjabi Sufi poets and general trends in their works. The book is considered a landmark in the subject it discusses. The published PhD thesis of Dr. Lajwanti, R. Krishna *Punjabi Sufi Poets* (1938) is considered the first English research on Punjabi mystic poets and is significant in the sense that it paved way for future studies like the proposed one. The work covers the poets and their poetry from 1460-1900. Dr. Lajwanti, apart from detailed discussion on life and works of Punjabi Sufi poets of sub continent has given a formalistic analysis of Punjabi poetry and introduction of variety of verse forms in Punjabi language. In this work a full chapter entitled Madho Lal Hussain has been written on the poetry of the poet under study, Shah Hussain. This research work is important in the context that it was done at the time when no work of Punjabi Sufi poetry was translated into English. Dr. Krishna ransacked libraries, houses of Qawals and Tombs of saints to collect the written manuscripts (as cited in the preface of this book by A.C Woolner) to execute the research. She translated the lines cited in the thesis into English herself. Though the work is very important yet it lacks in one aspect that many notable Sufi poets of Punjab such as Waris Shah and Mian Muhammad Buksh are missed out by Dr. Krishna. Another notable research in comparative studies is the unpublished PhD thesis of Sardar Muhammad, *A Comparative Study of Jalal ud Din Rumi and William Blake as Mystical Poets* (2014). The work is significant in the sense that it provides a method of comparative study of two mystic poets of variant cultural and linguistic traditions. The work meets the requirement of comparative study which is Reading across culture, Reading across time and Going global. Changming Yuan's unpublished doctoral research, *Politics and Poetics: A Comparative Study of John Keats and Li He* (1996) presents comparative study of John Keats with Chinese poet Li He. The work is a good increment in the field of research in comparative literature. Charles Ngiewih Teke's work, *Towards a poetics*

of Becoming: Samuel Taylor Coleridge's and John Keats's Aesthetics between Idealism and Deconstruction (2004) is another unpublished doctoral research in Comparative literature. Though the topic is important yet the study does not implement the fundamental reasoning behind comparative literature by comparing two poets of same linguistic, cultural and geographical backgrounds and does not present any viable study of comparative literature as thus. Sajjad Sheikh's book *Our Legendary Intellectuals* (2008) is a notable work on life and poetry of Punjabi mystic poets. The writer has given a brief introduction of the poet under study Shah Hussain and his work along with translation of twenty selected Kafis (poems) of the poet. The book is important to compare with the other English translations of Shah Hussain, specially the one employed in the present paper. Another significant work is Muzafar Ghaffar's three-volume translation of Shah Hussain's poetry under the title *Shah Hussain Within Reach* (2005). The book along with translation, gives detailed analysis of the poetry of Hussain which perhaps is the most important feature of this work. The work is important in comparison with other translations of the poet too. Shafi Aqeel's Urdu book *Punjabi Ke Panch Qadeem Shair* (1970) includes the poet under study Shah Hussain as an important Sufi poet of Punjabi literature. It discusses the life and works of Hussain in detail. Another important work is Elham Nilchian's unpublished doctoral research, *Sufi Romantic Self Loss: The Study of the influence of Persian Sufism on English Romantic Poetry* (2011). Though Keats has not been included in this research as English Romantic poet yet the work is notable in the sense that it affirms the influence of Sufism on English Romantic poetry and strengthens the stance of the present study. The work which affirms oriental and notably Indian influences of mysticism in the works of John Keats is Dr. Vijay Kumar Roy's book, *Aesthetic of John Keats: An Indian Approach* (2010). *Satyam Shivam Sundaram: Mysticism of Beauty and the Mind of John Keats* (2013) is a research paper of Dr. Vijay Kumar Roy which strengthens the Indian influence on mystic ideas of Keats. *Bhagavad Gita and the English Romantic Movement: a Study in Influence* (2002) is a work by Dr. Krishan Gopal Srivastava which is a 20-year study undertaken by this scholar of English Literature. The work is remarkable in proving that how the Romantic poets like Wordsworth, Coleridge, Shelley, Keats, Byron, Blake, Southey and Walter Scott were influenced by the philosophy of the Bhagavad Gita. Najam Hussain Syed is a notable critic and poet. His criticism in English on Punjabi poetry is considered an important landmark in Punjabi literature of sub continent. His work *Recurrent Patterns in Punjabi Poetry* (2003) first published as a detailed research article and later in the form of a book is noteworthy. It is a detailed formalistic analysis of Punjabi Sufi poetry and the poetry of Shah Hussain has been given an important place in the work,

specially the critic gives very fine symbolic interpretation of Hussain's use of Spinning loom in his poetry. Khaqan Haider Ghazi's Punjabi research paper, *Kafian Shah Hussain vich Hussain Nan da Vartara (2016)* is important in the sense that Ghazi is doing his doctoral research in Punjabi on Shah Hussain. The paper discusses the way Hussain used his name in his poetry with a special focus on the point that wherever Hussain uses the epithet Shah in his poetry, his tone is never down to earth and he unfolds some great reality of the universe thereof.

4 Emergent Evolution and Unique Self——theoretical standpoint

Emergent Evolution of Self is the operational definition of mysticism; a process in which separate self of a person gains Unique Self Enlightenment through operational interaction of higher mental faculties and aspires for Love intelligence in order to get one with the Absolute. In the present study Lloyd Morgan's (1852-1936) concept of Emergent Evolution and Marc Gafni's (1960) view of Unique Self in Evolutionary Process serve as theoretical standpoint to explore how both the poets under study get one with the whole (Deity/God) to attain the Unique Self perspective by fusing their self identity (Small Self as cited in Gafni, 1960) through multi-layered modes of Emergent Evolution of their consciousness; the way the poets under study infuse their Small Self in Love, Beauty and Truth for the ultimate quest for Divine (Deity as cited in Morgan, 1927:5) to the extent where Unique self emerges in evolutionary process of consciousness. Emergent Evolution, says Morgan, is constant advance from matter to Deity in which every limiting property or change in form of causation is the cause of an entirely new Emergent. Mind as an emergent causes reflective consciousness, reflective consciousness co-occurs with the knowledge of Love whom Gafni (2011) termed as "Love intelligence". With the emergence of Love, Separate Self is transformed into Unique Self/ Enlightened Self. The soul as a new emergent is now ready to see the vision of God or to anticipate the emergence of Deity. This polarized vision of Love and knowledge as an emergent property causes Beauty to emerge as a new and unique emergent and the already purified soul is now beautified with the Divine light. This vision of Beauty as an emergent in evolutionary process encompasses the entirety of universe; the eternal Truth which causes Deity to appear at the apex of evolutionary scale as the highest possible emergent and the final cause of evolution. This is the culminating point where soul is reunited with God (Mystical Union). God, says Morgan is the final cause or emergent but the theory of relatedness in evolution speaks of the immanence of every higher emergent at every lower level of evolution. The realization of the presence of God at higher scale of mental evolution does not imply the absence

of God from any lower level of evolution. God is omnipresent in matter, in life, in mind and every new emergent such as the three discussed earlier sharpens the vision of man to perceive the presence of God; it focuses on the reunion of man with God with apparent stress on the prefix 'Re' with the realization of Union. Emergent Evolution in the sense is nothing more or nothing less than the metaphysical stance of "Mystical Union". Morgan (1927) maintains:

This Ideal within the human person but Transcendent of his human level of deity is God completing the scheme of relatedness from above. But in and through Activity, universal from base to apex of the whole emergent pyramid, God is no less Immanent (p.209).

The theory of Emergent Evolution set forth by Lloyd Morgan (1852-1936) in his 1922 Gifford lectures published with the title of *Emergent Evolution* (1927) is an anti-Darwinian theoretical stance and it explains that evolution is the name we give to the comprehensive plan of sequence in all natural events from matter to life, from life to mind and from mind to Deity. Emergent evolution, according to Morgan (1852-1936) is the hypothesis that this plan of sequence displays at certain points something that is genuinely new and is not a mere regrouping of pre-existent events. The present paper explores Love, Beauty and Truth as "genuinely new" emergent properties in the mental and spiritual evolution of both the poets under study and focuses on the point that how these emergent properties helped both Hussain and Keats to attain the union with Deity (mystical union). Emergent Evolution is the protest against the mere mechanical interpretation of life, mind and the evolutionary process of consciousness. It argues upon the emergence of new resultants in the continual process of consciousness; the resultants which cannot be predicted. Such resultants are termed as Emergent by Morgan. Morgan (1927) maintains:

The odd thing here is that the whole doctrine of emergence is a continued protest against mechanical interpretation, and the very antithesis to one that is mechanistic. It does not interpret life in terms of physics and chemistry. It does not interpret mind in terms of receptor-patterns and neurone-routes. (pp. 7-8)

Marc Gafni (1960) endorses the awakening of Unique self as an emergent in the evolutionary consciousness. In his book *Your Unique Self: The Radical Path to personal enlightenment* (2012) and a paper entitled as *The Evolutionary Emergent of Unique Self* (2011) published in *Journal of Integral Theory and Practice* 6 (1), he writes in detail about two distinct visions of enlightenment in human evolution; eastern concept of mysticism in form of True self/inner self and the quite opposite concept of western enlightenment of separate self propounded by western enlightenment thinkers such as

Hobbes, Locke and Rosseau in the Age of Enlightenment in 18th century. Both these distinct visions of enlightenment, writes Gafni are true but partial endorsing the concept of Unique Self to supply the lack and to bridge the eastern and western concepts of evolutionary mysticism:

What do I mean by Unique Self? Unique Self is the personal face of essence, our ultimate nature----it is the unique God-spark or love intelligence that lives in you. Enlightened realization of Unique Self transcends the limitations of our separate self while simultaneously affirming the autonomy, value and infinite dignity of our own unique individual perspective and expression (Gafni, 2011:2).

Gafni's concept of Unique Self contextualizes union with the Absolute through love intelligence. It is unflinching love which serves as under current motive for self enlightenment and God spark as ultimate end. The attainment of Unique Self enlightenment is possible only after transcending the limitations of separate self by indulging in Love. Both the poets under study have glaring thematic similarities in the context that they infuse their separate self in Love, Beauty and Truth to transcend the limitations of self to get the Unique Self enlightenment which supported them in their drive towards the evolutionary mysticism and the ultimate union with the Absolute. Spurgeon (2006) aptly remarked:

The methods of mental and spiritual knowledge are entirely different. For we know a thing mentally by looking at it from outside, by comparing it with other things, by analyzing and defining it, whereas we can know a thing spiritually only by becoming it. We must be the thing itself, and not merely talk about it or look at it. We must be in love if we are to know what love is; we must be musicians if we are to know what music is, we must be godlike if we are to know what God is (p.4).

Both Keats and Hussain through their poetry showed their intense love for Beauty, contextualizing finally that Beauty is Truth and Truth is the realization of God. So, their longing for Beauty, Love and Truth by merging their separate self into these emergent modes of evolution helped thereafter their union with the Absolute and Unique Self enlightenment. As Gafni (2012) maintains about Love and Unique Self relatedness:

The evolution of consciousness is therefore nothing less than the evolution of love. If you then realize that God is synonymous with love, you begin to understand that the evolution of love is no less than the evolution of God. God is infinite. The infinite is the intimate. God is infinity of intimacy. To be awake is to be a lover: alive, aflame, and open as love. Therefore, at its heart to be a

lover means to be willing to participate in transformation of consciousness (p.3).

Mental evolution of man strengthens his vision through love for man to get the true perspective of love for God as an ultimate end. Love is the pathway to mystical union which endorses the ideas of Morgan and Gafni on Emergent Evolution of Self.

5 Research Methodology and Conceptual Framework

The present study has been initiated by synthesizing comparative modes and techniques of research. Fundamentally it can be classified as a comparative and interpretive literary research with eclectic approach because of the implication of theoretical assumptions of two key theorists; Lloyd Morgan (1852-1936) and Marc Gafni (1960). The method of research is to elaborate, scrutinize and describe the works of the poets under study through the notions of Emergent Evolution of Human Consciousness (Morgan, 1927) and Emergence of Unique Self Enlightenment in Evolutionary Process (Gafni, 2012). The research has been carried out by comparing and contrasting the selected textual data of the poets under study, using the engaged study of Morgan (1927) and Gafni (1912) as key theorists. As far as the method of research is concerned, Zepetnek's (1998) model of comparative study of literature has been followed which provides an approach of thematic inclusion. In accordance with this model, the poetic opinions of both Hussain and Keats on Emergence of Unique Self in evolution of human consciousness have been juxtaposed for finding thematic affinities. The present study is an attempt to increment the existing theoretical knowledge on the subject by testifying the assumptions of Morgan (1927) and Gafni (2012) and to infer the scope of Evolutionary mysticism thereof. The study has employed Zepetnek's comparative model of research with inclusive approach by comparing an English poet of high standing with a Punjabi poet of peripheral literature on equal grounds. "Comparative Literature has intrinsically a content and form which facilitate the cross-cultural and interdisciplinary study of literature and it has a history that substantiated this content and form" (Zepetnek, 1998: 13). Zepetnek (1998) further suggests:

In principle, the discipline of Comparative Literature is in toto a method in the study of literature in at least two ways. First, Comparative Literature means the knowledge of more than one national language and literature, and/or it means the knowledge and application of other disciplines in and for the study of literature and second, Comparative Literature has an ideology of inclusion of the Other, be that a marginal literature in its several meanings of marginality, a genre, various text types, etc (p.13)

The present paper, therefore, is a viable comparative study which employs the multiple perspective approach to fulfill the requirements of “Reading Across Time”, “Reading Across Culture” and “Going Global” (Damrosch as cited in Hayat, 2014: 1) and it strengthens the stance of Gayatri Spivak as well, “I am advocating a depoliticisation of the politics of hostility towards a politics of friendship to come, and thinking of the role of comparative literature in such a responsible effort” (Spivak as cited in Hayat, 2014: 1). Besides the primary source, all the critical works including books, articles and most recent research papers published in journals have been regarded the secondary source of research for appropriate findings. These citations have been duly acknowledged in the bibliography section of the research.

6 Significance and Scope of the Study

The present comparative research is significant in the context that it is a paradigm shift from Euro-centric universalism and the politics of exclusion towards the multiple perspective approach in comparative study with the scope of inclusion of marginal literature. The proposed Study is important in the sense that it will bring forth the unifying spirit in the works of two linguistically, culturally and geographically variant poets to solemnize the universal spirit of literature in its true classical form with its inclusive approach. No noteworthy comparative study of Punjabi Sufi poets with English Romantic poets has been attempted so far. The proposed research is significant to fill this gap and to increment the existing knowledge in comparative literature and translation studies. The proposed study is relevant in the present epoch that it advocates the poetics of love against the politics of hostility in the existing scenario of ruthlessness of man against man. Both the poets under study loved humanity without any discrimination of race, colour or creed and considered this love as Beauty and Truth of the universe and ultimate reality. By fusing their separate identities in Love, Beauty and Truth, they propounded a universal religion of love, peace and compassion for mankind and outlined the way to reunite with God through love for man. Love for man and God is the true religion as religion being a Greek word means ‘Reunion’; religion is reunion with God whereas religious faith is a set of creeds and codes. Religious faith may differ but religion is universal for men of all times and ages that is union with God which is possible only through love. As Abhayananda (2006) maintained: “ Religion always fosters compassion, forbearance, and the recognition of the interconnected unity of all life.” (p.17)

7 Bards of Passion and of Mirth: Comparing Hussain and Keats

The English Romantic mystic, John Keats (1795-1821) experienced mystic illumination in evolutionary process of his consciousness through the vision of Love, Beauty and Truth irrespective of his short life span of 26 years whereas Shah Hussain (1538-1599), the Romantic mystic of Punjab in the reign of Moghal emperor Akbar, got the Unique Self enlightenment and mystic vision when he was 36. Despite the cultural, traditional and linguistic specificities of both these poets and the glaring dichotomy of their life-span, the treatment of the vision of Love, Beauty and Truth in their poetry shows the same intensity because of the love intelligence which needs a single moment of illumination to dawn upon any individual consciousness. "What is your Unique Self? Unique Self is the individualized expression of the love intelligence that is the very Eros of evolution and that lives as you" (Gafni, 2012:4). The theory of Emergent Evolution endorses the concept of mysticism as an evolutionary process of consciousness wherein intuition, self enlightenment and spiritual yearning (Love) serve as emergent properties in the formation of an entirely new, subtle, higher and quite unpredictable mental faculty seemingly known as mysticism. If the theory of Emergent Evolution by Morgan is taken into account with the evident stress laid on the concept that evolutionary process is based on Emergent not Resultant and that emergent like life and mind are cause instead of consequence, it must be considered that matter is the cause of life, life is the cause of mind and mind is the cause of some unconditional causality as Deity because evolution is a constant nissus (as termed by Morgan) and it can never be considered as a stopped end phenomenon. The view that mind is not the consequence of life, it is the cause of Deity, strengthens the idea that the culmination of mental evolution is reunion with Divine/ Deity (mystical union). Morgan (1927) 'sketching a pyramid of evolutionary process from matter to life and from life to mind discusses the insertion or presence of Deity in every entity of evolution including life and mind:

And if we acknowledge Divine Activity, of which for my constructive philosophy emergent evolution is the expression, it is to be conceived as omnipresent and manifested in every one of the multitudinous entities within the pyramid. God, if in any, is in all, without distinction of entities. And if there be no Divine insertion at sporadic points say at the level of life, of mind in its inception, or of reflective consciousness there is, assuredly, for us no other kind of insertion (Morgan: 1927: 13).

Unique Self enlightenment, according to Gafni (2011) is God Spark which mind experiences at the point of evolution where Soul emerges as a new emergent property with love intelligence. Gafni (2011) considers Love as a mode of Emergent Evolution

of mind where Enlightened Self (Soul) emerges to love God, to see God and to be one with God (mystical union). "To be a lover is to see with God's eyes, and to love God is to let God see with your eyes" (Gafni, 2011: 10). This is the state of mental evolution where part (Soul) is combined with the whole and Deity emerges as an entirely new emergent establishing that mind is not the consequence but the cause of Deity in Morgan's view (mystical union). At the state of mystical union one gets Love intelligence by fusing one's separate self in Love. Shah Hussain speaks about the love intelligence as thus:

My Master, I'm yours, and I'm done for
Don't you ever erase me from your heart (tr. Alam, 2016: 8).

And in another Kafi (form of Punjabi verse) he says:

Lay me, slay me, play me
I sacrifice my all for you, Sain (p.20).

Keats writes about love and beauty in Endymion Book 3, lines 91-92

O Love! How potent hast thou been to teach
Strange journeying! wherever Beauty dwells. (Keats, 1899: 72)

Keats writes about Love in Endymion, Book 3: lines 162-69:

As I grew in years, still didst thou blend
with all my ardours: thou wast the deep glen
thou wast the mountain-top, the sage's pen
the poet's harp, the voice of friends, the sun;
thou wast the river, thou wast glory won;
thou wast my clarion's blast, thou wast my steed
my goblet full of wine, my topmost deed;
thou wast the charm of women, lovely moon.

(Keats, 1899:85)

Mysticism of Love or union with the Divine by fusing the small self in Love is evident from the work of Hussain in the same manner as that of Keats. Hussain writes about Love:

I Cried out my lover's name so often
I turned into Ranjha myself
Call me Ranjha, no one call me Heer.
The beloved I was looking for, the beloved I found.
(tr. Alam, 2016: 136)

AND:

You the warp, the weft, my each and everything is you

Says Hussain, the worthless fakir, I am nothing, you are all.

(tr. Alam, 2016: 3)

Love as an emergent can be considered as God spark or visionary experience which is not the consequence of reflective consciousness or Mind; it is the cause of Deity to emerge (mystical union). Love for God is called spiritual yearning whereas love for human being is a formative behaviour which enables a person to see the vision of God in man; it enables the seeker to advance towards “God Spark” or “Love intelligence”. Love, Beauty and Truth as emergent properties share interchangeable relatedness. Love beautifies Unique Self to see the intrinsic Beauty in its entirety (Vision of God). This related togetherness of Love and Beauty as emergent properties cause the ultimate emergent of evolution to occur in form of Truth/ Knowledge (God as eternal truth). Keats’ idea of Truth also denotes mystical strand. Pope John Paul 2 (1995) discussing Christian belief writes about Truth: “ Union with God is realized in the vision of the Divine Being ‘face to face’ (1 Cor 13:12), a vision called “beatific” because it carries with it the ultimate attainment of man’s aspiration to truth.” (p.71). Keats’ aspiration to truth is evident in his famous couplet at the end of Ode on a Grecian Urn:

Beauty is Truth, Truth Beauty, that is all
Ye know on earth and all ye need to know.
(Keats, 1899:96)

Again he writes in Hyperion Book 2: lines 203-205

To bear the naked truths
And to envisage circumstance, all calm
That is the top of sovereignty (Keats, 1899:75).

The treatment of the mysticism of Truth or the union with the Absolute by infusing the identity in Truth is the same in the poetry of Hussain. These lines of him exhibit the same ideology:

Not easy to hear the truth, Mister
Why tolerate the truth when lies
Seep and settle down in the bones?
Those who heard the truth
Caught a spark and flared
The lover has burnt the veil (tr. Alam, 2016: 108)

Beauty as an emergent in evolutionary process is resultant as well as emergent simultaneously. It serves dualistic purpose of establishing a link between Love and Truth. Love unfolds the actual perspective of God/ Deity (Intrinsic Beauty) and let Beauty (Perception of God) reveal the eternal Truth or the entire knowledge of the universe. It is the point of emergent evolution where Beauty becomes Truth and Truth

takes the shape of Beauty. This formation, however, is possible only through "Love Intelligence". Morgan (1927) classifies beauty as an emergent in evolutionary process but is, however, of the opinion that Beauty demands extrinsic relatedness to a person; it lies in the Mind instead of the object. Beauty, according to Morgan, is an emergent which is "revealed" or "Disclosed". Morgan (1927) classifies Beauty as an Emergent in the evolution of Mind instead a common perceptive attitude:

But under direct apprehension the quality of beauty is nowise bestowed on, or acquired by, the thing. It is "revealed" or "disclosed" to the mind which is aware of it and grasps it in a manner all its own. Hence we find that the realist doctrine of beauty implies a doctrine of mind wholly different from ours (p.225).

Keats appreciated the same intrinsic value of Beauty throughout his poetry. He believed in the permanence of Beauty in its entire form; for him Beauty is a "Thing" which "will never pass into nothingness". Keats writes in the opening lines of *Endymion*:

A thing of Beauty is a joy forever,
Its loveliness increases
It will never pass into nothingness.
(Keats, 1899: 49)

And again in love of unseen Beauty he writes in "Sleep and Poetry":

What is more tranquil than a musk rose blowing?
In a green Iceland far from all men's knowing. (Keats, 1899: 18)

In Hussain Beauty is not an apparent visionary phenomenon; it is an aesthetic of life and mind which predominates his entire philosophy of poetic art. For Hussain, Beauty lies in the very core of life and universe; from every day domestic chores to the ideal Reality of universe all is beautiful for Hussain. Beauty lies in the "colourful Spinning Wheel" of Hussain and it denotes very deep philosophical and Gnostic experience of which Hussain underwent:

My colorful spinning wheel I painted red
Bigger grew the wheel, greater the weave
Twelve years passed
For the sake of my Sain these eyes weep. (tr. Alam, 2016: 4)

Hussain's concept of Beauty can be contextualized by the phrase "Dying the soul in colours of love"; the colours of love beautify the soul, the life and entire universe:

He may dye my life
into any colours he likes

Fortunate are the ones
Fated to be fakir wanderers
The needle of wisdom, the thread
of love stitches together true friends
Says Hussein, the Sain's fakir
thrones aren't granted upon asking. (tr. Alam, 2016: 71)

The inherent linkage of Beauty and Truth at one hand is formulated by Love while at the other it accelerates the love drive towards the reunion with God. Beauty as an emergent of evolution sharpens the vision to see the Truth in its entirety; to see God with naked eyes. Emergence of Love in evolution of mind beautifies the soul, testifies the Truth and supplies the mind with knowledge necessary to feel the presence of God within man. The Truth of Beauty is Eternity, the Beauty of Truth is God and God is the uni-directionality of Love. Love, Beauty and Truth have hitherto been rated as synonymous relatedness of the eternal cause; Deity (Mystical union).

8 Conclusion

The present paper infers the scope of evolutionary mysticism wherein Love, Beauty and Truth serve as emergent modes of evolution through which the soul gets "Unique Self Enlightenment" to get the state of mystical union. Both the poets under study experience mystical union by fusing their self identity in Love, Beauty and Truth to get one with the Absolute. Mysticism as a discipline relishes the universality of Love for mankind irrespective of all ideological and racial biases. A mystic is a person whose love is unconditional denoting God's love for His creatures irrespective of human flaws and follies, casts and creeds, race and gender. Mysticism is the spiritual path of love to travel back to the integral whole (God/Deity) which a mystic follows considering himself as a disjointed part of that integral whole and hankering to be jointed again thereof. Mysticism, therefore, is synonymous to Love. Love in itself has a much broader spectrum than often misquoted. Love is beautiful and beauty is the vision of God; God is unconditional and undaunted Truth of this universe. Love, Beauty and Truth, therefore, can be termed as epithets of God/Deity and tenets of mysticism as a universal discipline.

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CONSTRUCTION OF MATRIMONIAL IDENTITIES THROUGH HUMOR: A FEMINIST CRITIQUE OF PAKISTANI ENGLISH AND URDU JOKES

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Abstract

The purpose of the present study is to shed light on the stereotypical identities of gender, especially wives and husbands, presented in matrimonial jokes in Pakistani society. This study also shows how the language of jokes is used to humiliate the institution of marriage which is the basic fabric of the whole civilization. Feminist critical discourse analysis by Lazar (2004) provides the theoretical background for this study to uncover the gender inequality and biased attitudes in Pakistan. For this research, a total of 350 jokes were collected through purposive quota sampling from Facebook posts and WhatsApp messages and divided into twenty different themes on the basis of gender and trait of the characters targeted in them. Both qualitative and quantitative methods have been used for this study. Content analysis of the matrimonial jokes is employed to explore the gender-biased attitudes of contemporary Pakistani society toward matrimonial identities. Taking support from FCDA, this study shows that the whole world of marriage-related jokes is divided explicitly or implicitly into two parts. One delineates the positivity or neutrality in the husbands' character and behavior and the second emphasizes the negativity in the wives' attitudes and typeset. Additionally, the jokes humiliating wives are more in number than the ones which targeted husbands. Marriage is represented as the mother of all evils and a shift into the world of unending suffering and torture. According to the themes of selected matrimonial jokes, Pakistani wives are presented as materialistic, nonsense, disobedient, and cruel creatures while husbands are delineated as obedient, coward and coquettish beings. Moreover, the relations made by marriage, especially mothers-in-law, are despised by the husbands and wives both. The study has provided insight into the present scenario of jokes regarding marriage, where marriage and marital identities are humiliated badly. The study suggests that there should be more balanced and positive discourses through media and other institutions to foster positive attitudes towards marriage and marital identities in Pakistani society specifically and the whole world generally.

Keywords: Jokes, marriage, gender, stereotype, representation

1 Introduction

Humor is considered as a multi-disciplinary field of study. Many types of researches have been done in humor from the perspective of linguistics, psychology, philosophy, and literature etc (Attardo, 2008). The joke is a subtype of humor containing the story of stupidity and inferiority. Additionally, it is not only a funny statement used for enjoyment and relief from a dull or boring routine; it has a hidden agenda towards the construction of different identities including gender. Jokes have achieved universality all over the world. According to the study of Iranian jokes, 70% people use jokes for fun in gatherings and meetings. Jokes are also targeting the religious figures, political personalities, and ethnic groups as well. Political jokes deal with the story of stupidity, tyranny, corruption and unfair policies of the politicians while ethnic jokes deal with superiority and inferiority of different ethnicities (Naghdi-pur, 2015).

Through a feminist qualitative and quantitative analysis of Pakistani matrimonial jokes, the paper aims at describing 'the gender inequality and masculine hegemony' (Nayef & El-Nashar 2014, p. 70). So the purpose of the present study is to highlight the existing societal issues regarding marriage rather than to promote a society without humor. This study also intends to reveal that humor has been used to construct and humiliate the institution of marriage and the related identities.

1.1 Research Questions

- i) What type of image is constructed of the institution of marriage through Pakistani jokes?
- ii) What type of identity is constructed of wives and husbands through matrimonial jokes in Pakistan?
- iii) How are jokes constructing different aspects of marital relations?

2 Literature Review

Humor is a social phenomenon and has achieved universality all over the world. It is characterized by ironical statements, a satire on particular groups and puns. Humor is the mirror of societal realities and is shaped by the values, beliefs, customs, and culture of any society. Oring (2010) has mentioned three theories of humor: superiority, incongruity, and release theory. The superiority theory deals with the foolish depiction of other. Humor is the outcome of different aggressive motives that expresses superiority and hatred towards others. The incongruity theory depicts the exaggerated and the inappropriate role of others whereas the release theory is also the important ingredient in humor. As Berger (1995) has contended, 'a joke reveals the identity of a teller or listener and also the society in which he is situated'

and the aim of the humor is to persuade people to laugh' (p. 12). According to Curry (1983), the main subject of humor of 19th century was females who suffered from their infirmity of sex. The Jokes give the lenses to see the prejudices, social beliefs, values, ideologies, and norms around the world. Pe`rez- Arce, (1999) has rightly analyzed that language used in the humor about marriage is portraying wives and husbands as unbearable creatures for each other. They are presenting the fact that before marriage, men have some kind and lovely feelings for women but soon after marriage, they become indifferent to them. According to Freud (1905), each joke has three dimensions, first one is the teller, the second one is the listener and the third one is a person the joke is about, and this third person is always a female. Women are interpolated indirectly in the jokes as more talkative, nonsense, bad drivers, illogical, vain and manipulative creatures. Similarly, in contemporary Pakistani society, women are facing this phenomenon which is revealed through the study of jokes. They are under the authority of males. It is disrespect and rude to go outside the home without the permission of males (brother, husband, father). Even in the modern age, they (wives) have the same threats of being divorced or inflicted with a co-wife.

Sunderland (2006) has studied feminist humor with the help of the theory of reading which reveals that woman is the object of each joke. They are presented as very crazy about new outfits and shopping. Females are considered as an object rather than human being. They want to have silent wives who are unable to demand anything. According to Lober (2010) the concept of otherness is also a part of jokes in which one is considered superior and the other is inferior. Oring (2010) while discussing the relationship between jokes and society, has pointed out that humor deals with the superiority over others. Shifman & Lemish (2010) have analyzed that women are expected to laugh at jokes told by men about women but are not allowed to make humor about men. They are marginalized in different fields of humor as jokes about mother-in-law dealing with the stereotype of a threatening character. Khan (2012) have pointed out that gender discrimination is presented in media through funny and derogatory cartoons. Media is gender biased and unable to present diverse personalities of women and their vital and positive role in the changing world. Women are portrayed as foolish, emotionally dependent, victimized and having no human values. Ali & Khan (2012) have analysed the SMS discourse and Khan, Mustafa & Ali (2017) have studied Punjabi proverbs with reference to gender representation and came to similar findings about Pakistani society and the representation of gender based stereotypes.

Karman (2013) has given an in-depth detail of 19th-century female humorists' comedic discourses with the lenses of verbal humor theory and has rightly analyzed that the writings of 19th-century feminist humorists (Sara Willis Parton, Marietta Holly, and Harriet Beacher Stowe) deal with the rights and problems of women. The method of using humor by different genders is different: a man uses it to find status while a female uses it to find solidarity. (Khan & Anwar, 2016).

Nayef & El-Nasher (2014) have contended that Egyptian humor plays a vital role in the production and creation of gender stereotypes. He also threw light on the stereotypical positive representation of men as knowledgeable, sensible, brave and rational creatures while on the other hand negative representation of the Egyptian women as illogical, dependent and ignorant was depicted in the sexist internet jokes.

Siddiqui (2014) has identified similar themes in his study about jokes in South Asia. He established that jokes being a popular form of humor target gender and portray women as foolish, spendthrift and nonsense while men have been presented as superior and logical beings. . In this respect, the present study will try to explore what type of gender identities especially wives and husbands through matrimonial jokes are constructed with the help of the Feminist Critical Discourse Analysis.

3 Theoretical framework

Feminist critical discourse analysis by Michelle M. Lazar has provided the theoretical stance to look into the gendered identities presented in the matrimonial jokes. FCDA deals with the interrelationship between gender, power, and ideology. Lazar (2005) has rightly analyzed that gendered relation and ideology regarding power are constructed and discussed through text and talk. The main motive of feminist critical discourse analysis is to shed light on those discourses which affirm the social order of patriarchy, where men are authoritative and women are excluded from the social order regarding power. This study also shows the deviation of gender from their particular roles such as the masculine behavior of women and feminine attitudes of men in matrimonial jokes.

4 Methodology

A mixture of qualitative and quantitative methods is used to answer the research questions. Quantitative method is used to find out the percentage of jokes according to the categories. The numerical analysis shows the attitudes of Pakistani society towards marital identities. Content analysis is used to deduce the themes presented in Pakistani matrimonial jokes.

Total 500 gendered jokes were collected from Facebook posts and WhatsApp messages. Only 350 jokes were identified through purposive sampling because they were directly or indirectly linked with marital relations especially husbands, wives, mothers-in-law, fathers-in-law, and brothers-in-law. These 350 jokes were divided into three different groups; male, female and, marriage. These groups were further divided into sub-themes containing the side effects of marriage as well as gendered identities. The finally selected representative jokes were then translated and analyzed into English to give a glimpse of almost all the stereotypes regarding marriage presented explicitly or implicitly in the categorized matrimonial jokes.

5 Quantitative Data Analysis

Table 1: General Categories in the Matrimonial Jokes

Joke Targets	No. of Jokes	Percentage
Side-effects of marriage	35	10%
Husbands	70	20%
Wives	215	61.42%
In-laws identities	14	4%
Animal connotations	16	4.57%
Total	350	100

A total number of 350 selected jokes are categorized into five different major groups: the first one is about the jokes that target the institution of marriage directly which comprises 10% of the total data. A greater number (61%) of jokes have been found targeting wives and only 20% targeted husbands which show that jokes are targeting specific gendered identities more than the subject of marriage. Furthermore, 4% jokes show the inner hatred of both husbands and wives about their in-laws, especially mothers-in-law. Additionally, there are 4.57% jokes in which both (husbands and wives) are compared with different animals which reveal their negative attitudes towards each other.

Table 2: Frequencies of the Themes Related to Husbands

Themes	No. of jokes	Percentage
Wish to get rid of the wives	20	28.57%
The wish of the second marriage	15	21.42%
Fault-finders	11	15.70%
Flirtatious	10	14.28%
Wish for a perfect wife	08	11.42%
Materialistic	06	8.57%
Total	70/350	100%

Out of 350 matrimonial jokes, only 20% jokes targeted husbands. Quantitative analysis shows that amongst these, husband focused jokes 28% expressing their disliking for their

spouses and the wish to rid of them by hook or by crook. Moreover, the percentages of these jokes show the lesser negativity of the society towards husbands as compared to wives who are mocked at in 61% jokes.

Table 3: Frequencies of Jokes Stereotyping Wives

Themes	No. of jokes	Percentage
Loquacious	29	13.48%
Make-up	25	11.62%
Shopping Mania	24	11.16%
Cruel	23	10.69%
Materialistic/greedy	22	10.23%
Illogical	19	8.83%
Suspicious	16	7.44%
As an ailment	13	6%
Bad cooks	11	5.11%
Detrimental object	10	4.65%
Intractable	09	4.18%
Negligent	08	3.72%
Self- centered	06	2.79%
Total	215/350	100

Total numbers of matrimonial jokes mentioning female (wives) character are 215 (61%). Furthermore, these female related jokes are divided into different themes on the basis of their thematic content, among which the highest percentage (13%) present them as loquacious, 11% depict their excessive use of cosmetics, hence their being conscious about their outward appearance, 10.69% characterize their cruel authority and 10.23% their materialistic nature. Moreover, 8% jokes portrayed wives as irrational and disobedient and 7% expressed them as doubtful about their husbands' loyalty towards them. 6% jokes present wives as a malady. 3.72% wives have been presented as negligent, 4.18% as bad cooks and a lethal object and 2 percent as self-centered in the selected matrimonial jokes.

In short, the percentage of matrimonial jokes which mention wives in a face-threatening manner is higher than that in which husbands are mentioned. The husbands are targeted in a light-hearted way while wives are targeted in a very demeaning way. Additionally, marriage is a positive and beneficial thing for both gender and there are many sacred connotations associated with it but the high percentage of jokes mocking at the institution of marriage is deleterious towards marriage as well as marital identities which are portrayed as detrimental happenings and identities.

6 Qualitative Data Analysis and Discussion

a. Side effects of Marriage



Marriage as a Sin and the Biggest Malady

Wife to her husband: Listen, the religious person who made us married is no longer in this world.

Husband: Good... One day he was to be punished for such sins.

Explanation: This joke suggests that marriage is a harmful thing and even a sin on the part of the priest. It makes not only the lives of married people a hell but also of those people who are involved in it. The next picture shows that marriage is a bigger headache as compared to all the other types of headaches. Marriage is depicted as a dangerous malady and a sin instead of a sacred relationship between a man and a woman.

b. Thematic Analysis of Husband related Jokes

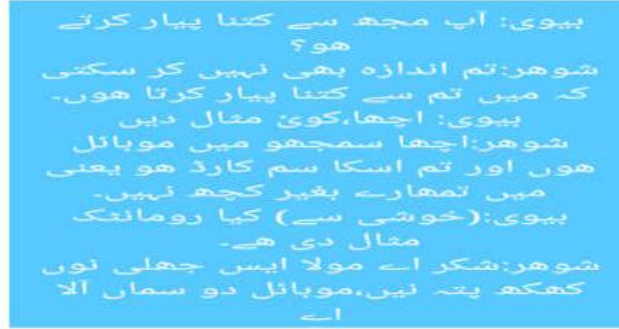


Husbands' wish to get rid of wives

A man combated with his wife early in the morning. He asked his wife at the phone from the office in the afternoon: "What is cooked today"?

Wife (angrily): "Poison".

Husband (with love): “Darling! You eat and go to sleep, I will come late today”.
Explanation: These joke suggest that husbands do not like their wives. They are ready to go to any length to get rid of their wives. In the second picture, the wife is asking for hair dryer while the husband is giving her a revolver. This shows that husbands want to get rid of their wives by hook or by crook.



Wish for a Second marriage

Wife to her husband: How much do you love me?

Husband: You cannot imagine how much I love you.

Wife: Oh! Give some example!

Husband: Ok. Consider me as a mobile phone and you are the sim card of this mobile phone, means I am nothing without you.

Wife: What a romantic example!

Husband (to himself): Thank God! This stupid lady does not know that this mobile has two sims slots.

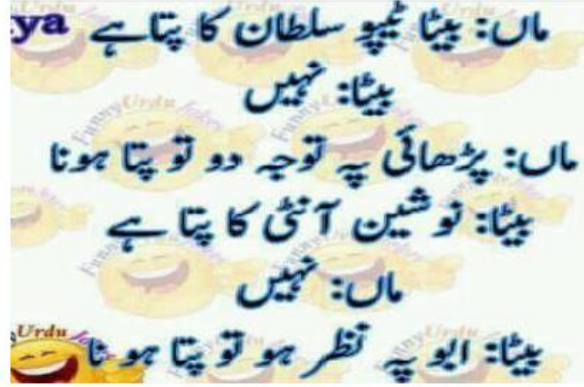
Explanation: This joke perpetuates the findings about the inner feelings of a typical Pakistani husband who always has the desire for a second marriage. The wife is delineated as a foolish person who cannot reach the essence of her husband's example.



Fault Finders

The good wife is found in every corner of the world but the problem is that the world is round hence no corner. .

Explanation: The joke suggests that it is impossible to find a good quality wife in this universe. Here the perspective of husbands is shown that the most difficult thing in the world is to find a perfect wife.



Flirtatious/Coquette

Mother to her son: Do you know about Tipu Sultan.

Son: No

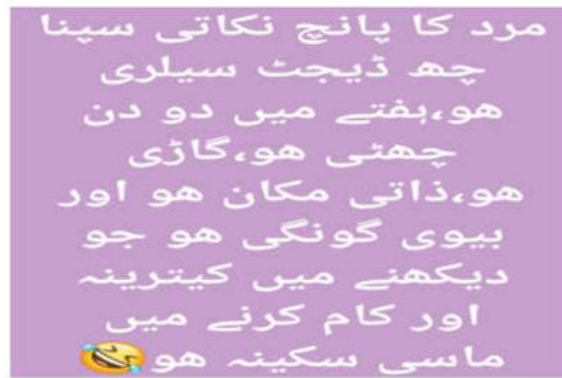
Mother: If you would have focused on your study, you would know that.

Son: Do you know about aunt Nosheen?

Mother: No.

Son: If you had focused on dad, you would have known that.

Explanation: This joke deals with the coquettish nature of a husband which is revealed by his son to his wife. She is presented as an unaware person of the fact which is not hidden from her child even. Hence, the image of the wife as a negligent person is reinforced.

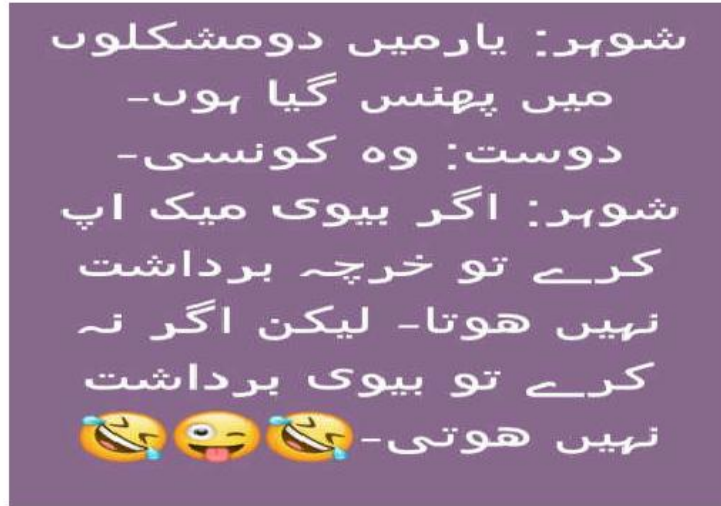


Wish for a perfect Wife

Man's five-point agenda:

- Six-digit salary
- Two holidays in a week
- The car
- Personal house
- A wife who looks like Katrina (the most beautiful heroine) and works like *Maasi Sakina* (maid/servant).

Explanation: This joke is articulating the wishes of a man for having a perfect wife having all the major qualities of a working lady like cooking, sewing, and washing etc. Moreover, it is depicted that a man considers beauty as an essential trait for his future wife. No mention of the character, qualification or other worthy traits in a wife as a person is indicating the value given to her after marriage.



Husband to his friend: I have been entangled in two troubles, friend.

Friend: What troubles?

Husband: I cannot bear the expenditures of my wife's make up but without makeup, I cannot bear her.

Explanation: This joke is depicting the husband's emphasis put on the apparent charms of their wives instead of their inner qualities, character and the service she provides to him, his children and relatives. The husband wants an attractive and presentable wife and at the same time takes the expenditure she needs for this purpose as a burden on his budget.

Husband : I lost my wife, she went shopping & hasn't come back yet.
Inspector : What is her height?
Husband : I never checked.
Inspector : Slim or healthy?
Husband : Not slim, can be healthy.
Inspector : Colour of eyes?
Husband : Never noticed.
Inspector : Colour of hair?
Husband : Changes according to season.
Inspector : What was she wearing?
Husband : Not sure whether it was a dress or a suit.
Inspector : Was she driving?
Husband : yes.
Inspector : colour of the car?
Husband : black Audi A8 with supercharged 3.0 litre V6 engine generating 333 horse power teamed with an eight-speed tiptronic automatic transmission with manual mode. And it has full LED headlights, which use light emitting diodes for all light functions and has a very thin scratch on the front left door.....and then the husband started crying...
Inspector: Don't worry sir.....we will find your car.

Value his belongings more than his life partner

Explanation: This joke shows the materialistic attitude of a husband and his inner feelings of hatred for his wife. The Wife seems as a replaceable item as compared to his precious car, as is mentioned in the joke.

c. Thematic Analysis of Wives' related Jokes

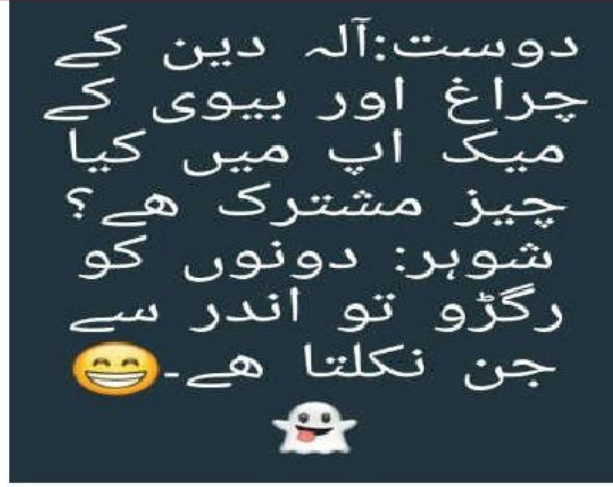


Talkative

Bandit: Your wife is in my possession. I am sending two of her fingers as an evidence to you.

Husband: This is not a solid evidence, send her tongue! tongue!

Explanation: This joke suggests two themes, first is, wife as talkative and second her husband's wish to get rid of her talks. In the second joke, the wife is depicted with a newly designed belt on her mouth instead of her belly and the caption goes like that by controlling her talk husbands can face 45% fewer accidents. It can be interpreted that the cause of every accident is the useless discussion of wives.

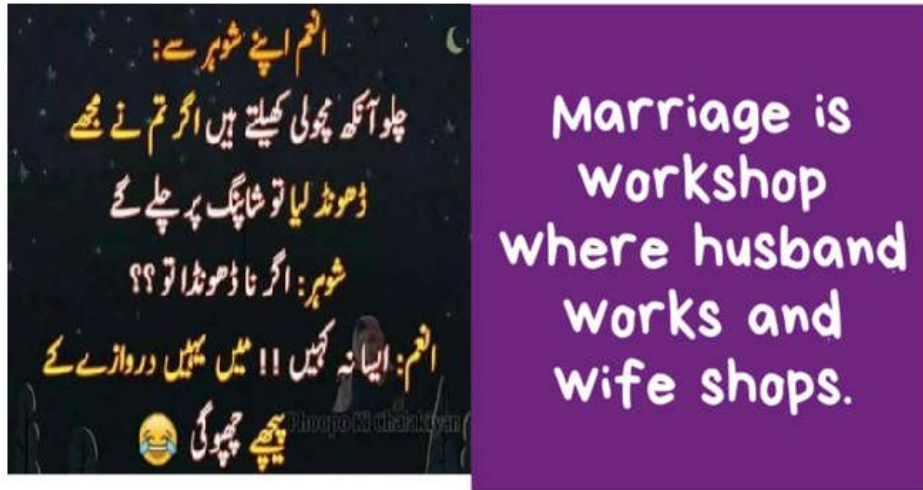


Make-up

Friend: What is common between Aladdin's lamp and a wife's make-up?

Husband: A ghost appears after rubbing them both.

Explanation: Here the habits of using excessive cosmetics of wives are mocked by a husband.



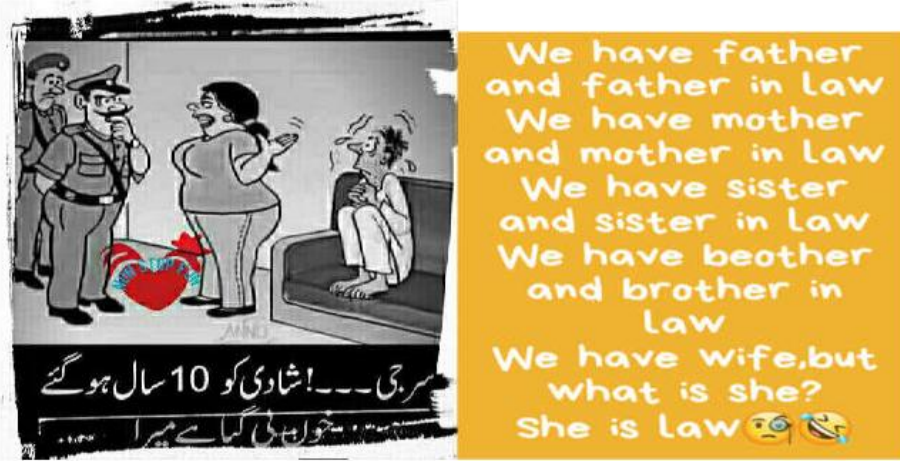
Shopping Lovers

Anum to her husband: Let's play hide and seek. If you find me, we'll go shopping.

Husband: What if I do not find?

Anum: Do not say that! I'll hide behind this door.

Explanation: These jokes reinforce the stereotype that wives are so much crazy for shopping and can do everything for it. On the other hand, marriage is delineated as a workshop where husbands are the workers and wives are only for the use of the salary of these workers (husbands).



Cruel Leader

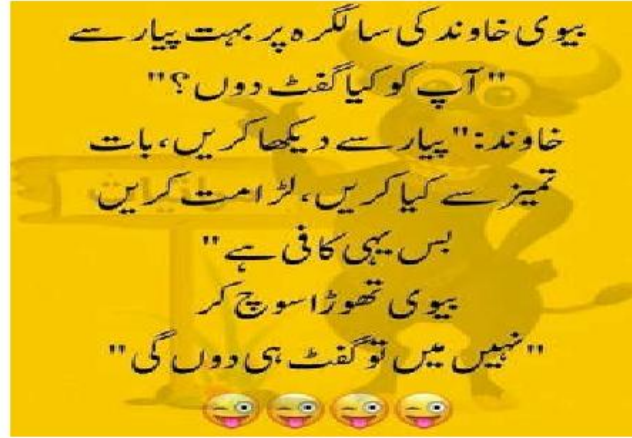
A fat wife indicating at her very thin and trembling husband to the policemen:
Sir! Look at him; he has drunk all my blood.

Explanation: In the above-mentioned jokes, wife has been depicted as a cruel person whose fear has forced the husband to sit like a prisoner and she is still making complaints that it is, in fact, her husband who is guilty of tormenting her. The second example is presenting the wife as a person who is 'the law' of the state of his home and nothing can happen without her will.



Gibberish

Explanation: This joke suggests that wife is a nonsense and less rational being than her husband. Wives are considered as unreasonable, illogical and unable to understand anything even after trying their best.



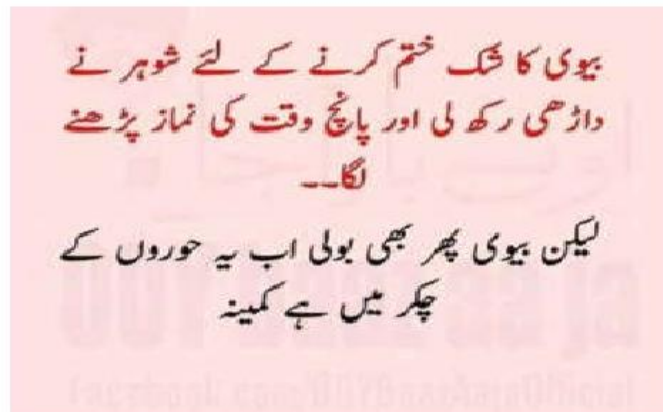
Irrational/Quarrelsome

Wife on her husband's birthday: What gift should I give to you?

Husband: Look at me with love, speak gently and don't fight, that is enough.

Wife: No, I will give a Gift.

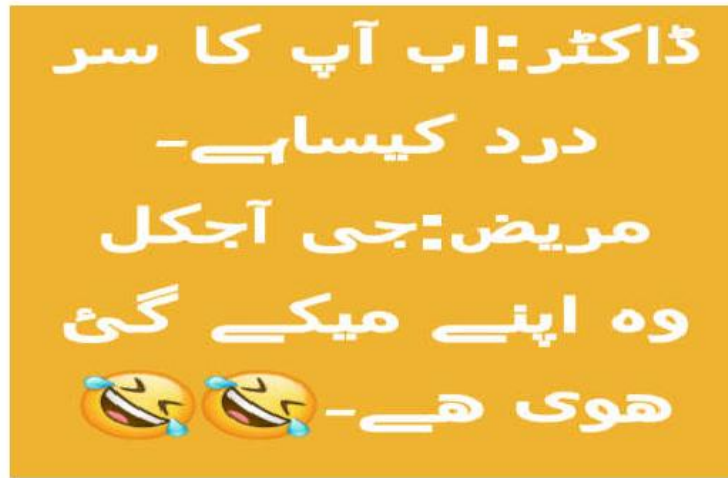
Explanation: The attributes of being quarrelsome, disobedient and stupid are associated with wives through this joke. It is impossible for a wife to be soft-spoken and calm to her husband. She agrees to give a material gift rather than adopting a nice attitude.



Suspicious

The husband grew a beard and started offering prayers five times a day in order to eradicate the doubt of his wife.
But even then the wife spoke: This stupid is now interested in heavenly ladies (*hooren*).

Explanation: It is suggested in this joke that to please and satisfy a wife is an impossible task for a husband. Every husband is bound to live with his wife and to bear her rude behavior as well.



Wife as a Malady

Doctor: How is your headache?

Patient (husband): She is at her mother's house nowadays..

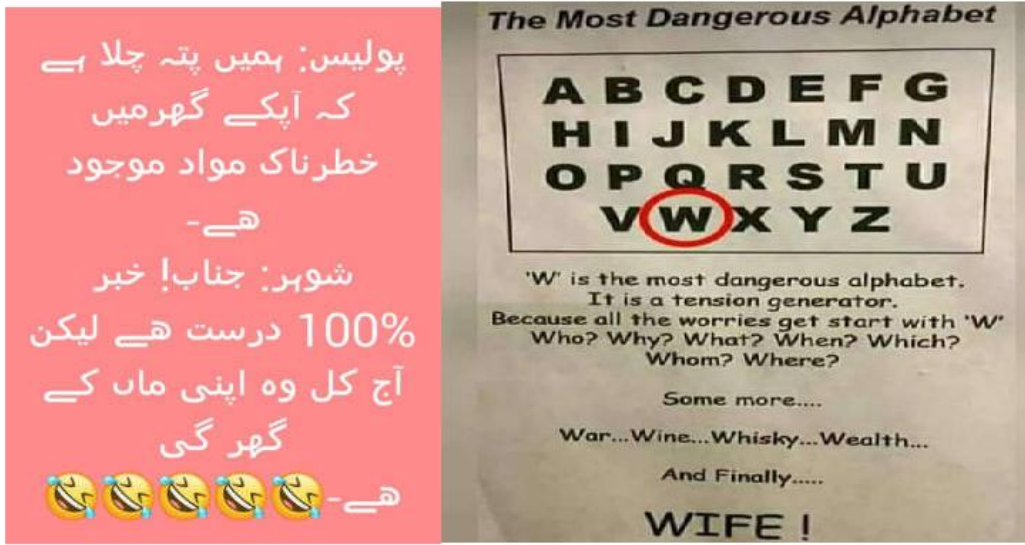
Explanation: The joke shows that wife is equated with a disease. Husbands feel pleasure and comfort in the absence of their wives.



Bad Cooks

Some women cook so badly that even Satan requests their husbands that, “For God’s sake do read *Bismillah* (the name of Allah) before eating, otherwise, I will have to eat it”.

Explanation: This joke reveals that even Satan (the evil creature) is not ready to eat the food made by a wife. He is advising husband that he should eat the food after reading *Bismillah*.



As a Dangerous Object

Police: We are informed that you have some explosive material in your house.
Husband: Sir, the news is 100% correct, but nowadays she has gone to her mother’s house.

Explanation: This joke is metaphorically presenting the wife as some explosive device like a bomb which has the capacity to destroy so many lives including their husbands’ and the other in-law’s relations. Moreover, the second picture has clearly suggested that the letter “W” is the most dangerous letter among the alphabets because the names of all the negative and dangerous items are associated and start with it like “war”, “wine” and above all “Wife”. Wife here has been objectified and equated with very lethal objects to indicate the level of her own noxiousness.

ایک آدمی کو الا دین کا چراغ
ملا۔ اس نے چراغ رگڑا تو جن
حاضر ہوا، اور کہا حکم میرے
آقا
آدمی: امریکہ سے پاکستان تک
سڑک بنا دو۔
جن: یہ مشکل کام ہے آسان
کام بتائیں۔
آدمی: میری بیوی کو میرا
فرما بردار کر دو۔
جن: سڑک سنگل بناؤں یا ڈبل
😊

Intractable

A man found an *Aladdin's* lamp. He rubbed the lamp, found a ghost who said:
Yes, my lord, order me.

Man: Make a road from America to Pakistan.

Ghost: This is a difficult task, please tell an easy work.

Man: Make my wife obedient to me.

Ghost: Road should be single or double?

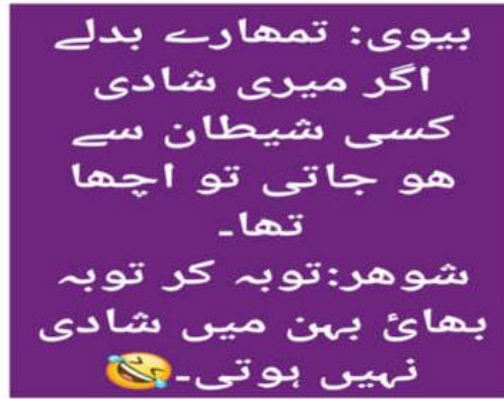
Explanation: This joke contends that disobedience is a necessary trait of a wife. It is impossible for a wife to be loyal or obedient to her husband. All the difficult tasks can be accomplished with some effort but to make a wife obedient to her husband is an impossible task.



Sluggishness

Wife said: Start your bike. I am coming in just two minutes after getting ready.

Explanation: The man in the picture is shown frozen as if many days have passed in the same state and posture while waiting for his wife who promised to come in just '2' minutes. This joke is indicating another much prevalent image about wives that they consume so much time in getting ready for functions and don't take care of the mental and physical torture which the husbands have to undergo due to this habit.



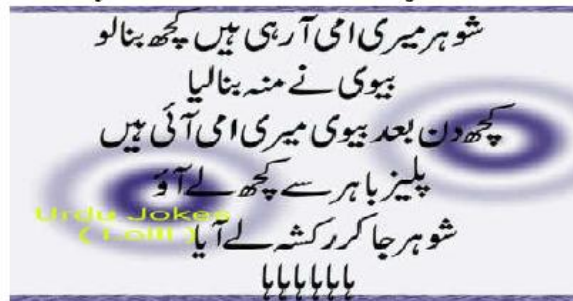
Devilish

Wife to her husband: It would have been better to marry a devil than marrying you.

Husband: God forbid! Marriage cannot take place between a brother and a sister.

Explanation: This joke shows the hidden feelings of husbands for his in-law's relations as well as his view about the nature of his wife. Husbands consider that their wives belong to the family of Satan.

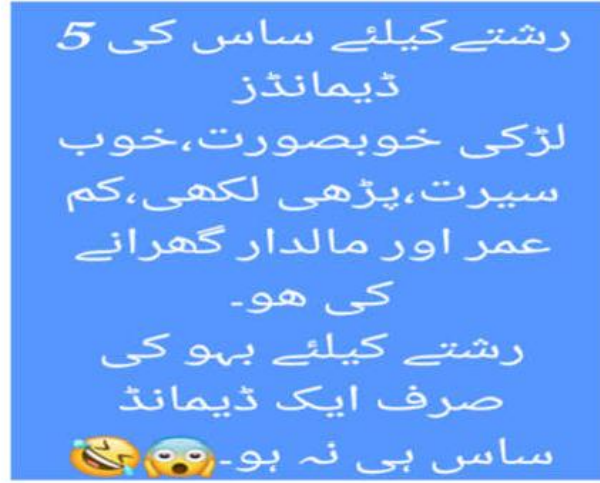
d. Thematic Analysis of In-laws related jokes



Unbearable Towards In-Laws' Relations

Husband: Make something, my mother is coming. Wife made her face. After some days, wife asks her husband: Bring something as my mother has come. Husband brought an auto (to take her back) by going outside.

Explanation: This joke portrays the reactions towards mothers-in-law by both the partners. This shows that both wives and husbands have concern only with their own parents and family members. The husband brings auto to send his mother-in-law back while the wife does not agree to cook food for her mother in law. So both of them have equally distant attitudes and behaviors towards their in-laws' and especially the mothers-in-law.



Mother-In-Law verses Daughter-In-Law

Five demands of mother-in-law: the girl should be beautiful, modest, educated, young and rich. Only one demand of daughter-in-law: There should be no mother-in-law at all.

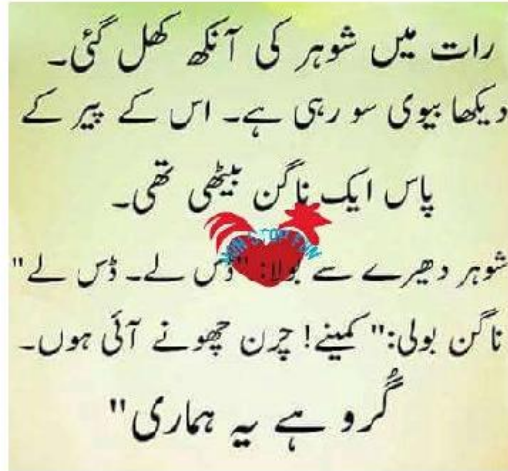
Explanation: This joke shows the contrast in thinking of two women having different roles in Pakistani society. A girl demands the absence of her mother-in-law before marriage whereas mother-in-law wants a perfect girl for his son having all the good qualities.

e. Animal Metaphors Attached with the Spouses



Wife to her husband: You are looking like a street conjurer.

Husband: A person, when a person has a female monkey (*baandri*) like you with him, will definitely look like a conjurer rather than a Deputy Commissioner.



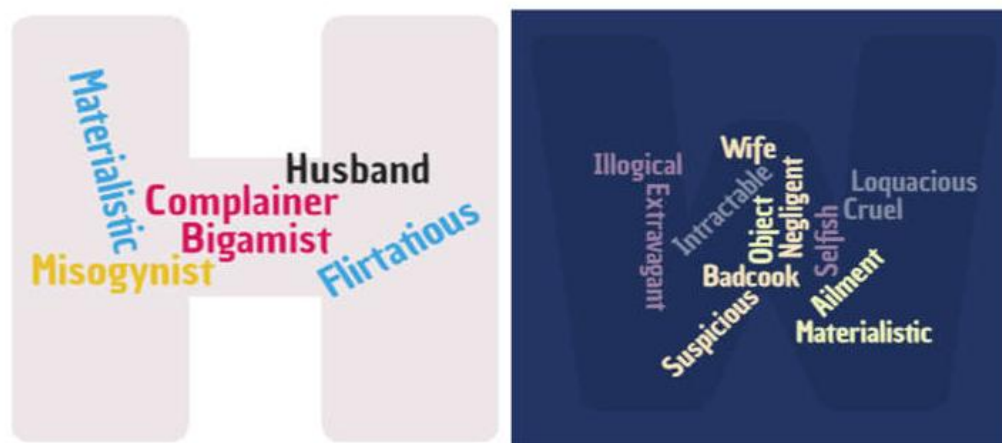
Husband woke up at midnight. He saw his wife was sleeping. He observed that a female snake was sitting beside his wife's feet.

Husband (said slightly): sting her! sting her!

Female snake (*Naagin*) said: "Bastard! I have just come here for touching her feet as she is our (spiritual) leader".

Explanation: This joke has perpetuated that wives are portrayed less than a human being in jokes. They are compared with animals like snake and monkeys. Moreover, the wish of husbands to get rid of their wives is also implied through these jokes.

7 A Pictorial Depiction of Stereotypical Marital Identities



8 Discussion

The present study is based on the Feminist Critical Discourse Analysis that deals with the social inequality of gender and gender rationality as well. Gender rationality is the key concept in FCDA which suggests discourse studies should not focus on the representation of women alone rather these should uncover the other side of the picture also. Hence this study has analyzed Pakistani jokes about both the genders to get a wholesome picture of the phenomenon of gender bias and prejudice. It focuses on the interrelationship of gender (Lazar, 2005). The content analysis of selected matrimonial jokes shows the constructed images of both the genders through humor in the contemporary society.

Three different types of verbal aggression can be demarcated in these proverbs: indirect, relational and social. Firstly, indirect aggression happens when the object (man/woman) is criticized by concealed and covert efforts to reason societal grief, i.e., chatting, ignoring or exclusion of the object. Unlike indirect, relational aggression is more stanch in its considerations as a threat to dismiss a relationship or dispersion of fabricated rumors. On the other hand, social aggression is focused toward injuring another's self-respect, societal position, or both, and may take straight procedures such as stated denunciation, negative body language, or more incidental forms such as social rejection and defamatory rumors. The joke is a double-edged weapon which is destroying the images of gender. It is not only a funny statement which is used for pleasure or to pass the time but also has a hidden motive to create a positive or a negative picture of gender. Jokes are targeting marriage as well as its different aspects and portraying wives as a cruel creature, husbands as innocent, and the feeling of hatred for

in-laws relations. Mother-in-law is considered as a double-faced lady of the world and clever also. Moreover, husbands are also behaving in face-threatening manners with the parents of their wives. These humorous discourses are constructing face-threatening images of these highly significant identities for a smooth social set-up. (Lazar, 2005).

The word 'marriage' is associated with trouble, sorrow, disadvantage, harm, and suffering. According to the quantitative analysis of selected matrimonial jokes, 35% jokes are presenting marriage as a headache (severe disease) that makes the people insane. It (marriage) does not only play a vital role in the sorrows and suffering of married people (husbands and wives) but also of those people who are directly or indirectly involved in this. It makes the people's life full of miseries. They lose all the happiness and peace of mind as well as the control of their own lives.

As FCDA deals with the gender inequality, it is surprising that unlike the serious discourses including proverbs (Khan, Mustafa & Ali, 2017) the matrimonial jokes have constructed the image of wives as some cruel, dangerous, selfish, greedy and harmful person. She has been even objectified by being equated or compared with animals and lifeless objects. The findings of this study have authenticated the researches done on humor and gender in the foreign and neighboring contexts that humor has been systematically used to create a face-threatening image of wives who are presented as a pack containing all the bad characteristics in themselves (Curry, 1983; Fried, 1976; Johnson, 2002; Sunderland, 2006; Lemish, 2010 & Nayef & El-Nashar, 2014).

Jokes are told in a way in which one person gets superiority and other feels inferior as Nayef & El-Nasher (2014) have concluded a positive picture of men as loyal, innocent and rational while a negative picture of women especially wives as talkative, ignorant, illogical and fit for domestic life rather than public spheres. Women/wives are presented as more talkative than their men/ husbands. Their talk is almost always useless and unbearable, unlike husbands who speak sense. Similar results are concluded from the analysis of Pakistani jokes about wives but not a single joke related to a loyal husband could be found.

According to Sunderland's (2006) study of feminist humor, women are too much crazy about shopping of cosmetics and new outfits. They have a lot of dresses but still, keep on saying that they do not have a suitable dress for a party or a funeral. . The 'word marriage' can be interrelated with workshop also where husbands work and wives shop. It also shows that wives are spendthrift who are always ready to spend a lot without realizing and appreciating the strenuous efforts put by husbands to earn that money hence neglecting the supportive roles wives

perform in the real marriages where husbands don't earn much and tarnishing their positivity (Lazar, 2005).

Like Naye & Nashar's (2014, p. 81) study about sexist Egyptian jokes our analysis has also revealed that the women of Egypt are concerned more about the husbands' possession like 'his flat', 'his job' 'employment' and 'good salary' than their husbands themselves. Additionally, the study of matrimonial jokes in Pakistani context has found the delineation of self-centered behavior of both husbands and wives where husbands are only concerned with their possession than their wives and wives are only concerned with their outfits than that of their husbands. So it is clear that the materialistic nature of Egyptian ladies described by Nayef & Nashan is similar to that of Pakistani women, especially wives.

The study of matrimonial jokes has further revealed that both husbands and wives are unbearable creatures for each other. It also shows how marriage converts the kind and sympathetic behaviors of both (husbands and wives) to cruel and canning attitudes towards each other. They become indifferent to each other and want to get rid of each other. After marriage, husbands seem to realize that the people who have escaped marriage are the most fortunate people on the earth. On the other hand, the wife considers that the worst man in the world is her husband. The quantitative analysis of 350 matrimonial jokes shows that there are only 70 jokes which are targeting husbands while 215 jokes are targeting wives, hence wives are more targeted, mocked at and stereotyped than husbands. Wives are presented as greedy, illogical, disobedient, lazy, materialistic, and talkative while husbands are presented as logical and rational which is verifying the analysis of Punjabi proverbs in the same social set up by Khan, Mustafa & Ali (2017). Husbands' wish for a pretty, mute but maid like wife is coupled with their desire of getting rid of the present wife and replacing her with a new wife and to have extra-marital relations. The study has authenticated the findings related to marital identities in an English joke even: [Wife is cute when she is mute, the husband is honey when he gives money], this joke has also perpetuated the negative image of the wife as a materialistic person and husband's wish to keep his wife completely silent. Moreover, the Egyptian jokes presented the women as chatterboxes who spend hours and hours describing useless things (Nayef & Nashar, 2014). The feminist readings of sexist jokes by Sunderland (2006) portrayed women as talkative and contended, "silence is the final frontier where no woman has gone before" (p. 15). The stereotypical depiction of gender especially women in matrimonial jokes have verified the findings of the previous researches done on other languages such as

Sunderland's (2006) feministic readings of sexist jokes, Naghdipour's (2014) analysis of Iranian jokes, Nayef & Nashan's (2014) findings about the Egyptian women and Siddiqui's (2014) study of South Asian languages which portrayed women as insane and dull.

In this way, gender is constructed through jokes through the tool of popular humor which is working on its ideological agenda of castigating feminine identities to keep them subjugated and dominated. These jokes are a strong form of verbal and social aggression launched against certain groups to make them believe in their negative traits through the system of 'interpellation'. Friere's (1998) 'Self Abnegation' theory has a clear answer about the effects of such deleterious discursive practices that a subject being incessantly told of his/her negativity and inefficiency to perform some productive task, ultimately results in lower self-esteem and a deficient self-image.

9 Conclusion

The present study has examined the matrimonial jokes which target marriage as an institution, matrimonial identities given to men and women and the related issues taking theoretical insights from Feminist Critical Discourse analysis and concluded that unlike serious discourses which present women as subordinated, meek, dependent and innocent and men as authoritative, cruel and the center of all the activities (Khan, Mustafa & Ali, 2017), Pakistani jokes are creating matrimonial identities in a significantly different light. Females as wives are depicted as cruel, greedy, unbearable, murderer, and jealous creatures who can never be satisfied despite their husbands' utmost efforts. A wife is also delineated as some capricious malady, a cruel leader, and even less than a human being by comparing her with animals like *Naagin* (snake), buffalo and monkeys. On the other hand, men have been portrayed as if they are obsessed with the idea of a perfectly beautiful woman which is reticent and is an expert in the household chores. Husbands are also depicted as flirtatious and eager to have more than one woman in their lives either legally or otherwise. Surprisingly, the greatest number of jokes about husbands has reinforced the theme that they are fed up of their wives and want to get rid of them as soon as possible by hook or by crook. Husbands and wives have not been presented as two members of the same family rather as adversaries whose main objective seems to denigrate and ruin his/her life partner at any cost. In this way, jokes are unfolding the serious gender biased attitudes of Pakistani society in a light-hearted and harmless tone. The jokes are not just 'jokes', they are performing a very

alarming role by depreciating marriage and the matrimonial identities which are constructing the minds of the audience and the receivers of these jokes negatively about their future married life and resultantly our present generation are suffering from very shallow marital relations. The ratio of unhappy couples and separation is much higher than it used to be two or three decades ago. So, it is the need of the hour that the discourse creators should create and spread such literature which has some intention to create and maintain the sacredness of marriage and the identities constructed by this institution as only then we can expect a generation with a sound character and a stronghold of familial bonds, which had been a hallmark of eastern families.

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REPRESENTATION OF ORIENT IN COLONIAL DISCOURSE: A POSTCOLONIAL STUDY OF 'HEAT AND DUST' BY JHABVALA

Mehwish Noor and Ghulam Ali

Abstract

This postcolonial study unraveled the representation of the Orient in Ruth Praver Jhabvala's novel, 'Heat and Dust'. It applied four themes of Orientalism: self and other, generalizations and universalization, justification and preservation of colonialism and stereotypical representation of Orient as parameters for the data gathering. Few extracts were selected and analyzed under the theoretical underpinnings of Fairclough's (1989) three level model for Critical Discourse Analysis. CDA revealed the active role of adjectives and adverbs, deictic expressions, anaphoric and cataphoric referencing, capitalization, punctuation and discourse markers for the construction of colonial discourse by the enunciator. It was deduced that Jhabvala's discourse carried robust traces of the binary opposition of Self and Other, discursive practices of generalization, universalization, repetition of the content of discourse, fixity of image, stereotyping, subjectification, justification of colonial rule, preservation of superiority, and polarization. The researcher found that colonization of Oriental women was done on three levels and termed it as triply colonization of Oriental women. The study supported the previous postcolonial studies and provided a theoretical ground for the contemporary and future researchers to follow the devised model for their CDA based postcolonial studies.

Keywords: Discourse; Critical Discourse Analysis, Orientalism; Colonial Discourse; Fairclough (1989) Model; Discursive Strategies

1 Introduction

Literature is a powerful source of representing discursive practices. It serves for the aesthetic pleasure and the representation of culture and society but it is neither naïve nor innocent. In the realm of discourse, it is linguistically fabricated, ideologically loaded and contextually knitted to serve the purpose of the producer of the text (Fairclough, 1989). It becomes far more purposeful when produced by a colonial writer about the colonized in colonial context.

The depiction of *Orient* through the lens of *Occident* encompasses the hidden transmission of ideologies constructed through particular linguistic choices. Said (1978) investigates 'Orientalism' as a wittingly produced discourse and discusses the reality that how colonized produced, manipulated and designed the dichotomy of *Orient* and Occident. It is considered as the starting point of postcolonial studies that basically, aims at deconstruction of the constructed realities with the help of discourse parameters highlighted in the Orientalism.

It is the responsibility of the postcolonial reader to dismantle such constructions and unveil them. For the purpose, the novel '*Heat and Dust*': Booker Prize winner (1975) written by a European writer Ruth Praver Jhabvala is selected for the study. She in the novel describes the pre-independence and post-independence India. It is about two English ladies (the narrator and her step-grandmother) who are interested in India in two different periods of time (in 1920s and 1970s). The story is narrated through the first person narrator's point of view; the step-granddaughter of the main character of the story, Olivia Rivers. The name of the step-daughter is not mentioned in the novel. She, in fact, comes to the independent India from England, in order to know details about her mysterious step-grandmother who had left her grandfather and had married an Indian Prince, Nawab. Both of the English ladies fall a prey to the similar fate and by their own will, they had affair with Indian men but remained unaccepted and lastly stayed at India for the rest of their lives in isolations.

The general plot of the novel is knitted in a convincing manner in order to get the sympathy of the reader for the English ladies who, in fact, for their own lust get involved with Indian men and rejected by English society as well (in the case of Olivia Rivers) but still *India* is blamed for all the happenings. This side of the picture is kept hidden through the depiction of immoral character of *Orient men*. In *Jhabvala's* words when, in the beginning of the novel, the narrator generates a particular discourse saying; "*I myself am no longer the same. India always changes people, and I have been no exception*" (*Jhabvala, 1975, p.1*).

Colonial discourse contains certain features that are implicitly related to the ideological constructions. In order to disentangle hidden agenda of the enunciator the phenomenon of discourse is needed to be discussed. Gee, (1999) puts light on discourse from a critical perspective by defining it as a knowledge produced and circulated through text to form a view point to see the world, system of beliefs, thoughts and language patterns in order to take control over a particular area that shape social practices. Behind the curtain of socio-cultural endeavors, production and transmission of colonial discourse goes on. Haapasaari (2012) explains the procedure as *discursive strategies* that pave a way to the formation of socially established *rules* through which the producers of discourse exercise their authority at unconscious level in order to be consumed by the recipients of discourse. In this way, the discursive techniques support the internalization of the constructed and regulated realities in order to justify and strengthen the divide between superior and inferior, the colonizer and the colonized. The totality of discursive practices is termed by Fairclough (1995) as *order of discourse*. For the purpose, he offers Critical Discourse Analysis (CDA) to expose these processes and practices in a systematic fashion. It also explores the opaque relation between society and discourse. It also explains how discourse secures power relations and hegemonic ideologies (ibid). In other words, it provides a systematic investigation method to study constitutive properties of discourse (Wodak and Meyer, 2001). This is why, Fairclough (1989) postulates the relationship between language and power as crucial for CDA that is based on unequal power relationship. This is of the prime importance for the present study with respect to the themes of Orientalism. Said (1978) also highpoints such uneven power relationships that are maintained by the colonial discourse on the basis of which a divide of the world in two halves; *Orient* and Occident is created. Furthermore, it is maintained that the *Orient* is not developed and civilized enough to represent itself. On the basis of which, the Occident represented it as fixed in time and space and judged it through fixed parameters. For the reinforcement of the judgment, socio-cultural, philological and scientific theories deliberately developed and technological advancements proved the *Orient* as uncivilized, exotic and barbaric. So to say, *Orient* is not a natural fact but an image of manipulated history and regulated language constructed by the West.

The depiction of *Orient* is the signature trait of the selected novel. While reading the novel from a critical point of view, I find that from the rituals to religion, from land to landlords, from colonizer to colonized and from beliefs to superstitions everything is knitted into a complete whole: *Orient*. It seems that it is a rewrite of E. M. Forster's, "A passage to India", in which the daily life of Indians, their festivals and the portrayal of

the colony are presented in a stereotypical manner as highlighted by Said (1976). It provoked me to conduct a study of the novel through a critical approach (CDA). The entire manifestation of ideological transmission is to be unfolded through the guiding doctrines of Said's Orientalism (1976). The research aims at describing the portrayal of *Orient* in the light of Orientalism in the novel '*Heat and Dust*' by *Jhabvala*. It also intends to demystify the traces of ideological constructions for the representation of otherness through certain lexical choices opted by the enunciator of the text. The research intends to answer the questions in the light of the objectives of the study that how the *Orient* is represented in '*Heat and Dust*' by *Jhabvala* in the realm of discourse and which linguistic traces and discursive practices are responsible for the ideological construction of *otherness*. The following section provides an overview of the literature related to the subject matter.

2 Review of Literature

Orientalism is undoubtedly considered a foundational work which opened the debate on the postcolonial literary studies. Burney (2012) opines that it evolved as a broad spectrum of postcolonial theory widely used as a multidimensional conceptual framework. She pronounces it a *paradigm shift* in order to deal with multiple academic disciplines studying colonial discourse. The themes and concepts are correlated yet need some mechanism for identification and discussion of discourse strategies that specify it for colonial representations of the *Orient*.

Salahshour and Salahshour (2012) proclaim representation as a constructed practice in dominion of discourse due to the fact that each happening or notion represented as a fact passes through filter of relative ideologies. Furthermore, they also discuss the strategy of *negative lexicalization* in their postcolonial study which is also conferred in the data analysis section.

For ideological construction, a number of strategies play their role. Ranjan (2015) in the line of Said (1978) appraises that judgmental representation of the East paves the way for placing the West as a rescuer and western intrusion as a must. The imaginary East explored and construed by the West as timid, backward, uncivilized and at times dangerous. For the purpose, their writers lived there in the Eastern colonies and on the basis of their observations; they represented the East in a context free manner. Furthermore, the *Orient* was romanticized and a desire to must visit the East was created. The writers then projected the *Orient* as feminine, naïve, and uncivilized and a need of fatherly patronage by the West was created. This all comes true while analyzing '*Heat and Dust*'. The novelist *Jhabvala* spent more than twenty years in India and in an

interview, she declared her novels as her experience, during her long stay, about India. The line quoted below Strengthens Ranjan's (2015) observation.

*They think they're frightfully cunning but really they're like children.
(Jhabvala, 1975, p.41)''.*

The analysis of the mechanism of ideological construction through discourse is one of the objectives of the current study. Postcolonial writers figure out these strategies which are discussed in the data analysis section.

Being a postcolonial critic and theorist, Bhabha (1996) maintains that subjectification is of paramount importance in colonial discourse. It serves for the ultimate purpose of construing the *subject race* as decadent population for the justification of colonialism and imperialism. Similarly, the consumption of colonial discourse is an essential part of the mechanism of colonial discourse. Colonial discourse is represented in a convincing manner for the sake of inculcation. This is accomplished through compliance of the colonized which has traces of Gramsci's (1976, p.259) notion of ideology as *consent winning*. The data analysis section figures out this strategy as well.

Furthermore, one of the discursive strategies is generalization based universalization of certain traits and characteristics giving birth to the stereotypical representations. Particularly, South Asia is represented in literary imaginative paradigms through stereotypical illustrations by the colonial writers. For the purpose of dismantling certain stereotypes Chakravorty (2014) appreciates the manifestations of Asian postcolonial writers (such as Aravind Adiga, Salman Rushdie, Michael Ondaatje, Mohsin Hamid etc.) whose influential works are ground-breaking regarding stereotypes attached to South Asians. The researchers define stereotypes in different manner. Basically, it is oversimplified and standardized representation of others. Costandius (2008) explains it as knowledge of categorization that is inserted into the culture and society and institutionalized through language. It is used as justification for judging and excluding *other*. Bhabha (1996) correlates stereotyping to micro and macro-discourse that is incorporated in data analysis. *Orient*, particularly Arabs are stereotyped (Said, 1978) and the strong traces of judgments in the same lines on the part of the enunciator are observed in the novel.

The representation of Oriental women follows the similar lines. In colonial and postcolonial discourse, they are represented as oppressed and recognized as 'doubly colonized' (termed by Peterson and Rutherford, 1986). This term is supported and prolifically used in postcolonial discourse (Spivak 1988, Tyagi, 2014, Shabanirad and

Marandi, 2015). According to my study, Jhabvala represents the Indian woman (character's name *Ritu*) as triply colonized. So that, in the data analysis section the term doubly colonized is challenged.

Bhabha (1996) takes the stance of Said a step ahead and states colonial power and discourse in the possession of colonizer and colonialism is always unified which also unifies the subject of colonial enunciation. Adding into it, Al-Saidi (2014) describes colonization as everything which is related to "I". It can be considered as *eye* of the colonialist who sees the opposite (*other*) according to the standards set by him through his own agenda. Vanheule (2011) incorporates the Lacan's notion of *narcissistic desire of self-recognition* into the notion of *narcissistic reversal* in which the *other* is identified in comparison to the self. This is another colonial practice of othering in postcolonial perspective which is discussed in the data analysis section. This perspective of colonial discourse relates the debate of discourse to power. Zhao (2017) opines that Said takes influence of Foucault's (2012) notion of non-fixity of discourse and applies it to his work: power as a result showing resistance to the exercise of power. Furthermore, Said incorporates Foucault's method of *interiority* against the Western *exteriority* while representing the *Orient*. In this manner, a critique on biasness appears on the subjectivity in the nature of Said's Orientalist discourse (Mart et al, 2010). Because, Said provides history and the function of Oriental studies in terms of context and consequences but not provides any theoretical framework. Besides, critics do not overrule Orientalism and praise its foundational property. According to Bhabha (1996), it 'inaugurates postcolonial field', and to Spivak, it is 'a source book of our discipline' (Al-shamiri and Sprinker, 2016). It is deduced that Orientalism is taken as subjective approach that needs objectivity on theoretical grounds. For the purpose, a number of studies acquire it with a combination of critical theoretical approaches.

Bowen (2015) incorporates Said's Orientalism's ideas in his critical discourse analysis based study of print media representation of Persia and finds it practically expedient. In the same line, Sabido's (2015) study suggests it equally useful for colonial and postcolonial study of discourse. Correspondingly, Salahshour and Salahshour (2012) apply van Dijk's *ideological square* as a research method with the help of Said's Orientalism in order to analyze the representation of the East in their study. Furthermore, Wang (2006) speculates that CDA is better not to apply as a single method of investigation rather needed to be applied as an approach carrying varied perspectives in order to study the relationship of language and particular context.

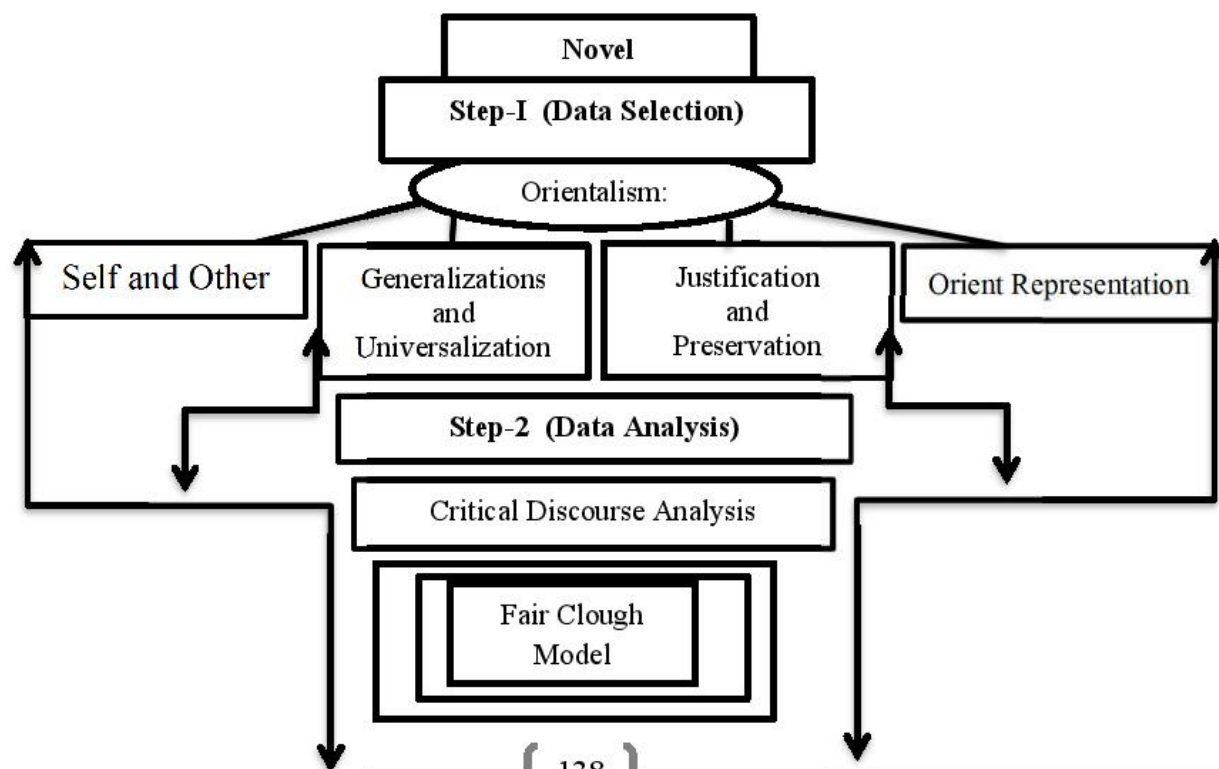
Keeping in view the previous researchers' speculations for an objective and systematic unity to the study, the present study applies CDA as a theoretical framework

for the data analysis based on conceptual underpinnings from Said's Orientalism. The details of theoretical model are stated in the following section.

3 Theoretical Framework and Methodology

The study adopts Fairclough's CDA (1989) model in order to provide theoretical framework to the data analysis. It is a combination of conceptual underpinnings of Orientalism and theoretical framework of critical discourse analysis. The data is gathered from the novel from the four parameters highlighted by Said in Orientalism: self and other, generalizations and universalization, justification and preservation of colonialism and stereotypical representation of Oriental woman and man. The study focuses on the Fairclough's (1989) model for critical Discourse analysis. The analysis goes through three interrelated levels: description (textual analysis), interpretation (process analysis based on enunciator/reader relationship), and explanation (context based social analysis) (Janks, 2006). The first level provides objectivity to the analysis as it is based on the text analysis produced by the enunciator. The selection of words, their positioning, and the result of positioning are analyzed. Further, the processes of selection with reference to the producer and consumer are taken into account. Additionally, the immediate and broad contexts are taken into consideration and discourse is analysed in accordance with their interrelation.

Below Figure-01 illustrates the procedure of data analysis.



4 Data Analysis and Discussion

The data analysis stretches to the five sets of extracts selected from the novel through the above mentioned postcolonial parameters and are analysed through Fairclough's (1989) model with special reference to Orientalism. The data analysis unravels the hidden ideological constructions that the novelist *Jhabvala* (in *Heat and Dust*) embeds related to the *Orient*. For the purpose the first selected extract is analysed as under.

The girl was particularly indignant — not only about this watchman but about all the other people all over India. She said they were all dirty and dishonest. She had a very pretty, open, English face (Jhabvala, 1975, p. 22).

In the above excerpt, an English girl is angry with the watchman. The lexical choices have been used by the text producer here indicate a dichotomy between the White and the Colored in post-partition era. The uneven relationship between the speaker and the listener of the discourse is based on the power hierarchy. Though, the English Raj has been ended but the hegemonic influence and the authority of judgment rest with the White girl and is executed with the help of discourse. The selection of particular linguistic choices has hidden content of shaping the order of discourse, for instance, the anaphoric and cataphoric references, *the girl*, *watchman*, *people* and *English face* and their placement in the discourse segment is purposeful. Similarly, third person pronominal use is also meaningful, where *the girl* in upcoming discourse is referred as *she* whereas *watchman* is referred as *they*. The collective noun *people* seem inclusive of the entire people living in India that is reinforced by the adjectival phrase, *all over India*. The deictic expression *this* which modifies the noun *watchman* is also significant in pointing at a single person which is presented as representative of an entire group (people of India here).

Another worth noting prepositional phrase *about all the other people* expounds the aforementioned divide where the head word *people* is immediately modified by *other* that follows pre-determiner *the* preceded by the adverb *all*. The textual detail till now pronounces a binary division that is between *the girl* and *all the other people all over India*. The adverbial use of *all* is repeated three times in the given discourse out of which, twice in the first sentence which emphasizes inclusiveness, uniformity and generalization that is an essential part of discursive strategies of the colonizers' discourse.

Furthermore, the use of correlative conjunction of *not only... but* is strengthened by the elements attached to the conjunction as, *not only about this watchman.... but also about all*. This type of parallel sentence constructions, according to the grammatical

usage, expresses an element of surprise and unpredictability. Now, in this particular context, it amplifies the generalization process and stretches it to the representation of the entire Indian nation. The representative is a layman which is targeted to universalize the particular image of the Indians. The second part of the construction appears more surprising and unpredictable than that of the first part. It also implicates that all the upcoming discourse is not only true for the single person but also true for *all the other people*.

In the next sentence, the anaphoric reference *she* is introduced who is the information-giver; *she said*. Now, the characteristics of the second part of binary relation are given in the text as reported speech. The negative characteristics are attributed to the anaphoric pronoun *they* who are assigned two predicative adjectives: *dirty* and *dishonest*. Here, for the third time, the adverb *all* is used which fortifies the given traits to the entire class or group of people which can get their meaning with the anaphoric reference of *all the people all over India*. This strategy is discussed and termed as *negative lexicalization* by Salahshour and Salahshour (2012).

In the last piece of the discourse the text producer informs the reader about *the girl* who is introduced in the beginning of the discourse. Now, *she* is attributed with some qualities which are purely positive and apparently describe the *face* of the girl. Three adjectives; *pretty*, *open*, *English* are used which are modified by the pre-determiner; an indefinite article *a* followed by the adverb of degree *very*. Here, it is of worth noting that the other side of the dichotomy *people* carries definite article and the attributes of the *girl's* face are determined by the generic definite article *a*. It reveals that the discourse specifies *the other people*.... At this juncture, the use of degree adverb is also meaningful in the sense that intensifies the meaning of the adjectives *pretty*, *open* and *English*. The last and the most significant adjective is actually the cataphoric expression refers back to *the girl*. At this stage, the reader comes to know that the girl is English: a British who has *a very pretty, open, English face*.

All the above mentioned textual information, if collected, presents a clear binary opposition between the White English who has *a very pretty, open and English face* and *all the other people all over the India*. On one side, the attributes are documented as, *dirty* and *dishonest* and on the other side, a *pretty, open, English*. It means that two different rather separate group of people have negative and positive characteristics. The passage reflects a true representation of the colonial thought highlighted by Said. In this short piece of discourse, the notion of self and othering is strongly depicted. On the English side, in Said's words, the colonisers are presented and justified *pretty* and *open faced*, because they have to face all dirty and dishonest people throughout India. That is

why, the pretty, English girl is *particularly indignant*, who is pretty and faces dirty people. She is open and not narrow minded, she is open hearted and not dishonest and apart all, and she is English and has an English face. The word, face can be analysed from the sociolinguistic perspective that she has a positive face such as the entire class of English people.

In the given discourse, the permission of speaking is granted to the girl, only she can speak. The other has no voice at all. They are at the disposal of the English girl to be judged and analysed. The three lines quoted above put forth multiple colonial stances such as; the presentation of binary opposition, the depiction of othering as well as the discursive practice of universalization of the people of India.

Another strategy of the colonizer's discourse mentioned by Said (1978) is the assurance of their presence inevitable for the purpose of civilizing the *uncivilized Orient*. It is done at unconscious level in such a way that the colonized themselves consume it for the sake of their own benefit. The excerpt from the novel below underpins the notion when Nawab appreciates Douglas Rivers for his attempt of saving a widow from the Hindu practice of *satti* in which the widow has to burn herself with her late husband's cremation.

What is to be done, Mr. Rivers. These people will never learn. Whatever we do, they will still cling to their barbaric customs. But, Mr. Rivers, what praise there is for you everywhere! On your conduct of this miserable affair, all speak as one (Jhabvala, 1975, p. 61)."

The discourse producer illustrates the barbarous nature of the Indians, specifically, of Hindu culture and places the English man at the high pedestal of kindness through the mouth of an Indian in order to present the ideology as acceptable and appreciable. The selection of certain lexical items for the description of stubborn and backward nature of the *Orient* plays a pivotal role here. The construction of the expression '*is to be done*' is significant due to the fact that such kind of composition and the like; *need to be done* are grammatically not in common use but are specific to judicial rulings. In this way, the striving of colonized is appreciated and legitimized in an indirect way with the help of such grammatical composition. It implicates that whatever is possible to be done is being done by the colonizers to civilize the *Orient*. Further, the enunciator points out with deictic expression *These*, which modifies the collective noun *people* for the sake of subjectification of the *Orient* as highlighted by Said (1978) in order to place *Occident* at the positive side of comparison. This phenomenon of use of *Orient* as a contrastive element in comparison is termed as *narcissistic reversal* through which self is justified

by a reversal of the representation of the *other* (Vanheule, 2011). In Cromer's words, Orientals were the *subject race* and needed a *proper* study (Said, 1978).

The text producer further declares that *these people will never learn*. The use of adverb of time adds to the impossibility of improvement in the behavior of *Orient* in the sense that in no case there is any possibility. It is a strategy to let the ideology penetrate into the subconscious of the recipient of the discourse. In this manner, as Bhabha (1996) propounds that ambivalence is created in order to facilitate stereotyping which is an essential part of the colonial machinery. The forthcoming sentence construction strengthens the ideology delivered in the previous segment of the discourse. By saying *whatever we do, they will still cling*, means whatever possible and positive is done by *we*, *they will still cling* which further exhibits the emphasis by the use of the selected lexical choice of *cling* referring to the adherence and rigidity of the people to their customs that are termed as *barbaric*. This is the stereotypical trait attached to the permanent constructed image of the *Orient*. Now the enunciator relates the choice of the lexical item to the chain of already designed macro-discourse (termed by Bhabha) and its relationship with the *barbaric* customary activity (micro-discourse) connects it to a religious practice of Hindus for the validation. In this way, the interplay between micro and meta-discourse convinces the reader in order to make it a part of his/her belief system and facilitates the fixity of the desired image.

Similarly, the next sentence is loaded with the placement of the colonizer at the opposite end of the dichotomy of colonizer and colonized. The sentence opens with the contrastive discourse marker: *But* which indicates that the upcoming segment of discourse is putting a contrastive situation, idea or characteristics. Then, the writer announces appreciation of the generous act of the colonizer: *Mr. Rivers, what praise there is for you everywhere!* Now, the adverb *everywhere* with exclamation mark facilitates the generalization at the expense of ignoring the disapproval by the Hindu community. The writer further adds by providing the reason for the purpose of endorsement; *On your conduct of this miserable affair*, the capitalization of the preposition augments the effect as well as stresses the *conduct* of the colonizer as the representation of his goodness which follows the deictic determiner *this* qualifying the noun phrase *miserable affair*. This very composition again connects the aforementioned *barbarous* practice adding another adjective *miserable* to this discourse segment for the sake of authentication with the help of repetition. Repetition and referencing are discursive strategies on the part of enunciator used for the internalization of ideologies. Furthermore, the last part of the

extract *all speak as one* concludes the particular discourse endorsing the previous generalization strategy for universalization. The text producer assures the desired compliance with the help of the chosen chain of lexemes: *all as one*, additionally they all speak alike. This stratagem is related to the fixity of the image of *Orient* highlighted by Said (1978) with reference to Cromer.

The extract altogether encompasses the production, internalization and maintenance of the colonial discourse by embedding the positioning of self and other, discursive strategies of universalization and stereotyping by oversimplifying the entire colonized people: *all as one*. Simultaneously, projecting the positive face of the colonizer who strives for the civilizing mission of *barbaric* people, with a fixed declared judgment, *who will never learn, whatever we do*.

The writer constructs the colonial discourse throughout the novel. The post-independence era is depicted in the lines of fixity of image along with a comparison of glorified colonial past and distorted independent present of India. The below mentioned extract from the novel supports this reality where the narrator visits her forefathers' residence and describes as;

Both houses — the Crawfords' and Olivia's — **once so different in their interiors** are now furnished **with the same ramshackle** office furniture, [48] and also have **the same** red betel stains on their walls. Their gardens too are **identical now** — that is, they are **no longer gardens but patches of open ground** where the clerks congregate in the shade of **whatever trees have been left** (Jhabvala, 1975, pp. 52-53).

The words in bold depict a devastated and forsaken image of colony after the end of British Raj that was *once so different*. The writer informs the reader about the discrepancy in the discourse with an obsolete adjective; *ramshackle* which alone carries the vast imagery of downfall. Similarly the repetition of adverb *same* and reinforcement by the use of *identical* pave the way for the monotonic and flat depiction of particularly the scene and generally the entire colony. Moreover, the imagery of stained walls and grassless ground that was once a garden though, is mere commentary of the immediate context of situation yet an invisible attempt of inculcation and preservation of the hegemonic ideologies. That is another strategy of the writer to present the discourse as a comparison in order to justify their superiority and preservation of the distance between the self and other and the superior and the inferior for what Said (1978) quotes the speech of Balfour who authoritatively presented Englishmen as *we* the representatives of civilized world. It has the traces in the hegemony and consent winning ideology given by Gramsci (1976, p. 259) when the oppressed willingly surrenders to

the oppressor and automatically acts upon the ideologies transmitted through the discourse. Moreover, the use of discourse marker *that is* puts emphasis on the downtrodden condition of independent India. The ending part *whatever trees have been left* complements the entire discourse by using the image of terminating greenery and connoted by the noun *trees* which decline indicates the negligence and irresponsibility on the part of the colonized. The constructed discourse invisibly justifies the glorious colonial period and at the same time, proves the independence as worthless which resulted in the desolate and barren India.

It is worth mentioning here that the construction of ideologies by the colonizers through discourse is not unidirectional rather it is multidirectional. Colonizer writers describe the women of the East (*Orient*) in subjugated manner. They are described as a subject of gender discrimination, so does the novelist of *Heat and Dust*. The two Indian ladies in the novel, in two different spans of time in parallel stories are described as doubly colonized. The spouse of Nawab in colonial era is never presented in the discourse directly rather she always remains behind the *pardah* and her absence is related to some mental disorder. The enunciator keeps the details untold and creates mystery due to the fact that Nawab, time and again, talks about his love with Sandy, the English nick name given to an Indian Muslim Zaheera who belongs to a royal family richer than Nawab and educated in London. The other lady is the Ritu the wife of Inderlal with whom the narrator is involved. The writer describes her in a stereotypical manner.

- (I) *He said she was not intelligent. Also she had not had much education* (Jhabvala, 1975, p. 3).
- (II) *Mother and I tried to explain matters to her, how it was necessary for her to eat and be happy, but she did not understand* (Jhabvala, 1975, p. 54).
- (III) *I feel it is my responsibility to get us going since I'm older and (I think) stronger. There is something frail, weak about her. Physically she is very thin, with thin arms on which her bangles slip about; but not only physically-I have the impression that her mind, or do I mean her will, is not strong either, that she is the sort of person who would give way quickly* (Jhabvala, 1975: 55).
- (IV) *It didn't seem like a human sound. But it was* (Jhabvala, 1975, p. 56).

The above mentioned extracts are taken from different context of situations. For the sake of economy of words, I describe them collectively. (I) the enunciator introduces Ritu in the novel in a negative fashion with her deficient traits by using adverb of negation *not*. In (II) she is being told by her husband and mother-in-law that how *to eat and be happy* because she is neither *intelligent* nor *educated*. In the other two instances: (III) and (IV) the situation is different. Now the writer describes her through narrator who is presented as the opposite of her not only physically but also *mentally* and by *her will*. It is the sheer depiction of *doubly colonized* as discussed by Young 2001, Spivak 1988, and Tyagi, 2014). A similar situation is highlighted by Shabanirad and Marandi (2015) in the study of *Burmese Days*. I termed it as *triply colonized* because *Oriental* women face trio-faced exploitation: firstly from the colonizer and secondly by the native patriarchal system and thirdly, by her family (the superordinate women), such as by her mother-in-law (in Ritu's case here and implicitly, in the case of Sandy whose mother-in-law *Begum* is presented at the powerful pedestal), and generally, by sisters-in-law and the wives of brother-in-laws and aunts in Indo-Pak subcontinent. They are subjugated at three simultaneous levels. They have no say in their social life and right of decision making rests to the second level of the oppressor: the patriarchal man whether husband, father and/or brother, even guardian uncles. They are socially exploited within the houses by their female members of superior rank. So is to say, they are, in their subordinate position, triply colonized. Wisker (2000, p. 10) raised the very question while analyzing postcolonial women writers that their position needed to be kept in consideration that how socially and economically they were, arguably, doubly or triply subordinated on race, gender and economic grounds. Though the writer pinpointed the issue of another layer of colonization on the part of colonized women yet did not discuss it in detail.

In the above mentioned discourse, Ritu is judged by the English lady who is interested in her husband and during comparing her with her own self she finds Ritu *frail, weak* and *thin* by physique, mind and will. And the last sentence of III) is the cutting-edge and signature comment about Ritu which finalizes her poor fate. The comparative degree of adjectives associated with the English lady automatically eliminates the colonized colored lady out of contest. Then, in the further part of the novel she goes through extreme mental distress and her hysterical crying as mentioned inhuman in IV) reveals her miserable condition as well as connects it with the macro-discourse of *Oriental* women compared with animals. It strengthens misrepresentation of women and gendered discourse pointed out by Said regarding Kachuk Hanem that "*She never speak of herself, never represented her emotional state, her presence and*

her history. This is termed as *displaced figuration of third world women* by Spivak (1988) in “*Can the Subaltern Speak*”. Furthermore, it uncovers the mystery of Sandy’s mental illness which might have been a result of the oppression and triple colonization that she might have been suffering beside her high status and highly educated persona. This connection is authenticated with Bhabha’s postulation that colonial/imperial discourse is always inscribed at least two times.

As far as the Oriental man is concerned, the enunciator describes Nawab as a typical Indian who has an exotic attraction as well as terrifying character. Similarly, he has: connections with dacoits’ gang, poor economic condition, and lust for white skinned Olivia and indulges in other pursuits that are the fixed representation of an *Orient* man. The following excerpts substantiate the description.

- (I) *they were talking more freely-about the Nawab and his mysterious misdeeds* (Jhabvala, 1975, p. 101).
- (II) *most of the family jewellery had disappeared long ago-as a matter of fact, he said, smiling, it was the Nawab I was interested in who had been largely responsible for its disappearance. He had always needed money and hadn’t cared how he laid his hands on it. He had led rather a riotous life-there had been all sorts of scandals even (perhaps I had heard?) with an Englishwoman in India, the wife of an I.C.S. officer* (Jhabvala, 1975, p. 108).
- (III) *Nawab’s family collection of miniatures and were mostly of an erotic nature — princes sporting in bowers, princesses being prepared for nuptial delights* (Jhabvala, 1975, p. 110).

The colonial practice of misrepresentation and creating the *Orient* as immoral, fallen, erotic and different seems true for Nawab. In the line of the Arabs’ description high pointed by Said, the writer stereotyped him in the mythical way. In the first instance (I), Nawab is introduced along with his *mysterious misdeeds*. The second extract (II) reveals his mysterious natured wrongdoings such as; robbery of his family jewelry, greed for money, backdoor channels for accumulation of money, and his disorderly led life, his scandals and his collection of sensual miniatures (III). The most depraved side of his character told by the writer is the affair with a married English woman. The selection of adverbs like; *largely, mostly, always, all*, and their syntagmatic use intensify the degree of sensitivity of the discourse. The discourse generated regarding Nawab is the reflection of typical portrayal of *Oriental* man who is characterized as exotic, sensual, corrupt, and immoral. He is depicted morally, socially, economically and religiously corrupt. Said

(1978) reveals the same strategy used by Gibb and Flaubert. This kind of representation rather projection of the East in the line of Egyptians and Arabs is also the Western scholarship for the sake of generalization. Here, subjectification of Muslim man is also observed on the part of the enunciator by comparing Nawab with Inderlal the other male character with whom the narrator has an affair. He is not awarded the similar traits. In this way, the agenda of the writer is crystal clear that the *Orient* generally while the oriental Muslims are particularly targeted and a divide on the basis of religion is created at unconscious level.

The enunciator has left no rock unturned in order to create, substantiate and preserve the colonial discourse with a number of discursive strategies. The highlights of this postcolonial reading, research implications and conclusion are presented in the following section.

5 Conclusions

The study critically analyses the selected excerpts according to the postcolonial parameters. It presents a critique on *Jhabvala's* selection of lexical choices and embedding them into a chain of series of discourse that is largely connected to the *myth* about the constructed *Orient*. Apparently, the short novel '*Heat and Dust*' carries a number of ideological constructions from micro to macro levels. The writer associates them with the help of rationally presented ground realities. As Said promulgates that the amplification of a sheer incident or event is one of the tactics of the colonial writers. Bhabha (1996) propounds that stereotyping are generated in similar lines with the help of ambivalence then they can be logically and empirically construed. Incorporated these strategies, *Jhabvala's* discourse practices are analysed through three simultaneous levels of CDA model in order to contribute a postcolonial study to the existing body of knowledge with objectivity. Critical analysis of the text found an active role of adjectives and adverbs, deictic expressions, anaphoric and cataphoric referencing, capitalization, punctuation and discourse markers at discourse level. Data analysis reveals that *Jhabvala's* discourse carries robust traces of the binary opposition of Self and Other, discursive practices of generalization, universalization, repetition of the content of discourse termed as discursive formations by Foucault (2012), fixity of image, stereotyping, subjectification, justification of colonial rule, preservation of superiority, strengthening of distance between binary opposition as found by Salahshour and Salahshour (2012) termed as polarization and triply colonization of Oriental women (termed by the researcher).

Furthermore, as per literary critics the universalization of India by *Jhabvala* can be rated as Chekhov's universalization of Russia and Faulkner's Yoknapatawpha which was done in the typical colonial discourse format. The study disentangles these constructions and sets forth a critical postcolonial reading of the novel.

At last, on theoretical grounds, the analysis supports the notion of Bhabha (1996) that the starting point of postcolonial writing may be the identification of images whether negative or positive but it should not be the goal rather the target of such studies needs to be finding out the processes of subjectification that result in stereotypical discourse construction and the present study contributes its share to the critical postcolonial reading of colonial discourse.

Finally, the current research contributes to the existing body of knowledge by discussing a least researched novel (Sachdeva, 2011) on linguistic grounds. It is significant due to the fact that it endorses the previous postcolonial studies and also provides a theoretical ground for the contemporary and future researchers to follow the devised model for their CDA based postcolonial studies.

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EXPLORING THE DYNAMICS OF L2 MOTIVATIONAL SELF SYSTEM AMONG THE LEARNERS OF ENGLISH AND ARABIC IN MADRASSA SETTINGS OF PUNJAB

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Abstract

The current study explores the motivational dispositions of madrasa learners learning English and Arabic in Punjab. The study is an attempt to examine, in multiple language learning contexts, the validity and the potential of Dornyei's (2009) L2 Motivational Self System and in explicating the language learning behavior of the madrasa learners. After reviewing the related literature, a survey questionnaire was prepared and piloted for the data collection. Multi-staged sampling design, involving criterion and purposive sampling techniques, was used to collect data from five branches of Dara ul Aloom Muhammadia Ghosia (DMG) madaris system in Punjab. From these selected madrasa settings, a sample size of 415 was drawn in a manner that 206 learners from Arabic learning (i.e., 5th, 7th & 9th) grades and 209 learners from the intervening English learning (i.e., 4th, 6th & 8th) grades responded to the language specific dispositions. Later, the quantitative data of the both subsamples, i.e. English learners and Arabic learners, was analyzed with the help of SPSS (version 16). The inferential statistics like Correlation and Regression analysis reveal that for English and Arabic learners, Attitude to Learning Language, Ideal L2 Self and Cultural Interest have the strongest linear association with Intended Learning Effort. Regression analyses partially validate Dornyei's (2009) framework L2 Motivational Self System as Ideal L2 Self emerges as the strongest predictor of Intended Learning Effort for the learning of English; whereas, Attitude to Language Learning strongly predicts Intended Learning Effort for the Arabic learners. The findings of the study are not conclusive and need to be further explored through qualitative methods and ethnographic approaches. It is envisaged that the current study will encourage the L2 motivation scholars to focus more on multiple language learning settings in order to broaden their understanding about the complexity of L2 motivation.

Keywords: L2 Motivation, Madrasa Education, L2 Motivational Self System, Multiple Language Learning

1 Introduction

The concept of L2 motivation cannot be sufficiently explained by any single definition, construct or model (Oxford & Shearin, 1994). Dörnyei & Skehan (2003) opine that among different approaches to conceptualize L2 motivation, most of the approaches have emphasized on the dimensions of “choice”, “persistence” and “effort” by the learners. L2 motivation research has always remained a vibrant area of research in SLA due to the general understanding among L2 scholars that motivation is a major determiner of L2 achievement (e.g., Ellis, 1994 & Ma, 2009). During the last two decades, the interest in L2 motivation has increased manifold and a great bulk of literature has mushroomed on the subject (e.g., Broady, 2005; Csizer & Lukacs, 2010; Deci & Ryan, 2002; Dörnyei & Skehan, 2003; Lamb, 2004; Ushioda, 2001; Yashima, 2009; Oxford & Shearin, 1994).

Since the extensive research by Gardner and his associates, in 1960s, the L2 motivation research has, traditionally, retained the Anglo-centric orientation with the focus on the monolingual speakers learning English as L2. Nevertheless, in recent years, the researchers (see, Lamb 2013; Kormos et al., 2011) have voiced the need to increase the existing scope L2 motivation literature by targeting the diverse cultures, populations and educational settings. Furthermore, it has also been found that the dynamics of L2 motivation and their associated social and affective factors can be different for Asian and non-western settings as compared with that of the technologically advanced Western countries (e.g., see Taguchi et al., 2009; Shahbaz, 2012; Islam et al., 2013). Even some of the constructs of L2 motivation, like *Integrativeness*, have shown less validity in the non-western settings, perhaps due to the impact of globalization (Dörnyei, 2009 & Lamb, 2013).

The current study responds to the call of expanding the scope of L2 motivation research by exploring the dynamics of English and Arabic motivation in the diverse social and educational settings of madrassa (Islamic religious seminaries) in Punjab, Pakistan. In the wake of 9/11 incident, it may be assumed that for our target group of madrassa students, the impact of globalization, milieu and language learning environment may at socio-psychological level affect the motivational dynamics of English and Arabic language learning. Furthermore, a comparative analysis of the madrassa learners' motivational dispositions towards English and Arabic may potentially broaden the existing understanding about L2 motivation of the multiple language learners.

2 Madrasa Education in Pakistan

In Pakistan, there are five Religious Education Boards and five individual madaris, recognized by Higher Education Commission (HEC), Pakistan, imparting religious education to the different social and religious sections of the society. Madaris (plural form of madrassa) education, in Pakistan, can be divided into two levels, i.e., low-level and high-level. Low-level education focuses on *Tajweed* (pronunciation of Quran), *Nazra* (Verbal reading of Quran) and *Hifz* (Memorizing the Quran). On the other hand, high-level education involves teaching of books of Dars-e-Nizami—an Islamic syllabus. Dars-e-Nizami, was originally compiled by a Persian religious scholar Abu Ali al-Hasan al-Tusi Nizam ul-Mulk in 11th century. Over the years, some religious scholars like Shirazi (d.1589), Sheikh Ahmed Sirhandi (d.1624), Maulana Abdul Rahim (d.1718) and Shah Wali Ullah (d.1762) have modernized the traditional Islamic syllabus of Dars-e-Nizami with the introduction of subjects like Physical Sciences, Mathematics, Logic, Philosophy, etc. into it. Recently, some madaris in Pakistan have introduced English as a part of the syllabus of Dars e Nizami, to cope with the challenges of the globalized world. However, there are still many madaris which either don't teach English as a compulsory subject or have nominal syllabus for teaching of English (Bukhari, 2014).

3 Historical Overview of Language Motivation Theories

In 1960's and the next three decades, the work of Gardner and his research fellows (e.g. Gardner, 1985, 2005; Gardner & Smythe 1975; Gardner & MacIntyre, 1993; Tremblay and Gardner, 1995) remained quite dominant influence in second language motivation. Later on, when more data on L2 motivation poured in from diverse language learning contexts, the researcher started realizing the theoretical and empirical limitations of Gardner's Socio-educational model and AMTB. So, new constructs and conceptualizations were proposed to illuminate the nature of L2 motivation. In SLA, Dornyei and Ushioda (2011, pp. 39-40) divide L2 motivation research in four dominant periods; which have been very briefly discussed in the following sections.

1. The social psychological period (1959–1990)
2. The cognitive-situated period (during the 1990s)
3. The process-oriented period (at the turn of 21st century)
4. The socio-dynamic period (the most recent phase)

3.1 The Social Psychological Period (1959–1990)

The Socio-psychological period is known for the influential Socio-educational Model (SEM) proposed by Gardner & Smythe in 1975.). Since its proposal, SEM has undergone many revisions in response to the criticism on the construct (see, for example,

Gardner, 1985, 2000 & 2005). In SEM, Gardner and his associates have introduced the social dimensions to the earlier L2 motivation constructs which were rooted in individualistic motivation research. To operationalize different components of SEM and to measure its other associated social and cultural factors of SEM, Gardner proposed Attitude Motivation Battery Test (AMBT)—a standardized instrument that consisted of 11 subsets.

3.2 The Cognitive-situated period (the 1990s)

During this cognitive-situated period, the advances in cognitive psychology were introduced into L2 motivation research. Owing to the growing dissatisfaction with SEM, the L2 motivation scholars realized the need to expand the existing frameworks on formidable theoretical grounds (see, Brown, 1990; Crookes and Schmidt, 1991; Oxford and Shearin, 1994). So, certain theories of mainstream psychology like need, expectancy-value, reinforcement, social cognition and goal theories were introduced in language motivation research. This period is also known for Self Determination Theory (SDT) notably developed by Deci & Ryan (1985 & 2002) and Noels, et. al., (2001). Intrinsic orientations and extrinsic orientations were the two important components of SDT, which are still considered as significant components in L2 motivation research.

3.3 Process-oriented Period (at the turn of 21st century)

This period is known for the dynamic conceptualizations and processes of language learning motivation. Williams and Burden (1997), for example, suggested three processes of language motivation, as: a) Reasons for doing something, b) Deciding to do something c) Sustaining the effort. Similarly, the need for exploring the temporal dimensions of L2 motivation was highlighted by Ushioda (1996 and 2001). She emphasized that the temporal aspects of the individualistic changes should be carefully studied to fully grasp the dynamic nature of L2 motivation. The most comprehensive model, of this period, is Dornyei and Otto's (1998) Process Model for L2 motivation. Developed from Heckhausen and Kuhl's (1985) approach, it identifies three distinct temporal phases of language learning motivation as: preactional phase, actional phase, and postactional phase (for details, see, Dornyei, 2000).

3.4 Socio-dynamic Period (the most recent phase)

The recent approaches in L2 motivation emphasize the social and the dynamic aspects of language learning. It is believed that language motivation is a dynamic and complex phenomenon that cannot be understood with a monolithic model or construct explaining the process of language learning motivation. So, the L2 motivation scholars are keen to introduce interdisciplinary perspectives in the traditional theoretical frameworks to

elucidate the dynamic, cognitive and social dimensions of language motivation. In this regard, Complex Dynamic Systems Perspective (cf. de Bot, Lowie & Verspoor, 2007; Ellis & Larsen-Freeman, 2006; Jessner, 2008) by is a quite notable introduction to L2 motivation research. Moreover, Ushioda's (2009) 'person-in-context relational view of motivation' is another important perspective that accounts for the complex, micro-level situational contingencies.

The most significant conceptualizations of L2 motivation in the current period of L2 motivation research, arguably, is Dornyei's (2005 & 2009) L2 Motivational Self System. Dornyei's (2009) Motivational Self-systems framework has been successfully applied in different parts of the world like; Iran, China, Japan, Hungary and Chile by many language motivation researchers (e.g., Papi, 2012; Ryan, 2009; Taguchi et al., 2009; Kormos et. al., 2011). In Pakistani context, two major L2 motivation studies conducted by Shahbaz (2012) and Islam (2013) have also employed Dornyei's (2009) framework quite successfully on the populations drawn from the college and university students in Punjab. For the current study, it is envisaged that Dornyei's (2009) L2 Motivational Self System framework has great potential to explore the motivational dynamics of the learners of Arabic and English in madaris of Punjab, Pakistan. As L2 Motivational Self System is employed as a theoretical framework for the current study, so it is imperative to explicate it, at least briefly, before proceeding further.

3.4.1 Development of L2 Motivational Self System

Dornyei's (2005 & 2009) framework was a result of two developments, one in the L2 motivation research and the other in the mainstream psychology. Traditionally, L2 motivation research has been dominated by Gardnerian traditions of SEM and AMTB. However, over the years, one of the Gardner's constructs, *Integrativeness*, has emerged as a weaker construct in global settings outside Canada. So, there was a need to replace *Integrativeness* with a construct that could show better validity in the globalized world. Furthermore, in the mainstream psychology, the theoretical and empirical developments in the area of self-concepts, especially possible selves, and the realization of their potential in regulating the behavior necessitated a change in the then existing models and constructs in L2 motivation research. For his L2 Motivational Self System, Dornyei (2005 & 2009) depends on two theories of the mainstream psychology, i.e., a) possible selves (Markus and Nurius, 1986), and b) self-discrepancy (Higgins, 1986 & 1987) to develop L2 Motivational Self System. The framework consists of the following three components:

a) *Ideal L2 Self*

This facet of self is an image of the self in future and it refers to those attributes that, in future, a language learner would like to possess.

b) *Ought-to L2 Self*

Ought-to L2 Self refers to those obligations, expectations, attributes and requirements that any language learner ought to have in order to avoid the negative outcomes. As compared with the Ideal L2 Self, *Ought-to L2 Self* is a less internalized dimension of the self.

Ideal L2 Self along with *Ought-to L2 Self*, due to their future-orientedness, are also known as possible selves or future self guides. They collectively work as a reference or evaluative self for the language learner and trigger him/her to minimize the discrepancy between possible selves and the actual/current selves. Moreover, following Higgins (1998), Dornyei (2009) believes that *Ideal L2 Self* and *Ought-to L2 Self* are distinct self-concepts, with *Ideal L2 Self* having promotional focus and *Ought-to L2 Self* bearing preventional focus. It is worth flagging up here that in this research paper, the researchers have used *Ideal L2 Self* and *Ought-to L2 Self* to refer to the possible selves of English and Arabic, both; and no distinction has been made as L2 or L3 for the target languages involved.

c) *L2 Learning Experience*

This component is a reminiscent of Gardner's (1985) Socio-educational Model. It adds a social dimension to L2 Motivational Self System by taking into account the language learners' L2 learning environment and situation. It includes the contextual elements of the academic settings like, teachers, learning materials and peers.

4 Research Focus and Research Objectives

The current study focuses on studying the motivational dimensions of the students of madaris (plural form of madrassa), in Punjab, engaged in learning English and Arabic over the span of ten years of their study. The study primarily explores the potential of L2 Motivational Self System in highlighting English and Arabic learning motivated behavior of the learners of madaris. Moreover, English and Arabic possible selves may dynamically interact with various "interpersonal and intrapersonal processes" (see, Markus & Whurf, 1987, p. 300). So, other than the components of L2 Motivational Self System and the criterion measure of *Intended Learning Effort*, the current study also takes into account the factors like *Integrativeness*, *Fear of Assimilation*, *Attitude to Learning Language*, *Milieu*, *Cultural Interest*, *Instrumentality (Prevention)* and *Instrumentality (Promotion)*. The following objectives will guide the current study:

4.1 Objectives

1. To explore how L2 Motivational Self System along with different social, cognitive and affective variables determine language learning behavior in madrassa settings of Punjab.
2. To test the effectiveness of Dornyei's (2009) framework of L2 Motivation Self system in explaining English and Arabic motivational dispositions and language learning behaviors among the learners in madrassa settings of Punjab.

5 Research Settings and Sampling

At the very early stages of the data collection, the researchers realized that people on the key administrative posts in madaris, e.g., Mohtamim (Registrar) and Sarprast (Principal), were quite apprehensive about any research taking place in the premises of their mdaris. So, the personal contacts with the madrassa administrators of DMG, at the native city of the researcher, were used to reduce the trust-deficit of the other affiliated branches of the DMG madaris system from where the data was collected. By employing different multi-staged techniques of criterion and purposive sampling, the madrasa system Dar-ul-Aloom-Muhammadia Ghosia (DMG), Bhaira and its four affiliated branches (Gujrat, Sialkot, Lahore & Pind Dadan Khan) were selected for the data collection.

At DMG and its affiliated branches, two different syllabuses, a) traditional Islamic syllabus, and b) the mainstream syllabus of formal education are alternately taught for the ten year course of Dars e Nizami. During the 4th, 6th and 8th year of their study, students of DMG learn English and appear for the examinations of Matriculation, Intermediate and Graduation; whereas, for the rest of the study-years of Dars-e-Nizami they are exposed to the traditional Islamic syllabus involving the teaching of Arabic. In a bid to measure the language specific motivational dynamics, data was collected for the three years of Arabic learning grades (i.e., 5th, 7th & 9th) and the three intervening years of English learning grades (i.e., 4th, 6th & 8th). Thus from the main campus of DMG and its four affiliated branches a sample size of 415 was drawn in a manner that 206 learners of English and 209 learners of Arabic responded to the language specific dispositions on the survey questionnaire.

6 Instrument Development

A survey questionnaire, based on the previous L2 motivation research, was used for the current study. As the study uses Dornyei's (2005 & 2009) L2 Motivational Self System as a framework, so all the three components of this framework were included as scales in the survey questionnaire. Moreover, a lot of empirical research (e.g. Dornyei, et al.,

1999; Islam, 2013; Ryan, 2009; Shahbaz & Liu, 2012 and Taguchi, et al., 2009) has shown the significance of other traditional constructs, orientations and social factors like, *Integrativeness, Instrumentality (Preventional & Promotional), Milieu, Cultural Interest, and Attitudes towards Language Community*, in explaining the motivated language learning behavior. So, with some modifications, all these conceptualizations were also made a part of the survey questionnaire. Learner's *Intended Learning Effort* (Csizér & Kormos, 2009), the criterion measure, was also included in the survey questionnaire. The final questionnaire had 65 statement-type question items, measured by six-point Likert scale on which 1 marked *Strong Disagreement* and 6 showed *Strong Agreement* with the given statement. Following 11 scales were used in the survey questionnaire:

Ideal L2 self: This scale measured the language learners' future self-concepts regarding their imagined roles, attributes and target language-using selves.

Ought-to L2 self: This scale assessed the language learners' future-oriented perceptions regarding their obligations, duties and requirements as expected by the significant others

Attitudes to Learning English: The scale evaluated the target language learning experiences of the language learner.

Intended Learning Effort: This scale was used as a criterion measure for L2 Motivational Self System. It measured the perceived effort put by the learners in learning of the second language.

Attitudes towards L2 Community: This scale measured the language learners' attitudes towards target language-speaking communities.

Integrativeness: This is a traditional construct in L2 motivation research. It examined the desire of the language learners to integrate themselves with the target language community.

Instrumentality (Promotion): This scale is an internalized psychological factor which evaluated learner's expectations, aspirations and hopes situated in future.

Instrumentality (Prevention): This scale is an externalized social factor and it measured learner's perceptions about the duties, requirements obligations in the future.

Fear of Assimilation: This construct measured the apprehension of the language learners regarding the socio-cultural influences of the target language on the indigenous culture and its values.

Cultural Interest: This scale measured the extent of interest that language learners take in participating or knowing about the target language culture.

Milieu: This scale assessed the social influences of the friends, peers, teachers and parents on the language learners.

7 Research Procedure

As the translated version of the questionnaire was employed for the data collection, therefore the reliability test was necessary to finalize a reliable survey questionnaire. A pilot study was conducted to measure the reliability of the questionnaire. The data was collected from the two sub-samples, i.e. one learning English and the other learning Arabic at different levels of Dars-e-Nizami. The pilot-data comprised 47 English learners and 51 Arabic learners. The data was analysed through SPSS version 16 (IBM New York); and less reliable scales and question items were dropped or re-worded. In the following, Table 1 shows the reliability scores (Cronbach alpha) for the final scales used in the questionnaire.

Table 1. Reliability test: Cronbach Alpha Values across the Subsamples

S. No	Scales	Subsample of the English Learners (N=51) (4 th , 6 th & 8 th year of study)	Subsample of the Arabic Learners (N=47) (5 th , 7 th & 9 th year of study)
1	Ideal L2 self	0.76	0.72
2	Ought-to L2 self	0.61	0.63
3	Attitudes to Learning English	0.81	0.73
4	Intended Learning Effort	0.73	0.70
5	Attitudes towards L2 Community	0.76	0.65
6	Integrativeness	0.62	0.58
7	Instrumentality (Promotion)	0.73	0.65
8	Instrumentality (Prevention)	0.68	0.73
9	Fear of Assimilation	0.77	0.76
10	Cultural Interest	0.65	0.62
11	Milieu	0.56	0.54

The Cronbach alpha value of 0.7 means that the scale has good internal consistency (DeVillis, 2003, as cited in Pallant, 2007). In the table 1, one may notice that, after rewording or dropping certain question items, most of the scales show reasonably good reliability scores. Nevertheless, two scales, i.e., *Milieu* and *Integrativeness* have comparatively low Cronbach alpha values. The Cronbach alpha value for *Milieu* is less than 0.6 across the piloted subsamples of the English learners and the Arabic learners. However, this scale was not dropped as, for the students of madaris, it was expected that the role of *Milieu* may have important implications; so, this scale was also used for other inferential tests. *Integrativeness*, a traditional construct of Gardner's (1985) SEM, also

had low reliability score especially for the piloted subsample of the Arabic learners (0.58). *Integrativeness* has been extensively studied in L2 motivation research; therefore, due to its traditional significance, this scale was also used in the final questionnaire.

8 Inferential Statistics

Inferential statistics were used to achieve our two stated research objectives. Correlation test was applied to understand the linear relationship of the L2 Motivational Self System and other social, cultural and affective factors with *Intended Learning Effort* of the learners. Similarly, regression analysis was used to identify the significant predictors of the criterion measure of the study, i.e., *Intended Learning Effort*.

8.1 Correlation Tests

Correlation tests were run, to find out the linear relations and the strength of the associations between the criterion measure of *Intended Learning Effort* and L2 Motivational Self System along with all the other social, cultural, psychological and affective factors. Table 2 and table 3 represent the correlation values of the scales administered to the English learners and the Arabic learners at selected madaris, respectively.

8.1.1. Correlations for Arabic Learning

For the subsample of the Arabic learners, the criterion measure, *Intended Learning Effort* correlates with six scales, *Ideal L2 Self*, *Attitude to Learning Language*, *Attitudes for L2 Community*, *Milieu*, *Fear of Assimilation* and *Cultural Interest*. For L2 Motivational Self System, *Attitude to Learning Language* (.645) has the highest coefficient of correlation with *Intended Learning Effort*, followed by *Ideal L2 Self* (.506). *Ought-to L2 Self*, however, does not correlate with *Intended Learning Effort*. These results are not in line with Domyei (2009) who believes that possible selves, especially *Ideal L2 Self*, are the most significant contributor of the motivated behavior. The third component of L2 Motivational Self System, *Attitude to Learning Language*, showed higher correlation coefficient than the possible selves. One of the reasons for its stronger association with *Intended Learning Effort* among the madrasa students can be their religious orientation towards Arabic. Therefore, the positive attitude toward Arabic makes the learners put more effort in learning of Arabic. Moreover, the results show that the association between *Ideal L2 Self* and *Attitude to Learning Language* is also high (.608), suggesting that the both the concepts are similar. Among the other factors, *Cultural Interest* has the strongest (.559) and *Fear of Assimilation* has the lowest (-.289) linear correlational value for *Intended Learning Effort*. The negative value of *Fear of*

Assimilation marks that the learners who are open to other cultures and less afraid of L2 cultural assimilation are more likely to put more effort in learning a target language.

Table 2. Correlations for the Subsample of Arabic Learners

		Correlations										
		1	2	3	4	5	6	7	8	9	10	11
1	Learning Effort	1										
2	Ideal L2 Self	.506*	1									
3	Ought to Self	.150	.176	1								
4	Attitude to Learning Lang	.645	.608	.218	1							
5	Integrativeness	.179	.334	.372	.313	1						
6	InstrumentalityPrevention	.099	.224	.672	.111	.231	1					
7	InstrumentalityPromotion	-.022	.149	.525	.061	.431	.462	1				
8	Attitude for L2 Community	.382	.454	.186	.454	.536	.103	.213	1			
9	Milieu	.369	.321	.135	.471	.151	.091	.152	.263	1		
10	Fear of Assimilation	-.289	-.092	.160	-.207	-.159	.232	.122	-.185	-.109	1	
11	Cultural Interest	.559	.543	.100	.502	.421	.022	.081	.467	.328	-.232	1

* *Bold Numerics represent a significant correlation at the 0.01/0.05 level (2-tailed).*

8.1.2 Correlations for English Learning

For the subsample of English learners, *Intended Learning Effort* significantly correlates once again with *Attitude to Learning Language* (.645) followed by *Ideal L2 Self* (.506). This shows that for the madrassa learners *Attitude to Learning Language* has stronger associations with the motivated learning behavior than that of *Ideal L2 Self*. Similar, to the Arabic learners, *Cultural Interest* also shows a high association with the learning of English language.

Table 3 Correlations for the Subsample of English Learners

		Correlations										
		1	2	3	4	5	6	7	8	9	10	11
1	Learning Effort	1										
2	Ideal L2 Self	.595*	1									
3	Ought to Self	.235	.185	1								
4	Attitude to Learning Lang.	.660	.614	.181	1							
5	Integrativeness	.419	.498	.379	.625	1						
6	Instrumentality Prevention	.040	.244	.660	.013	.146	1					
7	Instrumentality Promotion	.238	.401	.537	.403	.439	.547	1				
8	Attitude for L2 Community	.517	.459	.322	.699	.587	.103	.384	1			
9	Milieu	.387	.246	.375	.317	.291	.307	.492	.315	1		
10	Assimilation	-.358	-.071	.135	-.438	-.289	.376	.173	-.396	.109	1	
11	Cultural Interest	.574	.442	.052	.673	.475	-.172	.308	.593	.323	-.353	1

* *Bold Numerics represent a significant correlation at the 0.01/0.05 level (2-tailed).*

8.2 Regression Testes

Multiple regression tests were conducted to predict Intended Learning Behavior from all other scales including the components of L2 Motivational Self System and other social and affective variables. Before applying multiple regression analysis, it was confirmed through different tests that data meets the assumptions of linearity, normality and multicollinearity.

8.2.1 Regression Tests: Sub-sample of English Learners

The regression output data of the sub-sample of English learners at madrasa has been shown in the Table 4. Here, four scales, i.e., *Ideal L2 Self*, *Ought-to L2 Self*, *Fear of*

Assimilation and *Milieu* collectively explain 57% ($R^2 = .653$) variation in *Intended Learning Effort*, the criterion measure. The Table 4 shows that these four factors significantly ($p < .0005$) predict *Intended Learning Effort* with $F= 7.390$. Moreover, the strongest predictor of *Intended Learning Effort* is *Ideal L2 Self* that predicts 39% variation in the criterion measure. *Ought-to L2 Self* is the second strongest predictor of Intended Learning Behavior of the English learners at madrassa. So, the regression analysis confirms the validity of Dornyei (2009) L2 Motivational Self System and highlights the role of possible selves in regulating the motivated behavior of the English Learners. Another important predictor variable, *Fear of Assimilation* exhibits negative Beta value (-.293) in our results. It means that with every single unit increase in *Fear of Assimilation* there will be a corresponding decrease of .293 units in *Intended Learning Effort*. Thus, it quite understandably means, if madrassa learners are more afraid of getting assimilated into English culture, they will exert less effort for learning of English.

Table 4. Regression Analysis for the English Subsample

	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
Ideal L2Self	.380	.116	.397	3.270	.002
Ought to L2 Self	.334	.133	.322	2.512	.015
Fear of Assimilation	-.169	.068	-.293	-2.473	.017
Milieu	.280	.123	.243	2.287	.026

R Square 0.57

8.2.2. Regression Tests: Sub-sample of Arabic Learners

For the Arabic learners at madrassa (see, Table 5), *Attitude to Learning Language*, *Integrativeness* and *Cultural Interest* determine 65% variance in *Intended Learning Effort*. The prediction of these factors is significant ($p < .0005$) with $F=9.481$. Furthermore, *Attitude to Learning Language* is the strongest predictor of *Intended Learning Effort* as it can explain the 33% variance in the criterion measure. The second strongest predictor of criterion measure is *Integrativeness* with negative Beta value (-.222). This shows that for every single unit increase for *Integrativeness*, there will be a

decrease of .222 units in *Intended Learning Effort*, if all other predictor variables are held constant. This finding is contradictory to our earlier understanding about the role of *Integrativeness* in predicting the language learning behavior and it needs further investigation.

Table 5. Regression Analysis for the Arabic Subsample

	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
Attitude to Learning Language	.334	.101	.334	3.319	.001
Integrativeness	-.248	.104	-.222	-2.397	.018
Cultural Interest	.211	.077	.257	2.752	.007

R Square 0.65

9 Discussion

The correlation test reveals that English and Arabic learning behaviors have associations with the different social and cultural factors and the components of L2 Motivational Self System. Interestingly, for both the subsamples of English and Arabic learners, similar factors, i.e., *Ideal L2 Self*, *Attitude to Learning Language* and *Cultural Interest* show three strongest coefficients of linear associations with the *Intended Learning Effort*. Nevertheless, such similar associations can be misleading and require careful examination before drawing any conclusion. For example, *Attitude to Learning Language* may, at one hand, reflect the religious orientations of the Arabic learners and, on the other hand, it may mark the instrumental orientations of the English learners. In this regard, it is important to notice that *Attitude to Learning Language* correlates with *Instrumentality (Promotional)* for the English language learners but such an association is missing for the Arabic learners. In researchers' opinion, qualitative investigations can provide further insights regarding the associations explored through correlation analysis.

The regression analysis supports the validity of L2 Motivational Self System for the subsample of English learners in madrasa settings, as possible selves emerge as the strongest predictor of English language learning behavior. However, among Arabic learners, possible selves were not found as the predictor of motivated language learning behavior. This is contrary to Dornyei's (2005 & 2009) basic theoretical suppositions that possible selves are the better predictor of motivated learning behavior.

10 Conclusion

The study has shown that even in the homogenous multiple language learning settings, motivated learning behavior of the learners may get affected by different set of motivational orientations and factors, corresponding to the target language being learnt. In our case, madrassa learners are exposed to two different language systems, i.e., English and Arabic, each regulating the learning behavior following a unique path. The findings of the study show that *Ideal L2 Self*, *Ought-to L2 Self* and *Attitude to Learning Language* have strong associations with *Intended Learning Effort*. Moreover, *Ideal L2 Self* and *Attitude to Learning Language* come out as the strongest predictors of English and Arabic motivated learning behaviors.

A very few studies have embarked on analyzing the nature of the L2 motivation in multiple language learning settings. It is expected that the current study will encourage further L2 motivation research in multiple language learning settings as more research in this area is required to understand the complex nature of L2 motivation.

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A LITERARY INSIGHT INTO PALESTINIAN-ISRAELI CONUNDRUM THROUGH THE WORKS OF MAHMOUD DARWISH AND MORANI KORNBERG-WEISS

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Abstract

The historical entrenchment of Palestinian identity has given rise to an entire body of literary responses that distinctly forms a new genre: Palestinian Literature. It is marked by issues of home (lessness), memory, rehabilitation of refugees and national identity. There are literary rejoinders from both sides of the argument that keep the political issues on the surface and thus provide the possibility of finding an effective solution. It is a typical situation where poets of a region assume their political role. From among a host of writers, the present study focuses on two important representational poets (one from each side of the argument) i.e. Mahmoud Darwish and Morani Kornberg-Weiss. It seeks to analyze the patterns of a comparative poetic response to the volatile and enigmatic sociopolitical imbroglio in the region. It is expected that a brief comparative study of these two poets in the context of occupation and resistance would highlight the literary dimension of the issue and enhance the overall understanding of the Palestinian-Israeli problem.

Keywords: Palestine problem, poetics and politics, resistance literature, Palestinian poetry

1 Introduction: The rise of a political and literary canon

The Palestinian issue is one of the most incredible political issues of the twentieth century. With its complexity and potential threat to peace at a global scale, it has already foreshadowed the international politics for almost two decades of the twenty-first century as well. The inherent problematical dimensions of the Palestinian-Israeli conundrum have baffled the great brains around the globe for over seventy years now. The disturbing newspaper headings and consequent UN resolutions bring forth shifting but never ending bouts of despair and hope. With a well-entrenched occupation force like Israel on the one hand, and a dispersed and disjointed population of Palestine on the other, the problem seems to have no end in sight. The complexity of the situation demands digging up all possible intellectual resources that may help in developing an appropriate elucidation of the underlying issues.

The complex trajectory of Palestinian struggle for statehood and the inherent humanitarian crisis have been highlighted in the recent decades through works of modernist political thinkers like Edward Said, Ilan Pappé, Noam Chomsky, Richard Falk etc. In addition to these, the Palestinian literature has gradually sought to preserve and highlight the historical and socio-political dimensions of the issue through the works of fiction and nonfiction prose by writers like Sari Nusseibeh, Ghada Karmi, Elias Khouri, Susan Abulhawa, Selma Dabbagh as well as poets like Samih al Qasim, Fadwa Tuqan, Tamim al Barghouti, Naomi Shihab Nye, Mahmoud Darwish and, more recently, Dareen Tatour etc. While this literature seeks to translate the Palestinian political reality into a distinct literary canon, it cannot be categorized as 'postcolonial'. The postcolonial dimensions of literature at a given geographical place emerge either at a time when the colonial era subsides or at least passes out of its critical and climactic moments. In Palestine, the moment of tragic climax has not yet subsided.

While international political game changers engage horns over the issue of Palestinian-Israeli coexistence, various Palestinian and pro-Palestinian writers keep portraying the situation in their peculiar ways. For example, Khaled Juma's poems tell us how the refugees devise tactics of survival to recreate identity. In his poem "O Rascal Children of Gaza" he refers to the silence and inaction of the world governments during the 50-day Israeli attack on Gaza in July-August 2014 that resulted, besides other modes of devastation, into the death of five hundred children. Rafeef Ziadah insists that a Palestinian literary narrative without referring to the effects of war and occupation is impossible (Ziadah). Such instances show that literary reflections are keeping pace with the major events in Palestine where the historical past and the political present consistently point out the transcendent possibility of a future settlement of dispute. It is

indispensable to employ all possible ways to comprehend the details of this conflict. Poetic expression is one such means.

Mahmoud Darwish (1941-2008), known as *Exile's Poet*, is considered to be the Palestinian national poet with deep ethos of Palestinian-Arab culture. A writer of more than thirty books of poetry and historico-literary prose, he is considered a champion of Palestinian right to independence and sovereignty. His oeuvre is marked by a deep-rooted sense of resistance as well as unabated humanism. A sense of defiance in the wake of an increasing erasure of Palestinian existence at home coupled with a sense of identity crisis abroad gives his poetry a universal appeal.

The present article is an attempt to read his poetry in comparison with that of Israeli poetess Morani Kornberg-Weiss (currently a faculty member of the English Department at University of Buffalo, New York). She is also a humanist and offers an unconditional and profound intellectual corroboration to Mahmoud Darwish over the consistently and permanently changing facts-on-ground in Palestine in her book of epistolary poetry *Dear Darwish* (2014). She is one of the several Israeli champions of human rights who believe that rather than following the principle of mutual coexistence, the victims of the Holocaust have wrongfully subjected the people of Palestine to a similar tragedy in order to fulfil the nationalist political doctrine of Zionism.

Ahron Bregman describes the process of Israeli occupation of Palestinian territories as a complex and multidimensional phenomenon which he presents through the analogy of two concentric circles that are geopolitically placed. The inner circle deals with the shoulder-rubbing lives of the occupiers and the occupied population on daily basis and the outer circle is the level where the occupation is argued over at some distance from the scene (Bregman, 2015, p. xxviii). In his book of stray reflections, *Journal of an Ordinary Grief*, Darwish catechizes about this Jewish/Palestinian, refugee/exile glitch where refugees scattered by Nazism have found a homeland at the cost of turning the local population of Palestine into refugees scattered by Zionism (Darwish, 2010, p. 38). This sentiment is scattered all over his poetry:

I see what I want of dawn in the dawn . . . I see
Nations looking for their bread in other nations' bread. It is bread
That ravel us from the silk of sleepiness, and from the cotton of our dreams.
So is it from a grain of wheat that the dawn of life bursts . . . and also the
Dawn of war (Darwish, 2009, p. 8)?

Giving the *raison d'être* for writing her book, Kornberg-Weiss refers to Israel's attack in the Gaza Strip (Operation Cast Lead) in 2008 when her mind as an Israeli Jew was full of the slogan that Israel has a right to protect itself. But when she moved to the US

in the summer of 2009 and got exposed to a different academic and research environment, a new political reality became available to her and she knew that things were different from what they were locally given out to be (Kornberg-Weiss, 2014, p. 105). This realization came to her with the knowledge that the complexity of human situation often gives rise to a density of expression that is open to multiplicity of interpretations.

The memory of an event is normally fixed and unchangeable but a later evaluation may help in reaching a different conclusion from what is primarily conceived. Mahmoud Darwish has also titled one of his books of prose reflections as *Memory for Forgetfulness*. It is an avowal of the idea that the history of his people and their struggle needs to be taken up from an aesthetic angle that should be different from what he calls 'repeatable meanings' of 'political reading' (Darwish, 2013, p. xxxvii). Meir Litvak who has analyzed the evolution of modern Palestinian collective memory and its role in shaping Palestinian national identity, believes that every group identity exists with reference to memory as its core meaning. The sense of continuity over time and space is sustained by remembering (Litvak, 2009, p. 1). Remembering himself as an exilic representative of his people, Mahmoud Darwish takes upon himself the responsibility of "laying the eggs of memory", a process of poetic ruminations through which the *homeland* is kept alive, memory being the *shell* that preserves it:

There must be an exile to lay the eggs of memory and abridge eternity
In a moment that encompasses time . . . (Darwish, 2009 b, p. 32).

The word 'memory' in its singular use in Darwish's works refers to Palestinian collective memory, a memory that is the carrier of their culture, values and ethos. Darwish often speaks of a situation where the exile destined to seek out a new prospect of future, seems to be orientated by the memories of a past with all its original traditions. This gives rise to the demand of a distinct expression of national identity:

Exile has set up for us two Languages:

A spoken... so that the dove can understand it and preserve the memory
And a formal language... so that I can interpret her shadow to the
Shadows (Darwish, 2014, p. 37)!

In Palestinian context, the preservation of this memory had been taken into account on revolutionary basis soon after the creation of Israel in 1948. Within ten years, Palestinian intellectuals and writers like Jamal Qa'awar, Najwa Qa'awar, Rashid Husayn, Fadwa Tuqan and Mahmud Darwish had started preserving their cultural heritage into literature. In this literature, the emotional roots of the Palestinians in exile and those who became

Israeli citizens were realized through themes of yearning and longing (Milshtein, 2009, p. 80). In terms of the Palestinian prosody, this type of literature was called *Adab-al-Nakba* (Literature of Catastrophe) and later *Adab-al Ishtiqaq* (Literature of Yearning). Both of these developed into another genre that has persisted to the present day i.e. *Adab-al-Maqawanma* (Literature of Struggle). Whether we read Palestinian nonfiction prose like *Balcony on the Moon* by Ibtisam Barakat or works of fiction like Susan Abulhawa's *Mornings in Jenin* or *The Blue between Sky and Water*, we see that the two communities, despite their opposing claims and conflicting perceptions, are indissolubly mixed up. In the following two examples, these changing trends of Palestinian resistance have been illustrated by two excerpts from the works of Mahmoud Darwish:

I shall state this
In the detention room
In the bath-house
In the stable
Under the whip
Under handcuffs
Undergoing the torture of chains:
One million swallows
On my heart's branches
Compose the war song (Darwish, 1973, p. 70).

When the time passed and the political circumstances changed, there was a shift of poetic mood and thereby one can see a tone of sobriety and nostalgic resignation in his poetry: Here on a hill slope facing the sunset and the wide –gaping
Gun barrel of time
Near orchards of severed shadows
We do as prisoners and the unemployed do:
We nurse hope (Darwish, 2010 a, p. 3).

On the other hand, Komberg Weiss's book may be said to belong to 'literature of understanding' where one group or a group-representative shows courage to understand and support the other's feelings. Her book is written in the epistolary tradition i.e. a series of poetically crafted letters addressed to Mahmoud Darwish. For the benefit of the reader, these poetic letters give details about the historical, social and political conditions of life in Israel and Palestine. She seems to stress what both these poets already know too well: the political chaos and a deep humanitarian crisis. Her poems are remorseful and exhibit contrite diffidence over what has come to pass in the Holy Land, sacred to the followers of all the major faiths. At places, the poetess becomes apologetic for what

has been done to Palestine and Palestinians in the name of securing a Jewish homeland by the Zionist forces. Referring to the tragic and yet ironic media narrative that only gives a statistical count of the Palestinian children killed as a result of Israeli military assaults on Palestine, especially Gaza, she speaks with tongue in cheeks (Kornberg-Weiss, 2014, p. 92):

I swear Mahmoud I hear your voice now.
I am not imagining it.
Your voice like the overhead speaker
Reciting the children's names.

2 Understanding the present conundrum through comparative poetic perspective

In his poem "The Return of June" Darwish exclaims that his land i.e. Palestine is shrinking while the population is on the rise. He remembers the scars left by the Six Days War of June 1967 and describes the frailty of the Palestinian condition. He believes that the Palestinians have been deprived of every form of recognition except in terms of consistent violence against them. It is only through the media reports of atrocities against them that their presence is recognized. They know that in order to keep their national spirit alive, they must be on newspaper headlines.

It's as if we've forgotten our springs, our vines, our names,
And a mask is our identity...
Forty Junes here. The land shrinks and its inhabitants multiply ...
This is our land, and the sky is real
Not a metaphor, and high as our hopes. He says to me:
'Is June a memory' and I say: 'It is a wound
Bleeding acutely still, even though its victim says: "I have
Forgotten the pain (Darwish, 2009, p. 142) ."

Such masks of identity owe their existence to the 'masks of conquest' and ultimately the true faces on both sides become obscure. The terrorist/occupier and the terrorized/occupied become relative definitions. There develops a conundrum of accusations and justifications in which the truth is lost. While the hero and the villain both become obfuscated, the poets try to preserve the essence of humanity, the individual. Darwish presents a stronger assertion of this selfhood in his poem 'Take Care of the Stags, Father!' (Darwish, 2009 b, p. 13):

I saw my memory counting the seeds of this field and the martyrs within it.
I am from here. I am right here . . . I comb the olives in this autumn.
I am from here. And here I am. That's what my father shouted: I am from here.

And here I am. I am I. And here is here. I am I. And I am here. Here
I am. And I am I. Here I am. I am here. And here I am. I am I . . .
Then echo approached. Broke the vastness. Its resurrection rose. An echo
Finding an echo. And echo resounded: Forever here forever here . . .
I am / from / here / and here / is here / and I / am I / and here / I am / and I / am here

A like catechism is to be found in Morani Kornberg-Weiss's 'After November 29', another poem from *Dear Darwish*. This is an instance of a poststructuralist concrete poem in which she registers a breathless and agitated sentiment through a repetitive and symbolic mention of constraints upon the Palestinian lives (Kornberg-Weiss, 2014, p. 73). The lengthy discourse and the tediousness of phrase that runs over three pages, without a punctuation mark to give relief, matches the pattern of Palestinian life under Israeli suzerainty:

You can't visit nearly half the territory of
The state you claim to represent because I
Have placed laws roadblocks entire cities
Schools homes municipalities parks army
Bases security cameras shopping malls
Surveillance watch towers pavements
Concrete metal detectors checkpoints
Turnstiles segregated roads military
Patrols settler militia checkpoints and
Walls and settlements and walls and settlements ...
Between you and the territory of the state
You claim to represent.

While the possibility of Palestinian rehabilitation is scant, in these lines Kornberg-Weiss even rules out the possibility that Darwish would ever succeed in visiting the entirety of land that he claims to be his own. While her tone is half mocking and half sympathetic, her words point out the perpetual dispossession and ultimate dislocation of Palestinian life that the staunch Israeli imperial-colonial enterprise has caused. This kind of life is marked by domestic alienation and international isolation leading to a perpetual exilic sequestration.

After a lapse of 40 years (since the war of 1967), while the world has undergone several revolutionary changes and has entered a new phase of technology in fields ranging from agriculture to medicine and newer ways of civic and political life, very little has changed for the Palestinians. They are only expected to comply with the demands of Israeli national interests. In his poem "From now on you are you", Darwish

turns to this Israeli demand of unconditional recognition of Israel as a Jewish state. He begs their excuse and voices an ironic apology under a historical protest: “Everything that was in exile apologizes, on my behalf, to everything that wasn't in exile (Darwish, 2009, p. 149).” On the other hand, his Jewish counterpart Ms. Kornberg-Weiss brings forward another concern for recognition and the eventual political mutuality:

I want you to recognize me.
Say it.
Say that you recognize me.
Confirm my legitimacy.
I am not legitimate without
Your confirmation and without
Your confirmation
I cannot confirm you (Kornberg-Weiss, 2014, p. 62).

Further on, within the body of this poem, she herself presents a counterargument that the initiation of the process of recognition must be mutual as both nations, in different times and places, have suffered an equal kind of loss. She proceeds to answer the difficult question of how this recognition can take place. She quotes from Palestinian Authority's President Mahmoud Abbas's speech that he gave to the UN General Assembly on November 29, 2012 in which 138 countries approved resolution 67/19 that granted Palestine a non-member observer status in the UN: “I did not come here seeking to delegitimize a state established years ago; rather I came to affirm the legitimacy of the state that must now achieve its independence (p. 69).” The holocaust uprooted the Jewish people from Europe and the creation of Israel with its ever expanding borders is consistently shrinking the Palestinian existence. She recognizes that the Palestinians were:

Torn from their homes
And displaced
Within and outside of their homeland
Thrown from their beautiful, embracing, prosperous country
To refugee camps
In one of the most dreadful campaigns of
Ethnic cleansing, and dispossession
In modern history. ...
But peace can only be achieved through negotiations:
By recognizing me.
My security and national interests are being ignored.

I wait for you to admit that peace
Must also address my security needs
And end the conflict once and for all. (p. 65).

Her book of poems, historical in context, is both logical in argument and rueful in tone. The argument is confessional but it is not an extensive apology that one individual would extend to another after causing a deliberate or inadvertent wrong. It is rather an emotional recompense amounting to a sincere effort of resuscitating a friendly feeling after the inevitability of a historical crisis. The work is a result of soul-searching and thereby realizing that a wrong has persisted over three quarters of a century without an apparent end in view. She does not have a solution to it but she feels a moral burden to confess that a great human tragedy is in the making. She speaks in both her personal and representational roles. More befittingly, hers is a native discourse about an international malaise i.e. postcolonial empire building. At one place, she gives an elaborate alphabetic accountability of various Israeli iniquities carried out towards Palestinians:

We abominated. Beat.
Captivated. Cleansed. Demolished.
Displaced. Effaced. Exiled. Fought.
Gated. Hated. Isolated. Jeopardized.
Killed. Labored. Murdered. Neglected.
Occupied. Oppressed. Policed.
Quarreled. Raped. Sentenced.
Silenced. Suppressed.
Tortured. Uprooted. Violated.
Wronged. X-ed. Yanked. Zoned (Kornberg-Weiss, 2014, pp. 50-51).

Kornberg-Weiss speaks out of moral courage and rejects the option of keeping quiet over massive injustices carried out in the name of Israeli nation-building. She expresses the eagerness to start a dialogue with the aggrieved party through an unconditional personal admission of guilt. In doing so, she undergoes an emotional upheaval and uses the intimate style of addressing the poet by his first name *Mahmoud* rather than the more conventional *Darwish*. At the end of her long poem "After November 29" she iterates twice (p. 78):

The moment has arrived
For the world to say clearly
Enough
Aggression
Settlements
Occupation.

It is the sentiment of a prisoner of conscience and a poet-turned-activist. She follows the dissenting Israeli intellectual and newspaper correspondent Amira Hass who also believes that the aesthetics of literature include social responsibility and that the literary landscape must register a positive note towards moral evolution. The poems of confession in *Dear Darwish* are just like the testimonies of the *Refuseniks* i.e. of Israeli soldiers of conscience who have refused to stand by military conscriptions and are thereby subjected to prison terms by their own democratic government. It shows the presence of a higher morality within the Israeli community where, tired of observing injustices done to Palestinians, the Jewish citizens are led to humanitarian activism and intervene where their own government crosses the line. Another example of this is the Israeli organization *Yesh Gvul* ('There is a Limit') founded at the time of Israeli invasion of Lebanon in 1982 (Kidron, 2004, p. 5).

According to the social critic and theorist Susan Sontag, the courage to act or say something itself has no moral value unless we see it in the context of moral necessity that distinguishes it from something amoral (Sontag, 2004, p. xiii). Sontag believes that such dissenting voices are in fact raised in the true interest of the respective nations. Upholding the moral values, she declares, is like refusing to enter the space where illegitimate orders are given to oppress and humiliate Palestinian civilians while their houses are demolished, groves uprooted, markets bulldozed, cultural centers looted and nearly every day, civilians of all ages are fired on and killed (p. xiv). Komberg-Weiss's poetry evidences the presence of a morality that admits culpability and is ready for necessary redressal.

Darwish had been alive to the general criticism that a corresponding sentiment of guiltiness was absent among Palestinian writers but he declared such censure to be a desire to treat victim and the killer as equals. Such an idea demanded, he believed, that the victim should cry together with his killer over a shared misery. For him it amounted to equate a *victor* who won a homeland with the *oppressed* whose country and psyche were both occupied (Darwish, 2010, p. 43). Israeli measures of occupation, forced exile, continuousness of building illegal settlements and refusal to define its official borders have entered the 70th year since the *Nakba* (Palestinian word for 'catastrophe') of 1948, the year when Israel was founded as an independent nation state. Given the continued high-handedness of the rightist Israeli government, the voluntary confessions of a poetess from the occupation ranks is a rare opportunity:

Dear Mahmoud,
I often feel like a hostage
Confined to my own history.

The world is a dark room and
I am chained to the wall (Kornberg-Weiss, 2014, p. 21).

The will to resolve an issue starts with direct engagement with the ground reality. The regional facts on ground include a long-term stalemate between the two communities with no side ready to let up its claims of the 'political right'. Both are in the dark room of history and chained to their walls of respective beliefs and traditions. The lived experience of Palestinian existence is so complex that an ideal reversal to pre-occupation Palestinian society may never take place. Both sides may have to give concessions to each other to shape a mutually tolerant world. She quotes Robert Duncon's words as an epigraph to one of her poems, "We cannot rid ourselves of the form to which we now belong." Later in the poem she concludes:

What's strange
Is you
Are so close
And so abruptly far
And this poem is ours (Kornberg-Weiss, 2014, p. 35).

The enigma of proximity and remoteness that she refers to is widely spread in Palestinian/Israeli literary discourse where contiguous lands and overlapping histories cannot be extricated from the literature produced there. She speaks about Palestinian-Israeli time and space in terms of a poem that does not reflect a clear and unblemished political situation and where both words and syntax may be reduced to the level of symbols to describe the ground reality:

There.
I put you in this poem:
<
Now
You I we together
In this poem.
You might think it strange
Might not want to be here
But it is now a fact:
We are now in this poem (pp. 35-36).

It is plausible that the *poem* referred to in these lines is Palestine, now bifurcated into Israel and whatever is left of the original Palestine albeit under effective Israeli control.

She means to say that the idea of a de facto dual national identity both on the part of Palestinians as well as Israelites has been established. Those hundreds and thousands of Palestinians who have been stranded in the ever-increasing borders of Israel are bound to live an insecure and self-effacing life. The Jews who are living in illegal settlements in areas clearly within Palestinian bounds of the West Bank are consistently trying to retain their possession in the name of their historic birth-right despite their clear immigrant status. Darwish had predicted this scenario back in 2002 when Jenin massacre was carried out by Israeli forces:

In our horoscopes we read that in the year 2002
The camera will smile for people born
Under the Zodiac Sign of the Siege (Darwish, 2010 a, p. 23).

The *camera* represents the media that *smiles* perhaps because it has a ready story to narrate to the world and the zodiac sign of the siege is the fixed fate of the Palestinians affirmed at the hands of the international community who are unwilling to acknowledge the pains of a people gradually undergoing the process of complete obliteration. The evidence comes from Chomsky who refers to the signing of Wye Memorandum on 23 October 1998, one of the sham stages of the so called ‘peace process’ under which ‘security roads’ for Jews were to be constructed throughout Palestinian territories (Chomsky, 1999, p. 26). Through this provision, the West Bank has now been turned into a mesh of Israeli occupation (Baltzer, 2013) and the Palestinian people have been restricted into small ‘cages’ around which there is free movement of Israeli security and trade. Darwish calls these settlements ‘the treaties of despair’ and while he equates his exile with ‘wandering’ and seeks to find its special discourse, he laments the eventual loss of identity in his poem ‘Truth has two faces and the snow is black in our city’:

Everything has been previously prepared for us, so who will tear our names
From our identities: you, or they? And who will plant in us
The speech of wandering: "We could not undo the siege
So let's hand our paradise keys to the messenger of peace and be saved..."
You did not fight because you feared martyrdom, but your throne is your coffin
So carry your coffin to keep the throne, O king of waiting.
This departure will leave us like a fistful of dust (Darwish, 2009 a, p. 62).

Looking at the extract from historico-political perspective, it is an open complaint against leaders like Yasser Arafat who frantically fell for the idea of forming a government of their own within the precincts of Israeli Occupied Palestinian Territories

(OPT). This was to be done at the cost of losing decades old stance of preserving national identity through resistance. Darwish saw these developments and predicted the slow effacement of Palestinian *identity* that needs must be upheld through *memory*, a project that he has successfully undertaken throughout his poetic career. Kornberg-Weiss also traces the intricate pattern of possession and dispossession in her poem 'Plan D' where she refers to a symbolic military-Likud plan of Palestinian erasure and then herself gives a poetic rebuttal to the idea:

To erase
Is to acknowledge
That one is
And must no longer be.
To erase
An individual
Is to efface
And dispossess. ...
To erase a people
Is to ignore
That demolition
Can never cleanse history (Kornberg-Weiss, 2014, p. 47).

The languages (Arabic and Hebrew) that the two belligerent groups use in Palestine and Israel belong to the same philological family and their cultural and religious nuances are quite familiar to each other. The same air, water, rocks and temples are dear to them (though for different reasons):

You and I meet on the borders
Of language where words
Encounter the objects
They are designed to signify.
I cannot locate you anywhere.
You are the place
Where language fails
And I am the translator
Of no language.
I must internalize you
So we become nothing other.
You and I cannot
Demand the future
But only our presence (p. 34).

A better comprehension of Palestinian-Israeli literature necessitates a clear and unbiased understanding of history which is possible only if one can get rid of the tendency of settling accounts. While the vestiges of the past sorrow are in view and while the hopes of a possible settlement and conciliation are scant, the recognition of the human prestige of the mutually defined *other* is the first step towards the resolution of this political conflict. This recognition would also help the militarily dominant party in the conflict to realize that the mutually exclusive sense of nationalism would only end up in creating a bruised history for posterity which would endlessly postpone the possibility of a lasting peace.

The Israeli historian Uri Avnery writes in his book *Truth against Truth* (2010) that since its inception, the Israeli authorities have acted in total disregard of the Palestinian narrative (Avnery, 2010, p. 3). He says that there have been times when some of them have tried to find a solution but such efforts have failed because they have not seriously taken into account the national aspirations, traumas, fears and hopes of the Palestinian people. This is in line with Edward Said's assertion in his book *After the Last Sky* that the Palestinian existence has been reduced to the political ideas of 'anonymity and resettlement' (Said, 1986, pp. 16-17) without reference to any great landmark of national achievement or human worth. Darwish claims that the Palestinian statuses of internal displacement, dispossession and exile are directly related to an excruciating reminiscence where in place of the familiar '*home*', the memory has to reinvent identity in various art forms.

A. B. Yehoshua claims that Darwish had taken upon himself a literary duty to "make the Arabs (Palestinians) flesh and blood, to make them real (Freedland, 2016). But the lack of understanding both in the closest geopolitical contiguity as well as among the international community has caused them to stay under-represented in terms of their true national aspirations. Darwish also laments this deep-rooted willful obliviousness of Palestinian situation on the part of Israeli leadership and their allies in the first world. He believes that unless the mighty start observing what is truly right, no constructive reconciliation can ever take place:

Our losses: from two martyrs to eight

Every day,

And ten wounded

And twenty homes

And fifty olive trees, in addition to the structural defect

That will afflict the poem and the play and the incomplete painting (Darwish, 2007, p. 137).

Darwish also believes that the balloon of *Hasbara* (Israeli propaganda) must be busted and the one-sided commodification of the Holocaust must be accounted for. He never warrants that the Jews have any lesser right to exist as a nation or as a country. He only criticizes the utilitarian businesslike usage of Jewish tragic history in 20th century Europe which has gone at lengths to justify the dispossession of other dwellers of a land at the behest of their imperialistic elders.

In the face of political stalemate, it is the literary voice that keeps the hopes of resolve alive because literature wins hearts where politics and wars fail. The use of comparative parables, the diction and the syntax of both these poets is a proof that the literatures of the belligerent nations grow simultaneously and unexpectedly faster than the foreign-office talks or the third party international interventions. Darwish often refers to the situation of the Palestinians as if they are in a theatre where they are watching the drama of their own exile and wherever they look, they only see mirror images. There is apparently no way out for them except being endlessly in search of a meaningful life (Darwish, 2000, p. 106): “Didn’t you tell me on the way to the wind / We’d soon be filling our history with meaning?”

Komberg-Weiss joins hands with Darwish again and analyzes the situation at the social and psychological level, clearly beyond the propaganda lines:

I am here because
My freedom
Is terrifying and
“When people do not
Want to see something
They get mad at
The one who shows them.
They kill the messenger (Komberg-Weiss, 2014, p. 23).”

While the present status quo does not seem to yield to the UN-demanded two-state solution, the refugees would continue to be refugees till they scatter or die. The Palestinian diaspora would sooner or later be dissolved into the mainstream national identities of which they have become a part around the globe. For those who remain within the fold of Eretz Yisrael:

There are no shortcuts.
No quick fixes.
No instant solutions. You see,
There are walls and settlements
And imprisonments and laws
And soldiers and roadblocks

And cities and checkpoints
And walls and settlements
And walls and settlements
And walls and settlements
And more walls
And more settlements. That's right (pp. 73-75).

She may just be grieved over the excessive construction of the security-wall system (that already runs into more than seven hundred kilometers) and the settlements that this wall aims to protect, but politically speaking, when she asserts 'that's right' she makes an announcement to the world that this tragedy has finally taken place and that it must be realized that there is no going back upon it now. While she recognises the stalemate to which the Palestinian existence has reached as Israel insists on an absolute exclusionist stance, she tries to settle down some of the issues of policy:

You see, peace
Fills my art and poetry.
Peace is a central value of my society. The bible calls on us:
'Seek peace and pursue it.'
I want you to recognize me.
Because I seek peace. I pursue peace.
I always look for peace
Reach out for peace
Extend my hand for peace (Ibid.).

Here is a typical situation where once-a-refugee (Kornberg-Weiss) extends her hand of friendship to now-a-refugee (Darwish). In a televised interview, Morani Kornberg-Weiss compares the Israeli Zionist behaviour with the Nazis of Germany. She also speaks about the commodification of the holocaust victims to fund the campaign against another people i.e. Palestinians (Kornberg-Weiss, 2012). She believes that not only would Israel not allow a 'two-state solution', it would rather not even allow a *Nakba Museum* in the 'one-state', when and if it is achieved. While she builds a museum of Palestinian struggle in her imagination, an important filling of a cultural gap, she knows very well that under the given circumstances, apart from Darwish's words, any such material commemoration is not possible. In one of her poems, she gives a detailed list (with names and cities) of the 126 museums and centers of holocaust commemoration worldwide arranged in the form of a long poem and then presents a wishful thought of

seeing the museum of the Palestinian holocaust (*Nakba* of 1948). In a long volley of rhetorical repetitions, she says:

I would very much like to visit a Nakba museum
I wonder how I would get to a Nakba museum
I am curious about the opening hours and admission fees of a Nakba museum
I wonder if I can get a student discount at a Nakba museum
I am interested in seeing new exhibitions at a Nakba museum
I would really like to take a guided tour at a Nakba museum
I am curious about volunteering at a Nakba museum
I wonder if they need someone to translate texts from Hebrew to English at a Nakba museum
I also love gift shops and hope there's one at a Nakba museum (Kornberg-Weiss, 2014, pp. 86-87).

The irony in Kornberg-Weiss's demand is that the Jewish holocaust ended a long time ago but the Palestinian holocaust is still in the making. For three pages she continues the chant the demand for such a museum till she returns with a concluding sadness:

I am still searching for a Nakba Museum
I check online.
I don't find much.
In fact,
I find nothing at all (Ibid. p. 91).

In a piece of his poetic prose, Darwish declares memory to be one's personal museum that admits one to the remains of what is lost (Shaheen, 2010, p. 61). Memory is preserved through expressed words that are 'the raw materials for building a house. Words are a country.' When his words of nationalist zeal go unheeded by his own people and unheard by the world at large for a very long time, he doubts their own veracity and wants to break out of them:

What is the name of this thing in the poetics of nothing?
I must break out of gravity and words,
In order to feel their lightness when they turn
Into whispering ghosts, and I make them as they make me,
A white translucence.
Neither homeland nor exile are words,
But passions of whiteness in a
Description of the almond blossom. ...
These are the words of our national anthem (Darwish, 2009 a, p. 20).

The dominant political doctrine in the conundrum of Palestinian-Israeli relationship has been the survival of the fittest and it has reduced religious morality to the level of an opportunistic materialism with Machiavellian interpretations. Kornberg-Weiss aptly describes the fact that although the religious books of all faiths dictate moralistic tenets about compassion and peace, yet the political interpolators turn these humanitarian principles into a narrow nationalist discourse:

Peace is a central value of my society. The bible calls on us:

“Seek peace and pursue it.”

Depart from evil and do good;

Seek peace and pursue it. I mean:

Depart from evil, and do good;

Seek peace and pursue it,

(or more eloquently:)

Seek peace and chase it;

Seek peace and haunt it;

Seek peace and trouble it;

Seek peace and oppress it;

Seek peace and persecute it (Kornberg-Weiss, 2014, p. 61).

In his book *How Israel Lost*, Richard Ben Cramer asserts that Israel has become a victim of the occupation no less than the Palestinians who must have an identity of their own (Cramer, 2005, p. 237). He emphatically reasserts the *humanity* of the enemy group by saying: “If the Palestinians were not less than human (at least, less human than Jews), then how would the occupation make any sense?” He insists that the entire West Bank and Gaza, East Jerusalem (including the Dome of the Rock) must be voluntarily returned to the local Arab population. The present Israeli leadership and their overseas supporters do not share this vision of Ben Cramer.

3 Conclusion

The present study has been an attempt to comprehend the aesthetic feeling that Darwish and Kornberg-Weiss have imparted to the regional politics through their poetic impressions by crossing the traditional forms of literary expression. Through the narrativization of political reality, they have successfully passed into the collective political unconscious of their time-and-space. In one of his poems “To a Killer”, Darwish addresses an Israeli soldier and makes him mindful of a tragedy that they both inherently share:

If you had looked into the face of your victim
And thought carefully,
You might have remembered your mother in the Gas Chamber,
And freed yourself from the rifle's prejudice
And changed your mind.
Come now, this is no way to restore an identity (Darwish, 2010 a, pp. 43-45)!

The universal ethos that Darwish and Kornberg-Weiss have observed in their poetry is an example for other conscientious writers of both Israel and Palestine who would like to see the ongoing crisis not just as a case of regional conflict but as an international human tragedy and try to wake up to the need of the hour and do something about it. In the last section of her book, Kornberg-Weiss writes about her initiation into a poetic brotherhood/sisterhood with Darwish when she recognised him "as a voice from the other side", a voice otherwise so threatening to the Israeli political elite that when former Minister of education Yossi Sarid tried to add two of Darwish's apolitical poems in the educational curriculum, the initiative raised a lot of debate to the level that the right wing Knesset members released a motion of no confidence (Kornberg-Weiss, 2014, p. 105). She believes that this incident proved to be the manifestation of a new political reality hitherto denied to her and it resulted into a spiritual and poetic communication with the deceased poet.

She believes that since literature is true expression of life, the two communities should allow each other to read their mutual literary accounts, let their human emotions overlap and thus accommodate their shared and equitable claims to the land on the principle of respectful coexistence. If the words of these poets are properly understood and the consequent sincerity of purpose prevails, the hopes of a diplomatic resolve would also be possible. But poetry of one community, with its inherent capacity for love and peace, can only go as far as the other community allows. Kornberg-Weiss believes that allowing comparative voices to be heard can help develop a communal harmony that may lead to a workable and effective political solution (pp. 53-54):

Dear Mahmoud,
I'm trying to collect words
Like seashells on the shore.
I would like to hang them
In my poems as ornaments
So window shoppers can stop
By and purchase every syllable. ...

I can see how weak
Poetry really is. How it can
Only take me as far
As you will let me go.
Yours, truly, M (orani)!

The literary and non-literary texts circulate inseparably and thus no single discourse can promise to expose the meta-reality of the diverse human truths where cultures collide and interfuse. It would be very naïve to assume that Darwish, Komberg-Weiss or any other poet of the region may be understood in an isolated space of patent genres. Their texts often become interrogative, ‘transforming both poetry and prose into a fertile site’ presenting questions not purely about their identity but about the credentials that establish their identity (Shaheen, 2010). Darwish has reportedly said in an interview: “When I tell a part of my story, it intersects with the public story, because the public, here (in Palestine), is the personal, and the personal is the public (Ibid.)”

Palestinian-Israeli conundrum can be best understood through recourse to current and counter-current historico-literary arguments secured home by Palestinian and Israeli intelligentsia of various inclinations. Such *texts* must be understood in the *context* of history to grasp the political *meaning* which otherwise would be invisible through the fog of diplomatic doublespeak. Without the juxtaposition of cultural poetics and historical phenomenon, the true essence of textuality cannot be established because every expressive act is embedded in a mesh of material practices.

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PROMOTING ELITE CULTURE BY PAKISTANI TV CHANNELS

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Abstract

TV morning shows and dramas are most favourite genre in entertainment media among people of Pakistan. In current study “Promoting Elite Culture by Pakistani TV Channels” aims to explore how Pakistani TV channels are promoting elite culture. The centre of attention of the research is to meet up the objectives that to find out that TV programs are changing the culture of Pakistani society; to find out that Pakistani drama is promoting western dressing culture; to find out that morning shows are promoting dancing and expensive dress culture and to find out that Pakistani TV channels are promoting elite culture, in Pakistani society. Researcher selected drama and morning shows of three entertainment TV channels HUM TV, GEO Entertainment and ARY digital to observe hypothesis. In current study, researcher collected data from 600 male and female respondents of Lahore, Islamabad and Gujrat through survey method. Researchers used SPSS and applied One-Way ANNOVA test and put Tukey values in Post HoC test. Researcher used “Cultivation Theory” and “Social Learning Theory” to link the study. The results show that Pakistani TV channels are significantly promoting elite culture. The findings also show that TV morning shows and drama have positive influence and promoting heavy dresses, hoteling, big homes, couple dance and makeup culture in a Pakistani society.

Keywords: Promotion, Elite Culture, TV channels, Drama, Morning Shows, Pakistan

1 Introduction

Culture of elite or upper class constitute on different attitude, standards and ideas of ruling class which are useful for them (Jones 1993). The world has become a global village through a breakthrough in electronics, print and social media technology. All kinds of media work deeply and have strong effects on the minds of people which played an important role in the behaviour of young people. Collectively, a mutual behaviour, information, and materialistic stuff mark the elite as a different and clearly leading social group in a society (Henry 2007).

From the dialogue that Plato used for the novels, during Shakespeare and Machiavelli's renaissance period to the modern television series, they moved the society into ways that went beyond their own dynamics. At the beginning of Western society, however, theatre was not an activity the elite would offer; books were expensive and competent reading was limited to educated male and female, so they read the literature but despised the art of the show. The same was the situation with the people who were associated with the camp. The theatre was considered a taboo for women who belonged to the lower class, measured depraved and bad. The women who went to enjoy this cheap entertainment were called "hearing" (Lichte 2002).

In the subcontinent, there was the first dramatic tradition of the Hindu religion and have been adopted and translated from Sanskrit language (Qureshi, 1971). Compared to European history, theatre in the subcontinent was not an extremely appreciated activity as valued in history of Europe. Pakistan TV channels broadcasting entertaining content mainly focusing on drama. TV becomes a major component for the people and used it as family member. (Chauhan, 2003)

In Pakistan, availability of Cable TV is not restricted to the upper and middle class only but lower class also enjoying this facility due to low cost of TV set and connection (Zia 2003). Cable television has played an important role in promoting the media in the masses and even in remote areas. This growth in the media industry strengthens competition and forces media outlets to develop new ideas and concepts to keep them competitive.

1.1 Objectives of Study

1. To find out weather Pakistani entertainment TV channels are promoting elite culture.
2. To find out weather Pakistani TV drama is promoting elite culture.
3. To find out weather Pakistani TV morning shows are promoting elite culture.

1.2 Hypothesis

H1: There is significant variation among different age groups in terms of their views about whether promoting elite culture by Pakistani TV channels

H2: There is a significant variation among respondents of different education levels in terms of their views about whether promoting elite culture by Pakistani TV channels.

H3: There is a significant difference among people with different marital status in terms of their views about whether promoting elite culture by Pakistani TV channels.

H4: Are Pakistani entertainment TV channels promoting elite culture?

SH4a: Are Pakistani TV dramas promoting elite culture?

SH4b: Are Pakistani TV morning shows promoting elite culture?

H5: There is significant difference among people in terms of their views about whether Pakistani entertainment TV channels are promoting elite culture.

H6: There is significant difference among respondents in terms of their views about whether Pakistani TV dramas are promoting elite culture (ANOVA)

H7: There is significant difference among different people in terms of their views about whether Pakistani TV morning shows promoting elite culture.

1.3. Research Question

Q1. Does Pakistani entertainment TV channels promoting elite culture?

Q2. Does Pakistani TV drama promoting elite culture?

Q3. Does Pakistani morning show promoting elite culture?

2 Literature Review

Huma (2015) conducted a research on TV drama narrative and use content analysis in her study. She investigated that content of PTV drama is one of the important feature to amplify or reduce the viewership. In 1980s PTVs drama was very popular because of the gesture, appearance, action and cover family & cultural issues of life. 21st century dramas are known among the people for their music, natural scenes, stylish dresses and interesting plot of the upper and middle class. With the advancement in new technology and innovation, the media have become a social institution and the Pakistani drama has changed its presentation, which was the requirement of time.

Alalawi and Al-Jenaibi (2016) investigate the impact of the media, regardless of whether it is a direct or long-term problem. The media affect all layers of society politically, religiously, pedagogically and commercially. Mass media openly affect the companies. Researchers gather information from researchers and opinion leaders in the social sciences and authenticate these hypotheses. They also found that the media directly influence society before it is transmitted by the media; it is a mirror of society.

World media equipped with the latest technologies which change the mentality of Pakistani youth. (Ali, Khalid, and Hassan 2015) carried out a survey and dig out that TV stations of India are cultivate the culture of Pakistan and injecting their own values into Pakistani society. This study examines the viewing level, viewing time, channel preference, the supremacy control and the visual style. Female in the city and in the countryside love to wear the sari and use Indian words in everyday life. The study also investigated that women think, Indian television series are the good source of entertainment, showing the newest fashion trends and stylish dressings.

Juni (2014) conducted a survey to investigate the impact of global media on the cultural transformation of young people in the city of Layyah. He also discovered the effects of Western culture demonstrated by the world's media in Pakistan. The current survey shows that young people in Layyah City are affected by external content and adapt to the new trends in cable television. He used survey and the content analysis to investigate the effects of global media on young people in the city of Layyah. The results of this study show that young people in Pakistan are inclined and follow Western entertainment channels.

Zia (2011) found in the study that most women watch television at best (starting at 7 pm). In past, there was only PTV, but now in Pakistan, there are many drama channels. Thus, a diversified drama is available for all types of viewers. One of the main audiences for these dramas is women. Pakistani women are very interested in these dramas; they learn fashion trends, daily affairs and speech style. Many studies show that these dramas have a significant impact on women in all societies. The publication of Prime Time in the Pakistan dram is reduced because of the broadcast of foreign dramas during the broadcast in prime time. In this study, researchers will examine the effect of these dramas on the behaviour of Pakistani society. What effect do these dramas have on people and what do they think about these dramas?

Juni, Kareem, Alam, Haider, and Ashraf (2014) conducted a survey and collected data from 308 respondents in the Layyah district using a survey methodology for data collection. The results of the present study show that most PTV viewers are influenced by the latest trends, party style and mixed meetings. The researchers also

investigated that young people deviating from pure culture to fashionable culture. People are accepting music, songs, food culture, couples dancing, drinking, adoring gesture and the new fashion shown in PTV Drama. They also examined the peak time PTV dramas which are changing the cultural festival and norms of Pakistani youth.

Zadeh and Muzafferri (2014, pp. 126-131) carried a survey to examine cultural standards and latest style in female of Iran. Investigators used Delphi and survey technique for data collection and use Pearson correlation coefficient for data analysis. Researchers select three television channels GEM, P.M.C and Manoto which work as change agent socially & culturally within Tehrani women. They wrap up the research that Irani television channels changing the life pattern of Persian females.

3 Theoretical Framework

Researcher use “Cultivation Theory” and “Social Learning Theory” in the current study. George Gerbner began working on the power of television in the 70s and 80s and the impact he had on his audience. The study divides the audience into three categories; heavy spectators, moderate spectators and light spectators, in which he discovered that the concept of reality was heavy spectators in terms of what they saw. This caused three phenomena; Mix, merge and bend reality.

He started with indicators of violence and found that primetime TV content was much more violent than the others. (Baran, 2003)

George Gerbner says that TV is not only a window or image of the global village, but a complete world with its own identity. The cultivation theory has emphasized that TV is a significant media which determine the actuality of social life. Recording and visualization of TV programs, shapes and devour the idea of reality and creates its own reality. Therefore, cultivation theory truly speaks about the effects TV. (McQuail, 1993).

Learning is a psychological process and people learn thing on the basis of observation according to their own society. People learn new things or behaviour if get some rewards or motivation called explicit reinforcement. People learning will remain static throughout the life while surveillance, intimation and modelling the behaviour. Observational and experimental learning to new behaviour and models which control material goods and possibility of change can take any time (Newman and Newman 2007). Bandura elaborate social learning that how people learn others behaviour and attitude through observation. This theory also stresses on the significant role of different domestic process involved in personality learning.

Researcher tried to find out how media is cultivating the minds of people, changing their views about different social issues. People learn behaviour and attitudes of others of the society through observation. “Cultivation theory” and “Social learning theory” beautifully explain the study under observation.

4 Research Methodology

Researcher use quantitative method to collect data and used purposive method to select sample. Likert scale containing 1 to 5 points scale is used in questionnaire and most of the questions are related to content of programs. In quantitative method he collected data from 600 people (300 male and 300 female) respondents with the age of 18-60 from three cities Lahore, Islamabad and Gujrat. Researcher personally distributed questionnaire among 100 male and 100 female (600) of each city to get data regarding “promoting elite culture by Pakistani TV channels” and research ratio was 100%. Researcher apply One-Way ANOVA test for data analysis to check comparison among more than two groups mean score and use Tukey values in Post HOC test to find significant difference.

5 Data Analysis

Table 1: There is significant variation among different age groups in terms of promoting elite culture by Pakistani TV channels

Complete Variable Age Wise ANOVA

Sr. No.	Age	N	Mean	SD	F	Sign.
1	18-30	367	3.75	6.89	7.54	.001
2	31-45	153	3.77	7.43		
3	46-60	80	3.63	8.29		

Table 1 shows that there is statistically a significant difference exists ($F=7.54$), $p<.05$ among the people having different age groups ranging from 18-30 (mean score= 3.75, $SD= 6.89$), between age 31-45 (mean score= 3.77, $SD= 7.43$) and 46-60 (mean score= 3.63, $SD= 8.29$) in terms of promoting elite culture by Pakistani TV channels.

Table 2: Complete Variable Age Wise Post HOC

Sr No	Age	Mean Difference	Df	Sig.
1	18-30 & 31-45	-0.41		.820
2	18-30 & 46-60	3.21	597	.001
3	31-45 & 46-60	3.63		.001

Table 2 presents that there is insignificant difference ($p<.05$) between 18-30 and 31-45 (mean difference= -0.41) and there is significant difference ($p>.05$) between 18-30 and

46-60 (mean difference= 3.21) where as there is also significant difference ($p>.05$) between 31-45 and 46-60 (mean difference= 3.63).

Table 3: There is a significant variation among respondents of different education levels in terms of promoting elite culture by Pakistani TV channels

Complete Variable Education Wise ANOVA

Sr. No.	Education	N	Mean	SD	F	Sign.
1	Matric	65	3.58	6.65	20.71	.000
2	Intermediate	268	3.68	7.72		
3	BA/MA	226	3.83	6.26		
4	M.Phil & Above	41	3.87	5.85		

Table 3 shows that statistically there is a significant difference exists ($F=20.71$), $p<.05$ among the respondents of different education levels. Respondents with matric education (mean score= 3.58, $SD= 6.65$), with intermediate education (mean score= 3.68, $SD= 7.72$), with BA/MA education (mean score= 3.83, $SD= 6.26$) and with M.Phil & above (mean score= 3.87, $SD= 5.85$) in terms of promoting elite culture by Pakistani TV channels.

Table 4: Complete Variable Education Wise Post HOC

Sr No	Education	Mean Difference	Df	Sig.
1	Matric-Intermediate	-2.55	596	.041
2	Matric-BA/MA	-6.11		.000
3	Matric-M.Phil & Above	-7.20		.000
4	Intermediate-BA/MA	-3.55		.000
5	Intermediate-M.Phil & Above	-4.64		.000
6	BA/MA-M.Phil & Above	-1.09		.794

Table 4 shows that there is statistically insignificant difference ($p>.05$) between matric & intermediate (mean difference= -2.55) and there is a significant difference ($p<.05$) between the education of matric & BA/MA (mean difference= -6.11) and also a significant difference ($p<.05$) between matric & M.Phil & above (mean difference= -7.20). Results show that there is a significant difference ($p<.05$) between intermediate & BA/MA (mean difference= -3.55), significant difference ($p<.05$) between intermediate-M.Phil & above (mean difference= -4.46) and an insignificant difference

($p > .05$) between education level BA/MA and M.Phil & above (mean difference = -1.09) in terms of promoting elite culture by Pakistani TV channels.

Table 5: There is a significant difference among people with different marital status in terms of promoting elite culture by Pakistani TV channels

Complete Variable Marital Status Wise ANOVA

Sr. No.	Marital Status	N	Mean	SD	F	Sign.
1	Single	340	3.75	7.06	.766	.513
2	Married	212	3.72	7.71		
3	Widow	16	3.76	5.60		
4	Divorced	32	3.77	7.88		

Table 5 presents that statistically there is insignificant difference exists ($F = .766$), $p > .05$ among the respondents of different marital status. Single status people (mean score = 3.75, SD = 7.06), married (mean score = 3.72, SD = 7.71), widow (mean score = 3.76, SD = 5.60) and divorced (mean score = 3.77, SD = 7.88) in terms of promoting elite culture by Pakistani TV channels.

Table 6: Pakistani entertainment TV channels are promoting elite culture Promotion of Elite Culture

Sr No.	Channels	Mean	Standard Error Mean	Standard Deviation
1	GEO ENTERTAINMENT	3.72	0.47	5.81
2	HUM TV	3.67	0.44	7.38
3	ARY DIGITAL	3.84	0.58	7.45
4	Any other	4.16	0.24	0.85

Table 6 shows that there are 600 respondents who responded questionnaire on TV channels promoting elite culture. GEO entertainment (mean score = 3.72, SEM = 0.47, SD = 5.81) represents positive influence in promotion of elite culture. HUM TV (mean score = 3.67, SEM = 0.44, SD = 7.38) represents positive influence where as ARY Digital (mean score = 3.84, SEM = 0.58, SD = 7.45) also represents positive and any other (mean score = 4.16, SEM = 0.24, SD = 0.85) shows positive response in promotion of elite culture

Table 7: There is significant difference among people perception in terms of Pakistani entertainment TV channels are promoting elite culture ANOVA

Sr No	Channels	Mean	SD	F	Sig.
1	GEO Entertainment	3.72	5.81	21.24	.000
2	HUM TV	3.67	7.38		
3	ARY Digital	3.84	7.45		
4	Any other	4.16	0.85		

Table 7 presents that statistically significant difference exists ($F=21.24$), $p<.05$ among the channels GEO entertainment, HUM TV, ARY Digital and any other channel (mean score of 3.72, 3.67, 3.84 and 4.16 respectively) for the promotion of elite culture.

Table 8: Post HOC

Sr No	Compared channels	Mean Difference	Df	Sig.
1	GEO-HUM TV	1.12		.379
2	GEO-ARY	-3.00		.001
3	GEO-Another	-10.91	596	.000
4	HUM TV-ARY	-4.13		.000
5	HUM TV-ANY OTHER	-12.04		.000
6	ARY-ANY OTHER	-7.90		.001

Table 8 presents that there is insignificant difference ($p>.05$) between GEO and HUM TV (mean difference= 1.12) and there is significant difference ($p>.05$) between GEO-ARY digital (mean difference= -3.0) where as there is significant difference ($p<.05$) between GEO-Any other TV channel (mean difference=-10.91). Results also show that there is a significant difference ($p<.05$) between HUM TV-ARY (mean difference= -4.13) and HUM TV-Any other (mean difference= -12.04) whereas there is significant difference between ($p>.05$) between ARY-Any other (mean difference=-7.90).

Table 9: Pakistani TV dramas are promoting elite culture

Channels	Mean	SD
GEO ENTERTAINMENT	4.05	2.77
HUM TV	3.96	2.46
ARY DIGITAL	4.09	2.63
Any other	4.5	1.70

Table 9 shows that GEO entertainment (mean score= 4.05, SD= 2.77) represents positive influence in promotion of elite culture through drama. HUM TV (mean score=3.96, SD=2.46), ARY Digital (mean score= 4.09, SD=2.63) and any other channels (mean score=4.5, SD=1.70) shows positive response that Pakistani TV dramas are promoting elite culture.

Table 10: There is a significant difference among respondents' perception in terms of Pakistani TV dramas are promoting elite culture (ANOVA)

Sr No	Channels	Mean	SD	F	Sig.
1	GEO Entertainment	4.05	2.77	21.23	.000
2	HUM TV	3.96	2.46		
3	ARY Digital	4.09	2.63		
4	Any other	4.5	1.70		

Table 10 presents that statistically there is a significant difference exists ($F=21.23$), $p<.05$ among the channels GEO entertainment (mean score= 4.05, SD= 2.77), HUM TV (mean score= 3.96, SD= 2.46), ARY Digital (mean score= 4.09, SD= 2.63) and any other channel (mean score= 4.5, SD= 1.70) of respondents perception in terms of Pakistani TV dramas are promoting elite culture.

Table 11: Drama Post HOC

Sr No	Compared channels	Mean Difference	Df	Sig.
1	GEO-HUMTV	0.54		.157
2	GEO-ARY	-0.23		.848

3	GEO-Another	-2.64	596	.004
4	HUM TV-ARY	-0.78		.012
5	HUM TV-ANY OTHER	-3.19		.000
6	ARY-ANY OTHER	-2.40		.010

Table 11 presents that there is insignificant difference ($p > .05$) between GEO and HUM TV (mean difference= 0.54), insignificant difference ($p > .05$) between GEO-ARY digital (mean difference= -0.23) where as there is significant difference ($p < .05$) between GEO-Any other TV channel (mean difference=-2.64). Results also show that there is an insignificant difference ($p > .05$) between HUM TV-ARY (mean difference= -0.78), a significant difference between HUM TV-Any other channel (mean difference= -3.19) whereas there is insignificant difference between ($p > .05$) between ARY-Any other (mean difference=-2.40).

Table 12: Pakistani TV morning shows are promoting elite culture

Morning Show

Channels	Mean	SD
GEO ENTERTAINMENT	3.83	4.05
HUM TV	3.72	2.67
ARY DIGITAL	3.84	3.63
Any other	3.83	0.85

Table 12 shows that GEO entertainment (mean score= 3.83, SD= 4.05) represents positive influence in promotion of elite culture through morning shows. HUM TV (mean score=3.72, SD=2.67), ARY Digital (mean score= 3.84, SD=3.63) and any other channels (mean score=3.83, SD=0.85) shows positive response that Pakistani TV morning shows are promoting elite culture.

Table 13: There is significant difference among different people perception in terms of Pakistani TV morning show promoting elite culture

Morning Show ANOVA

Sr No	Channels	Mean	SD	F	Sig.
1	GEO Entertainment	3.83	4.05		

2	HUM TV	3.72	2.67	2.12	.096
3	ARY Digital	3.84	3.63		
4	Any other	3.83	0.85		

Table 13 presents that statistically there is an insignificant difference exists ($F=2.12$, $p>.05$) among the channels GEO entertainment (mean score= 3.83, $SD= 4.05$), HUM TV (mean score= 3.72, $SD= 2.67$), ARY Digital (mean score= 3.84, $SD= 3.63$) and any other channel (mean score= 3.83, $SD= 0.85$) of respondents perception in terms of Pakistani TV morning shows are promoting elite culture.

6 Discussion

Current study is based on some hypothesis that Pakistani TV channels are promoting elite culture in Pakistani society. All hypotheses are well explained in the study have key focus on television programs. Pakistani society is an amalgam of different cultures, values and norms which are practicing by Pakistani people on daily basis. Pakistani TV entertainment channels are disseminating information about latest fashion trends of dressing, makeup, food and lifestyle. Table 1 & 2 statistically approved H1 that there is a significant variation among different age groups in terms of promoting elite culture by Pakistani TV channels. H2 addressed that there is a significant variation among respondents of different education levels in terms of promoting elite culture by Pakistani TV channels and statistically approved through table 3 & 4. H3 disapproved by analysis and shows that there is insignificant difference among people with different marital status in terms of promoting elite culture by Pakistani TV channels according to table 5.

Hypothesis 4 statistically approved that Pakistani entertainment TV channels are promoting elite culture and there is a significant difference among people perception in terms of Pakistani entertainment TV channels are promoting elite culture and also shows that GEO Entertainment, HUM TV, ARY Digital and any other have a positive influence on viewers according to table 6 whereas SH4a & SH4b are statistically approved that Pakistani TV drama and morning shows have positive influence on the people through table 9 and table 12. Hypothesis H5 is statistically approved that there is significant difference among people perception in terms of Pakistani TV dramas are promoting elite culture through table 7 & 8. Table 10 & 11 statistically approved H6 that there is significant difference among respondents' perception in terms of Pakistani TV dramas are promoting elite culture. H7 statistically approved that there is insignificant

difference among different people perception in terms of Pakistani morning shows promoting elite culture through tale 13.

These channels are promoting luxurious home culture, western and heavy dressing culture, latest makeup or fashion culture, get to gathers and parties culture in a society. Findings also show that people from different age groups, education level and having different marital status have different exposure. TV drama and morning shows have different effects on the minds of people belonged to different age groups. Keep in mind the above analysis, TV drama and morning shows are changing the cultural spectrum of our social life, values and norms. It is also analyzed that drama and morning shows are cultivating the minds of people and they are adopting these behaviours and attitudes show in them through observation.

7 Conclusion

Mass media is technologically advance and fast medium which disseminate the information, education and entertainment which results social change within the society. Bombardment of western culture through drama and morning shows minimized the conflict among the society and finally these adopt new and latest fashion trends. In Pakistan, media industry grow rapidly which are broadcasting programs to increase attractiveness and earn money without following codes made by media regulatory bodies among societies.

To get high TRP/Rating, entertainment TV channels broadcasting foreign content through drama and morning shows which is disturbing our culture. Western dressing culture, couple dance, alcoholic and drugs, get to gathers, parties, big decorated home having swimming pool, snooker & movie rooms culture is promoting in Pakistani society which is a big threat to our society. Pakistani society is very rich and strong due to its strong belief on Islam, Islamic values and eastern culture, but entertainment TV channels are modernizing the society due to its content.

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SYNTACTIC LICENSE FOR NULL SUBJECTS IN SPOKEN URDU

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Abstract

The study of parametric variation has been a key interest in GB era. The parametric effects get translated into certain syntactic properties. That is true for Null subject parameter which is the most widely believed and studied parameter. The current study is an attempt to find out the syntactic license for null subjects in Spoken Urdu. The study adopts Rizzi's account of Null subject parameter and the resultant effects of the parameter on structural properties of the Null subject languages. The study selects a cluster of four surface properties namely, rich agreement, null referential and null non-referential subjects, free inversion and that-t filter violation and tries to investigate the data from Urdu Spoken discourse for the presence/absence of these properties. The data is analyzed for null subjects as well as for the properties formally licensing this phenomenon. The results show that Urdu is not canonical Null subject language and can be considered as a partial null subject language because of impoverished agreement. Moreover, it presents a curious picture of Urdu language where rich agreement fails to license and null subjects seem to correspond to discourse patterns.

Keywords: NSP, NSL, pro-drop, that-t filter, free inversion

1 Introduction

Chomsky's theory of Universal Grammar within the tradition of generative linguistics has led to the development of the Principle and Parameter approach (Chomsky 1981, 1993, 1995) which views human languages in the light of universal grammatical principles which remain constant and parametric variations which vary across natural languages. Chomsky believes that in order to reduce the learning load during language acquisition, parametric variations carry binary settings, making on/off switch metaphor possible (Chomsky, 1988). So for any parametric variation, there are only two possibilities: either it is set to positive or on negative value. There is no middle ground.

Null Subject Parameter (NSP henceforth) is one of the most widely accepted parameters which allows only two possible settings for a language L, viz. *L either does or doesn't allow finite verbs to have null subjects* (Radford 2004: pp 9). English and Italian are the prototypical cases for Non Null-subject and Null-Subject languages respectively. However, this all-or-nothing approach has initiated a considerable body of debate centering on the languages that problematize this strict systematic categorization by showing alternate behaviour in different syntactic or discourse environment.

On the basis of Null Subject behaviour languages can be Canonical or Radical. Null subject language (NSL henceforth) is canonical when it allows all referential subjects to be dropped irrespective of the clause type involved. Italian and majority of Romance languages are among the canonical languages. Radical NSLs, also known as discourse pro-drop languages, are the languages which lack verbal inflection and are able to drop the subject as well as object argument. Japanese, Korean and Chinese are examples of radical NSL (D'Alessandro, 2014). However, there are a considerable number of languages which fail to fit in this neat categorization and are considered as partial pro-drop languages, showing the partial null subject phenomenon under certain syntactic or lexical condition, Brazilian, Portuguese and Marathi being the case. (Holmberg, Nayudu & Sheehan, 2009). This phenomenon does not depend upon the genetic lineage of the languages. Closely related languages exhibit diverging behaviour (for example, various dialects of Arabic) while distinctly unrelated languages (Italian and Chinese) have similar behaviour with respect to obligatoriness of subjects (Jaeggli & Safir, 1989). So the question in point is what is there in the language which makes subject position to be occupied by a DP or left unexpressed.

A substantial body of research within Government and Binding has been dedicated to find out the structural and syntactic features of languages associated with Null-subjects. Parametric setting for null subjects once set should auto control certain structural features in the language (D'Allessandro, 2014) or to put it in other words,

certain syntactic properties of a language should allow for or license the presence or absence of null subject.

Rizzi proposed NSP in 1982 and then in 1986 suggested a reformulation of the Null Subject parameter based on his observation in Italian language. His improved understanding of the pro-module is based on missing pronouns 'pro' including null subjects as well as null objects and he suggests a subdivision of parameter as follows:

- a. Formal licensing of an empty category by a head
- b. Identification by binding from features on the local head. Certain syntactic features license pro (or any other EC) and those features are then used to identify pro. In a certain environment licensing can occur, but identification is not possible. Following Perlmutter (1970) and Taraldsen (1980), he has pointed out that at least two more phenomena other than rich agreement are necessary condition to allow for null subjects: These are free inversion and extraction of subject from a post verbal position. Out of the range of possible parametric effects the following cluster of properties is considered to be most relevant to NSP (Rizzi, 1982).
 1. Missing subjects
 2. Free inversion in simple clauses
 3. Long Wh-movement of subject
 4. Empty resumptive pronouns in embedded clauses
 5. Apparent violation of That-t filter
 6. Rich agreement morphology

Out of Rizzi's hypothesis, Gilligan (1987) has enumerated the following possible combinations of properties permissible in any null subject language. The following chart shows all possible combinations.

Table 1: Possible Combination of Properties in Null Subject Languages

Null subjects	Referential	Null referential subjects	Non-referential subjects	Free inversion	That-t violation	filter
+		+		+		+
-		+		+		+
-		-		-		-

Gilligan (1987) has put Rizzi's hypothesis into test by selecting a sample of 100 varied kinds of languages belonging to different language families. He found that much of the prediction made by Rizzi lacks empirical evidence and a very little consistency over combinations was observed across languages. In the light of empirical findings Gilligan makes some improvements, for example, he suggested that the relation between

extraction and free inversion is unidirectional. If the language has free inversion, it can have an extraction, however, the relation cannot be reversed in another direction. Though this revision of Rizzi's theory is an important advance, Rizzi's findings remain prime in the whole line of inquiry.

This line of inquiry has triggered a rigorous body of investigation focusing various languages and their structural correlations in this regard (See Nicolis 2008, Holmberg group and Cambridge group for instance). The current study is an attempt to follow this line of inquiry and make a contribution to it with regard to the Urdu language.

A limited range of studies address the issue of null subject in Urdu/Hindi, however, there is no research that investigates the phenomena with emphasis on syntactic license. For example, Butt (2001) has studied case and agreement and their correlation with pro-drop in South Asian languages, however, it does not study the phenomenon with Urdu as its focus. In another study Butt and King (1997) investigate the discourse structures of Urdu and Hindi and their role in accounting for null subjects, however, this is a long leap in the absence of in-depth study of grammatical structures of Urdu that allows or disallows null subject. The elaborative accounts like these carry considerable significance, but first things first, there is need of establishing the primary account to highlight the syntactic license/non-license for Urdu language.

1.1 Research Objectives

The study is descriptive in nature and lacks explanatory focus, however, some basic level explanation is supplied wherever available. The aim of the study is to examine Urdu syntactic and morphological structure for the presence/absence of a set of properties which include rich agreement, null referential and null non-referential subjects, free inversion and that-t filter violation. Adopting Rizzi's account of NSP, the study aims to investigate the presence/absence of those syntactic properties in Urdu language which license null subjects as well as the nature of null subject phenomena in Urdu. The study intends to probe how far the claims made in the area about syntactic license of null subject hold well for Urdu language. It also makes an attempt to highlight the structural uniqueness (if any) of Urdu language with respect to null subject phenomena.

2 Methodology

For the purpose of the current study four surface properties of Urdu language are examined to find out the syntactic license for Urdu null subjects. The cluster of properties chosen is widely accepted in relevant literature (Rizzi, 1982; Gilligan, 1987; Jaeggli and Safir, 1989) and forms the most reliable set of features to test and attest null

subject phenomena in any natural language. The study borrows its major insight from Rizzi's (1982, 1984, 1986) account of NSP. Throughout the study, the recurrent referencing to Rizzi's findings are made and all other explanations mentioned in the relevant literature are evaluated in the light of Rizzi's finding. Rizzi's account forms the basic theoretical framework of the study and investigates the following four properties in Urdu language.

- i. Rich agreement morphology
- ii. Referential and non-referential subjects
- iii. Free inversion
- iv. That-t filter violation

In this paper the terms 'Null subjects' and 'pro-drop' are used alternately however theoretically, the use maintains the basic distinction. 'Null subject' whenever occurs refers to missing pronominal on subject position while pro-drop means missing pronoun in the subject as well as object position.

The data for the analysis is taken from everyday discourse and representative examples are selected on the basis of their suitability for the phenomenon in hand. The word to word gloss in English is provided, followed by idiomatic translation of the sentence in English. The Verbs in word to word gloss are marked for person/number/gender/case/tense/aspect while rests of the grammatical categories are not labelled. The structural differences with English are highlighted here and there to develop a comparative approach which can be used to develop an insight about the problems faced by Urdu speakers in English language learning.

The study involves detailed analysis of null subjects in Urdu and tries to find out the place of Urdu in canonical/radical/partial NSL categorization.

2.1 Rich Agreement Morphology

Rich agreement morphology is considered to be the most crucial license of null subject within standard formulations of NSP. Only the languages with rich agreement can accommodate null subjects. Taraldsen (1980) proposes a scheme in which the trace of subject moved or unexpressed is properly governed by AGR (agreement feature or ϕ features of inflection) within NSLs. Following this line Chomsky (as in Picallo, 1984) also formulates the idea of [+AG] feature of infl node which governs {NP, S}. Chomsky reaches to this intuitive conclusion that whenever an agreement is overt the subject can be left unexpressed and can be recovered from a rich agreement pattern (as in Sheehan, 2006). However, this assumption of [+AG] acting as governor fails to hold when the subject is overtly expressed in the form of wide scope quantifiers (Picallo, 1984). Rizzi's

(1982) account of AGR as governor helps to improve upon it by stating that only when subject is unexpressed, inflection node displays optional clitic like pronominal properties and imbibes the properties of nominative case and acts as governor of empty NP. This is how Empty Category Principle¹ remains non-violated in NSLs. Infl node or its [+AG]² feature properly governs null subject.

The inflection (INFL) acts as head of IP inflectional phrase and carries phi-features (person, number and gender). The symbol ϕ is used to represent 'phi' features. Rizzi (1982) is of the view that inflectional head had to be pronominal and referential to license null subject. The reference in this case can only be generated through rich agreement. Rizzi summarizes it as follows

- a) INFL can be specified [+pronoun]
- b) INFL which is [+pronoun] can be referential.

Only a pronominal INFL can license a null subject. (Rizzi 1982, pp. 143)

From this, he does not mean that rich inflection licenses trace, he seems to suggest that it carries a pronominal status in itself. This account appears to satisfy EPP³, which requires a subject at specifier position. This also goes farther from the structural status of the Null subject to the morphological status of 'pro' which is an empty morphological category carrying all cases and agreement features of a pronoun (D'Allessandro, 2014).

In the light of the argument developed above rich inflectional morphology appears to be the strictest criteria for licensing however, we come across languages which lack agreement morphology but still license null subjects. How can this be accounted for? Jaeggli and Safir (1989) proposed the Uniformity of the Paradigm Hypothesis, which states that null subjects are allowed in all and only those languages which have uniform inflectional paradigm i.e. they have agreement morphology or they

¹ Formally, the ECP states that:

- Traces must be properly governed:
- A properly governs B iff A theta-governs B or A antecedent-governs B

- I. A theta-governs B iff A governs B and A theta-marks B
- II. A-antecedent governs B iff A governs B and A is coindexed with B.

For the current point of discussion, we are interested in first postulate only.

² Infl is head of inflectional phrase while AG is one type of inflection which bears inflectional properties of agreement between subject and verb.

³ Chomsky (1995) expresses the requirement that every sentence must have a subject (Extended Projection Principle), by a strong D-feature on the functional category T (ense). This D-feature can trigger either movement of the subject to spec,T, or insertion of an expletive in spec,T.

lack it altogether. The hypothesis has been used to answer why underived forms in Chinese and full inflectional forms in Italian both license *pro* while German and Dutch don't. This in turn leads to partial pro-drop languages which have rich agreement morphology, but still the lack consistent null subject feature. Robert (2010) has attributed this to their impoverished agreement lacking distinct inflection for each person-number combination. German, Dutch and other partial NS language have impoverished agreement so they are not fully NSLs despite of their rich inflectional morphology.

Here it is safe to conclude that analyzing inflectional paradigm is a reasonable point of departure to study null subjects allowance in any language. The current study also makes it its launching pad to begin with and studies agreement system of Urdu ahead of all other properties which emerge out of it somehow or the other.

2.2. Referential and Non-Referential Null subjects.

Languages do make a distinction between full referential, argumental DP subjects and expletive subject (D'Allesandro, 2014) which may be referred to in syntax literature as thematic or non-thematic subjects (See Perlmutter 1971 for example). Rizzi (1986) has formulated a relation between these two types of subjects that if any language N allows null referential subject, it allows null expletives as well and vice versa. As stated earlier, this notion is challenged by Gilligan (1987) by showing contradictory empirical results and he suggests a unidirectional relation. Nicolis (2008) also predicts this type of absolute correlation between referential and expletive subjects is the form of $pro_{ref} \rightarrow pro_{-ref}$. He suggests that $pro_{[-ref]}$ is a subset of $pro_{[+ref]}$ so wherever later is permissible former also is. And only inflectionally rich languages can license both.

Another generalization made by Rizzi is a matter of interest here that there is a bidirectional relation between free inversion and the presence of expletive. The presence of one entails the presence of the other.

2.3 Free Inversion

Languages that allow free inversion allow post-verbal subject as well as preverbal subjects. The languages that do not allow free inversion (like English) fill the subject position with an expletive in case subject – verb inversion has taken place. The languages that leave their customary subject position empty after subject-verb inversion has taken place are called to have free inversion. English does not allow free inversion while Italian does. Kayne (1980) has made this generalization that all NSLs allow free inversion while non NSLs do not. Rizzi (1986) has also made the claim, however, his emphasis is on the role of free inversion in allowing extraction. Extraction occurs after

inversion has taken place, therefore languages having free inversion can allow extraction.

2.4 That-t Effect

The extraction of subject of a finite embedded clause is restricted by the presence of *that* complementizer while non-subject can be extracted in such an environment. This is known as That-t effect.

A. 1. Who do you think that Sue Met---? 2. Who do you think Sue met...?

B. 1.* Who do you think that ----met Sue? 2. Who do you think---met Sue? (Cited from Pesetsky, 1982)

Chomsky and Lasnik (1980) associated the ungrammaticality of B1 and grammaticality of the rest with the nominative and non-nominative case assignment to missing subjects. If null subject in embedded clause is assigned nominative case, then the presence of 'that' does not allow extraction and thus makes the given sentence ungrammatical (as cited in Keyne, 1980 and Pesetsky, 2009).

Perlmutter (1971) assigns a general constraint on Non pro-drop languages that every sentence S other than the imperative sentence should have surface subject and absence of it would make the sentence ungrammatical. He believes that languages like English lack null subject that is why they don't allow null subject in embedded that-clause, however pro-drop languages can drop subjects so they can drop them in embedded that-clauses as well. Taraldsen (1980)'s idea of extraction of subjects in NSL is based on a conception of the embedded subject as anaphor and associating binding condition on it.

Rizzi (1986), however, ascribes this phenomenon to some factor other than pro-drop. He believes that languages showing that-t effect have a free inversion pattern and can drop post-verbal subject when there is some condition on preverbal subject dropping. The complex nature of phenomenon has resulted in varied accounts that can explain it. Linear accounts propose a restriction on extraction due to adjacency to the complementizer system while structural accounts look for locality restrictions on extraction sites that occupy a specific position (Pesetsky, 1982). However, for the purpose of the current research all those explanations are irrelevant. What is worth noting for this study is the fact that the correlation of null subjects and That-t filter violation is attested by most of these accounts. We have to see its validity for the case in hand.

In the coming sections these assumptions about null subject languages are put to test for Urdu language. The analysis follows the scheme outlined above and integrates the foregoing discussion to the conclusion thus drawn.

3 Null Subjects in Urdu

3.1 Urdu Agreement System

The Urdu verb inflectional paradigm is very rich and verbs carry person, number and gender markings along with the case and tense markings. Combined with the only auxiliary that is roughly equivalent to English verb 'be', verbs show agreement with subjects as well as with objects. In some cases, where both ergative 'ne' and accusative 'ko' are present, the verb adopts the third person/ masculine/singular form uniformly without agreement to subject and object. This is quite different from English where verb shows agreement to subjects only and that too by limited agreement morphology.

The verb agrees with the subject when the subject is the nominative case.

1. Main akhbar perhta hoon.
I newspaper read (sg/M) 'be' (1st/present)⁴
I read the newspaper.

When the subject is in the ergative case in transitive sentences the verb agrees with the object and not with the subject.

2. Main ne akhbar perhee
I (erg) newspaper read (sg/F)
I read the newspaper.

While subject and object both have cases other than nominative, the verb does not agree with both.

3. Main ne akhbar ko perha
I (erg) newspaper (dat) read (sg/M)

From the examples above a generalization can be drawn that the verb agrees with subject or object whichever carries nominative case. In the absence of nominative case it remains uniform for all subjects/objects. Now following the assumption made in NSP, the subject can be dropped where the verb carries its features in the form of inflection and the object can be dropped where the verb is marked for its features. Dropping subject 'I' from 1 and dropping object 'akhbar' from 2 should be licensed under agreement conditions. However, it does not seem to happen.

⁴ Person/number and gender are mentioned with the verb used. The 'person' is expressed as ordinal abbreviations (1st/2nd/3rd) while 'number' is mentioned as sg or pl. For gender M and F are used. While cases are mentioned as 'erg' and 'dat' 'nom' and 'acc'.

1 (a) ___ Akhbar perhta hoon.
___ Newspaper read (sg/F) be (1st/present)
pro read newspaper.

2 (a). Main nay _____ perhee.
I (erg) _____ read (past/sg/F)
I read pro

Both 1a and 2a seem implausible though not ungrammatical and are unlikely to occur unless the missing pronouns are controlled by some higher clause or the sentence is embedded in some discourse. Moreover, while embedded in an interactional unit both subject and object can be dropped simultaneously.

4. Kia tum akhbar perhtay ho?
Do you newspaper read (sg/M) be (2nd/present)
Do you read the newspaper?

5. Jii perhta hoon.
Yes read (sg/M) be (1st /present)
Yes, I read the newspaper.

As can be seen in 5 both subject and object are dropped and license does not seem to be generated by the agreement.

Another proof in this regard comes from the complexity of seemingly simple agreement phenomena in Urdu. Urdu agreement is tense and case sensitive as well. In ergative case that is likely to occur in perfective aspect only, intransitive verbs carry no agreement at all and uniform inflectional form is used for all subjects.

6. i. Us ne khaya.
He/She (F or M/sg/3rd) (erg) ate (M/sg/past/perf.).

He ate.

ii. Main ne khaya.
I (F or M/sg/1st) (erg) ate (M/sg/past/perf.).

I ate.

iii. Sara ne khaya.
Sara (F/sg) (erg) ate (M/sg/ past/perf.)
Sara ate.

iv. Unhon ne khaya.
They (F or M /pl/3rd) (erg) ate (M/sg/past/perf.)
They ate.

v. Hum ne khaya.
We (For M /pl/3rd) (erg) ate (M/sg/past/perf.)

We ate.

The example can be extended to any pronoun or noun. And in all of the instances subject drop is not permissible in isolated conditions and permissible in all when occurring in sequence of interaction or embedded in some higher clause. So in response to question

'kia tum nay khana khaya?'

Did You (erg) the meal eat (M/sg/past/perf)?

Did you eat the meal?

All of above subjects can be dropped uniformly by saying

'Jee khaya'

Yes pro ate (M/sg/past/perf)

Verbal agreement once again fails to license null subjects on its own. Subject drop is motivated by some factors other than the agreement.

The observation can lead us to another conclusion about the Urdu verbal agreement which is to assume that it is impoverished for some number-person combinations. An ideally rich verbal agreement should have a separate inflection for each number-person combination. In Urdu the condition is not fulfilled by third person singular and first person singular and third person plural and first person plural.

7.Hum	Jatay	Thay
We (For M/pl/1 st)	go (habitual/Pl/M)	be (Pl/Past)
We used to go.		
Who	Jatay	thay.
They (F or M/pl/3 rd)	go (habitual/Pl/M)	Be (pl/past)
They used to go.		
Main	Jata	Tha
I (F or M/ sg/1 st)	Go (/habitual/Sg/M)	Be (/1 st /sg/past)
I used to go.		
Woh	Jata	Tha
He (F or M/sg/3 rd)	goe (Habitual/sg/M)	Be (3 rd /sg/past).
He used to go.		

Examples in 7 show that inflection carries uniform feature of gender and number. Such examples are not difficult to find for another number and person combinations in other tenses as well. In past perfective where auxiliary 'ho' is absent altogether the phenomenon gets more obvious expression.

8. Woh gia.

He (M/sg/3rd) went (sg/M/past/perf.)

Main gia.

I (F or M/sg/1st) went (sg/M/past/perf.)

In (8). We have the same verb inflected form for first and third person singular with nothing to make the distinction. This impoverished agreement may be used as an explanation for non-consistent occurrence of null-subjects in Urdu.

3.2. Referential and non-referential null subjects

In Urdu all subjects are referential as Urdu is non-expletive language. Some Wh-word can be considered as wh-expletive as is the case in Manetta's (2010) description of wh-expletive 'kia' however, Urdu does not have canonical expletives equivalent to English 'it' and 'there'. In the absence of the expletives, the subjects in Urdu are always referential. Considering such fact, the case of the Urdu null subject is curious in its nature. Firstly, it upsets the generalized assumption that wherever there are null referential subjects, null expletives are allowed. In Urdu such subset does not occur altogether. Like canonical NSLs Urdu can drop any referential subjects in all types of clauses. However, in embedded clauses they are most likely to occur.

9. Ussay bazar main kaam tha udher gia. hai

He market in business had (past/perf.) there gone (Sg/M/Perf)

Be (3rd/Sg/present).

He had some business in the market --has gone there.

We can see that in embedded clause the referential and pronominal 'woh' meaning 'he' is missing. The motivation to assume that the empty slot shown in English is actually filled by a null subject comes from the agreement pattern of embedded clause. 'gia hai' actually occupies the pronominal status and is controlled by the subject of the matrix clause.

Moreover null referential subjects do not seem to show any preference for specific person in Urdu. All three persons in subject position can be dropped equally, however first person null subjects are dropped more generally. This may be ascribed to the propensity of the first person pronoun to be easily recoverable. The second person imperative is not necessarily unexpressed in Urdu unlike English where it is always absent. In Urdu, it may or may not be overt in imperative constructions which have distinct respect and familiar forms depending upon the social position of the addressee and for singular and plural addressee. Another interesting phenomenon about Urdu is that agreement does not appear to license null subjects. License descends from discourse functions while identification occurs from the agreement. All types of arguments can be dropped which have antecedents in discourse.

3.3. Free inversion

Unlike English, Urdu has relatively free word order. It stands directly against Rizzi's (1982) prediction that languages that allow null expletives allow free inversion. We have seen earlier, expletives are non-existing in Urdu so they don't have any role to play in free version. For Urdu Unmarked word order is SOV. However, OVS, VSO and VOS are permissible.

10. S O V

Main ne gari khareedi hai.

I (erg) the car bought (F/Sg/Perf) be (3rd /Sg/present)

I have bought a car.

O V S

Gari khareedi hai main ne.

The car bought (F/Sg/Perf) be (/3rd Sg/present) I (erg)

I have bought a car.

A V S O

Kal Khareedi hai mian ne gari.

Yesterday bought (F/Sg/Perf) be (/3rd Sg/present) I (erg) the car

I have bought a car yesterday.

A V O S

Kal khareedi hai gari main ne.

Yesterday bought (F/Sg/Perf) be (/3rd Sg/present) the care I (erg).

I have bought a car yesterday.

Agreement pattern is insensitive to the position of the verb. Subject can occur in post-verbal position, leaving the canonical subject position empty with no expletive or dummy pronoun filling it. This is totally opposite to English syntactic reality where the vacated preverbal position is filled with expletives. This is what makes English non NSL. However the ergative case in Urdu used in the perfective aspect of all transitive verbs and intransitive verbs involving volitionality (Keine, 2007) again puts some restrictions on free inversion. The inverted forms in such cases are highly marked, likely to occur in only in poetic language and unlikely to occur in spoken discourse.

11. Khaya main ne aam.

Ate (M/Sg/perf) I (erg) mango.

I ate a mango.

Examples like (11) are highly improbable in spoken interaction, however inversion does not render the sentence agrammatical here. So it does not pose any problem for the assumption that Urdu has free inversion. So far we have ascertained that Urdu has free

inversion which satisfies Rizzi's criteria for a language to be NSL. Now we have to see how it affects null subjects.

The scrambling seems to be motivated by the thematic structure of the sentence and the arrangement corresponds to the focused argument in thematic position. However, any detail like this is not needed here. What is more relevant here is the correlation between free inversion and null subjects. In all of the instances above in (10) subjects can be dropped, however it will affect the thematic structure and emphasis will shift to the expressed argument.

3.4. That-t filter violation.

As predicted earlier, Urdu being NSL should possess that-t filter violation feature i.e. it should allow extraction of subjects from embedded clause having overt complementizer. We have seen in (9) that this is possible in complex sentence with no overt complementizer. Urdu equivalent for 'that' as complementizer is 'keh' which is distinct from demonstrative *that* 'woh' in Urdu. In Urdu relative clauses containing overt complementizer 'keh', ideally the complementizer should not restrict the extraction of the subject and thus should violate that-t filter. However, this phenomenon is not easy to observe in Urdu. A roughly equivalent construction of 'I was thinking that I should go out' can be as follows.

12. Main soch raha tha keh bahir chala jaon.

I thinking be (M/sg/Past) that out go (Sg/m/1st/past).

I was thinking that --- should go out.

In (12) we see a missing pro in embedded class, however this is not the instance of that-t effect restricting extraction of subject. Here subject is missing like missing subject in any matrix class. No extraction has occurred. The general extraction associated with wh-movement in which wh-word is preposed leaving the site of extraction empty, does not occur in Urdu as it is in-situ wh- language. Fronting does not occur and wh-word simply replaces the subject position.

13. Tum ne kia socha keh Aslam *kisay* mila?

You (erg) what think (sg/M/past/perf) that Aslam *who* meet (sg/M/past/perf).

What you think that who Aslam met.

The italicized and bold *kisay* is the site of extracted subject which is filled by wh-word in situ and does not make that-t filter violation visible. However the phenomenon can be tried upon other types of A-movement suggested by Pesetsky (1982).

14. Yehi woh shakhs hai jo mera khial hai

This that (dem) person be (sg/3rd /present) who I (possessive) think be (sg/3rd /present)

keh Aslam ko mila. (Relativization)

that (comp) Aslam (nom) (acc) meet (sg/M/past/Perf).

*This is the person who I thought that met Aslam.

This is the person who I thought met Aslam.

We can see that literal translation of the sentence in English is ungrammatical as English does not allow extraction of subject after *that*, however in Urdu it does not restrict relativized subject to be extracted from the embedded clause. The same is true for topicalized and cleft A-movement.

15. Yeh Ali hai jo mera khial hai

It Ali (nom) be (sg/3rd /present) who I (possessive) think be (sg/3rd /present)

keh Aslam ko mila. (Cleft)

That (comp) Aslam (nom) (acc) meet (sg/M/past/Perf).

*It is Ali who I think that met Aslam.

It is Ali who I think met Aslam.

16. Ali he hai jo mera khial hai

Ali (nom) emphatic be (sg/3rd /present) who I (possessive) think be (sg/3rd /present)

keh Aslam say mila. (Topicalization)

That (comp) Aslam (nom) (acc) meet (sg/M/past/Perf).

*Ali is who I think that met Aslam.

Ali is who I think met Aslam.

The evidence generated above is enough to conclude that Urdu lacks that-t filter and violates it in all types of A-movements. The visibility of the phenomenon is blurred by in-situ-wh nature of Urdu language, however, for another type of extractions it is quite visible.

4 Conclusion

The discussion above establishes that Urdu language possesses a strong syntactic license for null subjects. It belongs to the first group of Gilligan's NSL language categorization which possesses all of the properties mentioned in the cluster. However, it lacks null-non-referential subjects owing to absence of expletives in Urdu language. But the case of Urdu is curious. It possesses all the surface properties (mentioned by Rizzi elsewhere) which are associated with null subject parametric effects, but still null subjects are not initiated by them. Null subjects are licensed by discourse function, but identified by agreement pattern. Urdu language does not allow null subjects consistently like canonical NSLs and is not discourse based inflectionless radical NSL as well. The behaviour of Urdu is more like partial NSLs. The reason for the behaviour may be found

in impoverished agreement which does not have a unique inflection for certain person-number combination. Phi-features are not obligatory on all probes. The findings can be thought of major finding for Urdu language which is considered to be the rich in inflectional paradigm. This primary account opens up the possibility of looking for an explanation other than rich agreement for licensing null subjects. Moreover, the study may be considered as launching pad for detailed investigation of extractions and A-movements in Urdu language.

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MOVIES ARE SPEECH ACTS: A SPEECH-ACT ANALYSIS OF MOVIES

Zainab Siddique, Muhammad Uzair

Abstract

This paper aims to relate speech acts to movies by analyzing the discourse of movies in the light of Austin's and Searle's notions of speech acts treating entire movies as single utterances (/communicative acts/texts) spoken to the audience. Movie-utterances have been tested against Austin's and Searle's criteria of speech acts (including their textual and contextual conditions), their performative formulae and classification of speech acts. In other words, it employs speech act approach to analyze the discourse of movies. It was found that movies fulfil all the criteria of speech acts and can be called movie-acts (film-acts). Furthermore, it was found that film-acts carry the force of performative-declarations which makes them capable of bringing change in the society.

Keywords: Speech acts; movies; movie-utterances; performative; declarations

1 Introduction

Austin's speech act theory has, since its conception, never failed to inspire and intrigue the minds of thinkers and researchers. It not only affected and changed the philosophy of his time bringing about a shift from focusing on positivism to the performative nature of speech but also inspires the researchers of the modern day. It inspired his student, John R. Searle to further the study of speech acts in the field of philosophy of language (Searle, 1969) and to apply the same theory to the study of mind to come up with a theory of Intentionality (Searle 1983, 1984) and the theory of Meaning (1979) and to apply it to the study of society to come up with his theories of social ontology and social reconstruction (Searle, 1995, 2010). Furthermore, it inspired Stanley E. Fish (Fish, 1976), Pratt (1977) and Sandy Petrey (Petrey, 1990) to apply it to literary theory and literary criticism.

The theory inspired the study of speech acts in pragmatics and led to the concept of pragmemes. (see Allan, K. et al, 2016) Kurzon (2016) has applied it to the study of thematic silence. Kjørup (1978) has applied it to the study of pictures treating pictures as speech acts while Langton (1997), Wieland (2007) and Bianchi (2008) used it to study pornography as a speech act. Tsiplakou and Floros (2013) treat whole texts as speech acts by focusing on the textual force while treating genre as part of context as opposed to being a separate entity using a Relevance-theoretical stance. On the other hand, Deborah Schiffrin (1994) employed it to show how it can be used as a methodological approach to analyzing data, especially utterances, in discourse.

A gap was found in the application of the theory to films, a very powerful mode of communication in the present day. Movies gain more significance in those cultures of the world that are either lacking in or are lagging behind in literacy, where they become powerful tools to reach the masses. They gained more currency especially post 9/11 when many filmmakers (Mansoor, 2007; Johar, 2009; Bhatt, 2007; Khan, K. 2009) in the sub-continent (India and Pakistan) resorted to making movies on the theme of terrorism in order to communicate their stances on whatever was going around them.

The primary aim of this paper is to apply speech act theory to films and to investigate how and to what extent films fulfil Austin's and Searle's criteria of speech acts. For this purpose, it uses a speech-act approach to analyze the discourse of films. Three films have been chosen for analysis: Avatar (in English; from the United States), Kurbaan (in Hindi; from India) and Khuda Kay Liyeh (in Urdu; from Pakistan).

This paper is structured as follows. Section 2 reviews (surveys) Austin's and Searle's theories on speech acts. Section 3 presents the methodological framework as well as the data (movies) that has been used in the study. Section 4 critically analyzes

the selected films in the light of the speech act theories as formulated by Austin and Searle testing films against various criteria laid by both Austin and Searle. Section 5 presents a few conclusions.

2 Literature Review

2.1 John Langshaw Austin and speech acts

Speech act theory, the groundbreaking theory in the study of language, was presented by John Langshaw Austin and appeared in his posthumously published work, *How to do things with Words* (Austin, 1962). The theory treats language as a tool for performing actions thereby changing reality instead of a tool that only helps describe the world. In other words, it focuses on the performative nature of speech as opposed to its descriptive and depictive properties. The theory has informed not only the philosophy of language, but also other fields like the philosophy of action, linguistics, communication studies, literary theory, feminism, pornography, artificial intelligence and the discussions on free will and free speech, to name a few.

The theory makes a distinction between descriptive sentences like “The key is in the car” on the one hand, and ““I name this ship the ‘Queen Elisabeth’” (Austin, 1962) and “I promise to visit you in the morning” on the other. The first is a descriptive utterance which describes some state of affairs while the second and the third are utterances through which the actions of naming a ship and of promising have been performed respectively.

For Austin (1962), speech acts are the meaningful units of communication that have three components: the locutionary, the illocutionary and the perlocutionary. The locutionary refers to the act of saying something meaningful by the use of sounds within a certain linguistic system, the illocutionary refers to the force of what has been said which comes from the context and the conventions that have been invoked by the utterance; the perlocutionary refers to the effects produced or achieved through an utterance. In other words, the locutionary component refers to the (spoken as well as the) structural aspect of a speech act, the illocutionary refers to the force of a speech act while the perlocutionary refers to the effects of a speech act. Moreover, Austin recognizes the locutionary component having three further components: the phonetic, phatic, and rhetic, where the phonetic component refers to the utterance of sounds/speech, the phatic component refers to the utterance of sounds in a language system while the rhetic component refers to the utterance of sounds in a language system with a sense and a reference. (Austin, 1962) Thus, a speech act is the smallest unit of communication having a phonetic component (uttered in a language system and has both

sense and a reference), the force to bring about an action and the inherent ability to perform an action.

On Austin's account, the perlocutionary aspect of a speech act refers to the effects achieved through saying something but it is not the consequence of an illocutionary act. Moreover, the perlocutionary act works in one of the three ways: by "securing of uptake" (Austin, 1962), "taking effect" (Austin, 1962), or "inviting response" (Austin, 1962).

Austin's conception of the components of a speech act can be represented diagrammatically as follows.

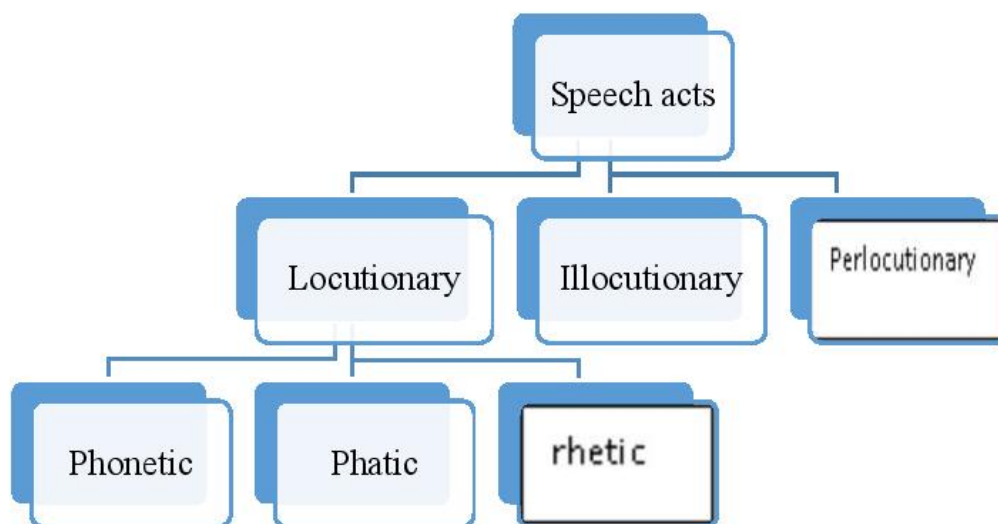


Figure I: Components of a Speech-Act (Austin's Conception)

Furthermore, Austin states six criteria that need to be met for a speech act to be uttered successfully. He calls them "felicity conditions". (Austin, 1962) Searle (1969, 1979, 1983) calls them "conditions of satisfaction" while Schiffrin (1994) reclassifies them as those related to text and those that are related to context. This researcher believes that Austin's criteria for an utterance to be a speech act can be reorganized into three categories: the first set is related to the conventional existence of a procedure; the second is related to the execution of the procedure while the third is related to the intentions and the sincerity of the participants. In other words, the three categories are those of conventions, context and intentions. Moreover, Austin calls the failure to conform to these criteria as "infelicities" (Austin, 1962: 18). What he calls infelicities can be represented, diagrammatically, as follows.

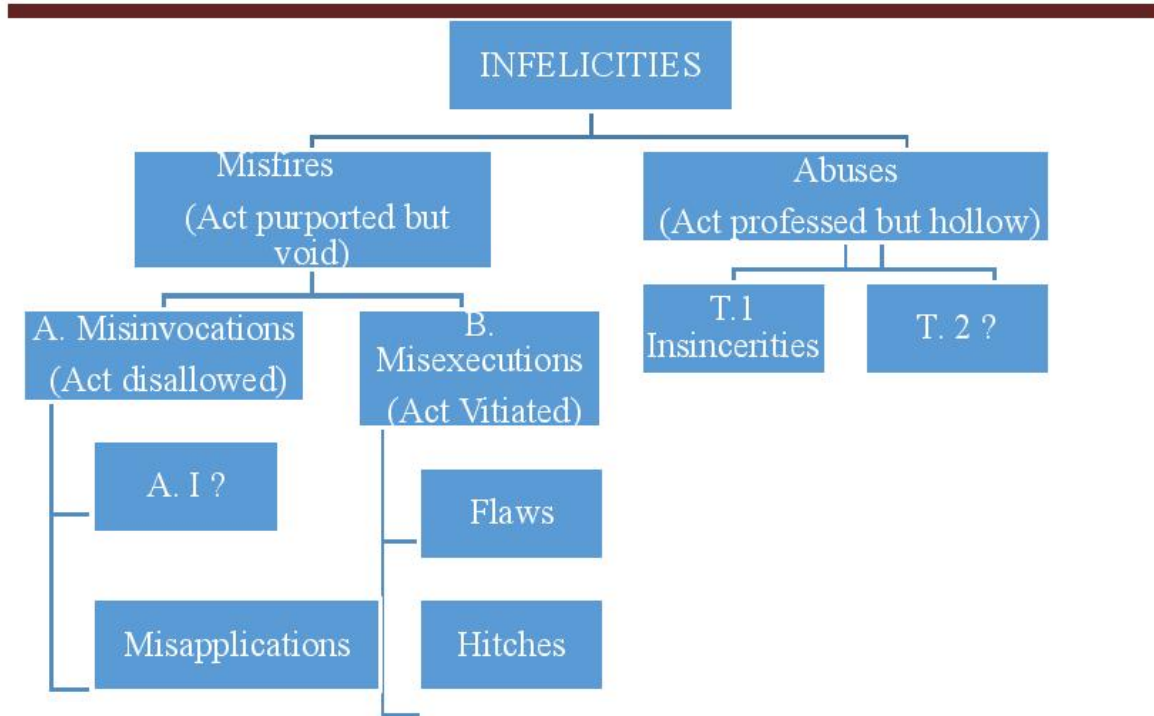


Figure II: Austin's Account of the Kinds of Infelicities

Where

B=[Non-plays; Misplays; Misexecutions; Non-executions Dissimulations] Miscarriages

T= Disrespects

T2= Non-fulfilments, Disloyalties, Infractions, Indisciplines, Breaches] (Austin, 1962:18)

Moreover, on Austin's account, speech is performative on the basis of its action-performing nature (although in the beginning, he made the distinction between the performatives and the constatives). Austin differentiates performatives as the explicit and the implicit performatives. On his account, what distinguishes an explicit performative from other uses of language and makes it a performative is what he calls the "the first person singular indicative- active (grammatical)" (Austin, 1962: 62). In other words, it can be called the performative-indicative for it indicates the performativity of an utterance. Instances of some of the performative-indicatives include such words as "I bet", "I promise", and "I now declare." Similarly, the examples of implicit performatives include but are not limited to utterances like "We will visit you tomorrow" (implying an act of committing/ promising), and "We are on" (implying an act of betting). On his account, the distinctive mark of a performative is either the presence of a performative-indicative (in explicit performatives) or the reduction of the

utterance to it (in the case of the implicit performatives). Examples of the former are “I/We *promise*”, “We *name/ christen*”, “I/We hereby *adjourn/ announce*” where “*promise*”, “*name/christen*” and “*adjourn/ announce*” are the performative-indicatives which Austin (1962: 62) calls “the first person singular indicative- active.” On the other hand, in the case of implicit performatives like “The war is on”, the utterance can be reduced to “We *declare* the war.”

Furthermore, he categorizes the performatives into five kinds on the basis of their illocutionary force: the verdictives, the exercitives, the commissives, the behabitives, and the expositives. The verdictives are the ones whereby a speaker gives his-her⁵ decision on something; the exercitive is the one whereby the speaker exercises his-her influence on someone to make them do something. Similarly, through the use of a commissive, a speaker commits him-herself to something that he-she has uttered. The speaker of a behabitative expresses his-her feelings and attitudes towards something while the speaker of the expositive explains his-her reasons for something.

Thus, Austin brought to limelight the performative or action-performing aspect of language. He further classified it into five kinds while maintaining the performative/constative distinction which he dropped to performative-constative on finding that the performative can also be true/false and that the constative can also be felicitous/infelicitous.

2.2 John Searle

John Searle took up Austin's theory of speech acts and applied it to the study of mind (Searle, 1983, 1984) and to that of society (Searle, 1995, 2010). Searle's account of speech acts (Searle 1969, 1979) focuses more on the illocutionary aspect of a speech act. He (Searle, 1969, 1979) maintains that all speech acts do not necessarily have to be performatives while all performatives are speech acts. For him, a speech act has a content and a force that he represents as “p” and “F” respectively. (Searle, 1969, 1979) Thus, a speech act = “F (p)” [Searle, 1969: 31, 1979: 1]. Furthermore, he asserts that a speech act has a psychological aspect in addition to having a propositional content. He recognizes this psychological mode as the one having a content and denotes it as “(n)”. Thus, on Searle's account, a speech act can be represented as follows.

Speech act= F (p) (Let this be called (i)).

Speech act= S (n) (Let this be called (ii)).

Thus, Searle's account of a speech act can be represented as follows.

⁵ I am intentionally using his-her instead of using either “he” or “she” for the sake of mutual inclusivity and also to include the transgenders.

Speech act= F (p)+ S (n) (Let this be called iii.)

Here p stands for “propositional content” (Searle, 1969, 1979), S for “psychological mode” (Searle, 1969, 1979) and n for intentional content.

For instance, the speech act of promising has the force of a promise along with the expression of the intent to do something. It can be expressed as follows.

Promising= (force of) promise (words expressing commitment) + promise (/expressing the intention/ commitment to do something)

Searle (1969:21) maintains that “the speech act is the basic unit of communication”. Schiffrin (1994:54) believes that it is Searle’s “principle of expressibility” (Searle, 1969: 18-21) that lets him incorporate speech act theory into a linguistic theory. The principle suggests that whatever “can be meant can be said.” (Searle, 1969: 18-21) For Searle (1969: 12), “speaking a language is engaging in a (highly complex) rule-governed form of behavior.”

Moreover, on Searle’s account, the propositional content has both reference and predicate which he denotes as “RP” (Searle, 1969: 32). Furthermore, he maintains that both the acts of referring and of predicating are acts where the former is a complete speech act (as it can stand on its own) while the latter is not a complete speech act as it always has to be a part of some illocutionary act. (Searle, 1969) So, in the light of Searle’s notions of the components of the propositional content, iii can be revised as follows.

Speech act= F (RP)+ S (n) (Let it be iv.)

In addition, Searle (1969), like Austin (1962), declares it mandatory for the speech acts to fulfil a few conditions which, as stated earlier, he calls “conditions of satisfaction.” (Searle, 1969, 1979, 1983) These conditions correspond to the intentional states that Searle (1969, 1979) denotes as S (n). He identifies four conditions for the successful bringing about of a speech act: preparatory conditions, propositional content conditions, sincerity condition and essential condition. The preparatory condition refers to the background which includes the context of an utterance along with the relationship between the speaker and the hearer. The propositional content condition refers to the locution or what is being or has been said in an utterance. The sincerity condition refers to the intentions of the utterer while the essential condition refers to the illocutionary force or the “point” (Searle, 1969, 1979) of a speech act. For instance, in the case of the speech act of promising, the preparatory condition is that there be a speaker and a hearer where one of them can commit something to the other, the propositional condition is that the content of the utterance must be showing some commitment on the speaker’s behalf. The sincerity condition is that the speaker must be sincere i.e. must intend to

fulfil the commitment while the essential condition is that the utterance must be (the speech act of) a promise, that is to say, that it must act as/ count as a promise.

Searle (1979: 12-28), like Austin (1962), classifies speech acts into five kinds. But, his classification is based on the "illocutionary point" (Searle, 1969: 59), the propositional content, and the "direction of fit" (Searle, 1979:14) of a speech act. On his account, the following are the kinds of the speech acts: assertives, commissives, directives, expressives, and declarations. Through an assertive, a speaker states his-her belief about something or some state of affairs. The commissive makes its speaker committed to the performance of an action that he-she has expressed (through use of a commissive) by way of expressing his-her intention to do it. Similarly, the expressive enables the speaker to show his-her happiness or sadness about something while through the use of a directive, the speaker asks the hearer to do something. On the other hand, the declarations are a very special case as they bring about a reality into existence by merely stating and depicting the reality to have changed.

Moreover, a very crucial notion of Searle's theory of speech acts is that of the "direction of fit" (Searle, 1979:14) which, in simple words, is the relationship between the world and the mind or between the reality out there and the mind, which shows that one changes in order to accommodate the other. Using Searle's terminology, assertives have a "word-to-world" direction of fit while the direction of fit of the commissives is "world-to-word". The direction of fit in the case of the directives is "world-to-word" while that of the expressives is presupposed that Searle represents as "Presup." (Searle, 2010) The case of the declarations is, once again, very interesting, as they have a double direction of fit in that they both change and influence and accommodate each other; that is to say that their direction of fit is both "world-to-word" as well as "word-to-world" at the same time. In Searlean terminology, their direction of fit is world-to-word/mind by way of being word/mind-to-world. Based on Searle's account of speech acts (Searle, 1969, 1979, 1983), his concepts of the direction of fit and the kinds of illocutionary acts can be summed up in the form of the following tables.

Table I: Kinds of Illocutionary Acts and their Direction of Fit (a)

Illocutionary Acts	Direction of Fit
Assertives	Word- (/mind)to-world
Commissives	World-to-word (/mind)
Directives	World-to-word (/mind)
Expressives	Presup
Declarations	Double i.e World-to-word (/mind) by way of Word- (/mind)-to-world

Table II: Kinds of Illocutionary Acts and their Direction of Fit (b)

Illocutionary Acts	Direction of Fit
Assertives	↓
Commissives	↑
Directives	↑
Expressives	Presup
Declarations	Double i.e ↑↓

Furthermore, like Austin, Searle (1989) sets a criterion for a performative: that of a performative verb in the “dramatic present” (Searle, 1989: 540) that is either explicitly stated or utterances are reduced to it. On his account, it is the performative verb that renders performativity to a speech act. He calls this quality of performativity, the ability to perform actions (which is inherent in the performative verb) as the “quasi-magical” (Searle, 1989: 549) quality. Moreover, Searle (1989: 539) lists a few additional features of performatives. Primarily, performative utterances “are performances of the act named by the main verb (or other performative expression) in the sentence.” (Searle, 1989: 539) Secondly, it is the illocutionary force of the performative itself that guarantees the performativity of the utterance. Thirdly, the performatives guarantee their performance through their literal meaning. Fourthly, they take the word “hereby” (Searle, 1989) while the fifth feature is that the performative verb has both performative and non-performative occurrences. The sixth feature is that they bring about/ perform their propositional content directly rather than through indirect means. In addition, when taken literally, they have truth values attached to them.

It is pertinent to reiterate here that the declarations hold a special place in Searle’s account of speech acts. They are special because they, having both world-to-word and word-to-world direction of fit, are capable of bringing about a new reality (Searle, 1969, 1979, 2005, 2010). Furthermore, it is through them that humans have the capacity to create institutional and social realities. Searle (1995, 2010) explains this in his theory of social ontology. On his account, the declarations work by invoking a rule, “X counts as Y in context C” (Searle, 1995:28) where they are used to assign a new property and a new value to an already existing object, X. This rule works and is effective when the new property, Y, is collectively recognized (and accepted) to be held by an object X. So, the object is no more accepted as X but as Y thereby leading to the

creation of a new reality through collective recognition and acceptance. This rule is at the heart of the human social existence on Searle's account.

According to this rule, a piece of paper (X) when recognized as a bank note (Y) of a certain value is considered to be a bank note and is valued in transactions. Similarly, a girl (X) and a boy (X) are considered wife (Y) and a man (Y) respectively, by the use of a declaration, once they have been recognized to have undergone a change in their status from X to Y as it is the declaration (for instance, "I hereby pronounce you as man and wife") that enables people to see, accept and validate the changed (newly assigned) status of the respective persons. Moreover, on Searle's account, there are some special features that some declarations have. The first of these features is the existence of an "extralinguistic" (Searle, 1989: 548) or a social institution. The second is a special relation/ position/ status between the speaker and the hearer. The third of these features is the existence of a convention that certain utterances will "count as the performances of certain declarations within the institution" (Searle, 1989:548) while the fourth is a speaker's intention that his-her utterance has a declarational status and that it creates a fact.

In short, Searle took up Austin's concept of speech acts and classified them into five kinds on the basis of their illocutionary force, their direction of fit and their propositional content. Furthermore, he used his classification of the speech acts to find the relationship between language and society realizing that basically the speech acts of declaration are what make the human social existence possible.

3 Methodology

This part of the paper deals with the theoretical framework that the paper makes use of. This paper is an attempt to apply speech act theory to movies. It does so by taking movies as units of discourse. It takes them in their entirety and treats them as speech acts. So, movies have been used as texts for analysis, but in their entirety. For this purpose, speech-act theoretical approach (Schiffin, 1994) has been used for analyzing the discourse of movies.

Movies have been chosen as texts using Fairclough's notion of text where he counts "any actual instance of language in use" (Fairclough, 2003:3) including "television programmes" (Fairclough, 2003) as texts. Movies are texts making use of language in addition to audio, visual as well as graphic elements.

The discourse of movies, treating movies as texts, has been put to a speech-act analysis. This has been done by discussing and then applying Austin's and Searle's basic concepts of speech acts to movies. Movies have been put to the test of Austin's felicity

conditions, his notions of the locutionary, the illocutionary and the perlocutionary components of speech-acts and then to his performative formula. Furthermore, movies have been analyzed in the light of Searle's conditions of satisfaction that a speech act must fulfil in order to be a speech act. They have further been analyzed in the light of his classification of speech acts so as to determine what category of speech acts movies fall under. They have further been analyzed in the light of Searle's "X counts as Y in context C" (Searle, 1969, 1979, 1995) so as to know how they work as declarations. Furthermore, they have been put to Searle's criteria of performatives so as to get a deeper understanding of the way they work.

Three movies have been selected for the analysis: Avatar (in English; from the United States), Kurbaan (in Hindi; from India) and Khuda Kay Liyeh (in Urdu; from Pakistan). The movies have been selected as they either directly (Kurbaan and Khuda Kay Liyeh) or indirectly (Avatar) talk about terrorism in the post 9/11 world.

In short, the paper does a speech-act analysis of the discourse of movies, using Fairclough's (2003) notion of text and Schiffrin's (1994) notion of the speech act approach, but treating entire movies as utterances, in other words, focusing on movie-utterances.

4 Application, analysis and interpretation

This section deals with the application of the speech act theory to films (/movies)/ media acts. It does so by first putting movies to Austin's conception of speech acts (especially his felicity conditions and his performative formula) and then to Searle's conception of speech acts (the illocutionary force, his classification of speech acts, his criteria for performatives and his "X counts as Y in C" (Searle, 1995:28)).

4.1 Movies and Austin's notion of speech acts

In order to apply Austin's theory of speech acts to movies, his concepts of the felicity conditions, of the components of speech acts and his performative formula need to be applied to movies.

4.1.1 Felicity Conditions

As stated in section 2, Austin's first set of felicity conditions is related to conventions, the second is related to context while the third one is related to intentions. The set related to conventions demands an already collectively recognized conventional procedure that is to be invoked by people who have the power and the privilege to invoke it. When movies/ films are looked at in the context of this set of conditions, it is found that both the acts of movie-making and of movie-presenting are dependent on (and follow some) conventions. Both the acts follow the conventional procedures respectively in order to

make a movie and to get it on the celluloid in order to present it on the silver screen before an audience.

The conventions of film-making include but are not limited to the conventions of screenwriting, hiring a cast, hiring musicians, actors, directors, finding producers and sponsors, hiring technical staff like the cinematographers, choreographers, costume designers, set makers, musicians, makeup artists and a lot many people behind the camera. In addition, it is by convention that the movie is printed on celluloid/ film; again, it is by convention of cinematography that movies are screened on a silver screen in cinema houses.

Similarly, at the level of the film, a film follows the conventions of plot development with all its five components: exposition, rising action, climax, falling action and the denouement. Furthermore, at the level of a film, a film is an utterance in language that makes use of extralinguistic, that is, the filmic conventions named in the preceding paragraph, including the conventions related to the advertisement of a film, conventions of hiring a cast and crew etcetera. In other words, a film is a unique communicative act that combines linguistic, audio and the visual means of communication in the same communicative act. Yet, in other words, a film is an utterance, a discourse-utterance, a unit of discourse. Moreover, this utterance consists of dialogues too and thus follows the conventions of language as well. In addition, to reiterate, it is a convention of the medium of films that movies be presented on the silver screen before an audience.

The second of the first set of conditions maintains that the persons and the situation must be such that have the power (conventional) and the privilege (through conventional recognition) to invoke the procedure. When this condition is applied to movies, it is found that not everyone can be a film maker or a film presenter. It is only people having certain expertise (and or studies in film making) and something concrete (subject/idea) to present, having the means to bear the expenses of film-making, who, following the traditions of their respective cinema, can present a film. Moreover, in the context of films, the situation/ the “circumstances” (Austin, 1962:14-15) would be the celluloid, the cinema, the audience, and the team that runs a film on the silver screen. Thus, films do fulfil Austin’s first set of felicity conditions that this researcher recognizes as the one related to conventions.

The second set of conditions that Austin has laid down relates to the context/ the execution of the procedure. He states that the procedure invoked must be executed both “correctly” (Austin, 1962) and “completely” (Austin, 1962) by all the participants. In the case of movies, primarily, when it comes to movie-making, a movie cannot be

shown until and unless it has been completely made and gotten on the celluloid. Thus, complete execution in the case of a film is that it is presented before an audience completely (when it is ready to be shown to the audience) as its presentation before it is complete would not make sense to the audience. Similarly, in order to be presented, a movie has to be made correctly both in terms of its plot as well as in its physical form (preservation). Secondly, even in the case of the presentation of a movie, a movie has to be presented completely from its beginning to its end. The correct presentation of a movie would require it to be run on the silver screen in the presence of an audience in a cinema. In other words, correctness in case of a film requires that it is made following the conventions of a film (it has a language, a plot, character/s, cinematographic effects, music, sound and visuals) and that it is screened (run on the silver screen) before an audience.

There are two sets of participants in the case of movie-utterances. The first set of participants is at the level of movie-making while the second is at the level of movie-presenting. The first set includes the film-makers (producer/s, director/s, writer/s) and the entire cast and the crew of films who take part in making a movie right from its conception till getting it on the celluloid. On the other hand, the participants at the level of the presentation of films include the film-makers (producer/s, director/s, writer/s), the cinema owners, the advertisers (responsible for the marketing of the film) as well as the audience. Moreover, both the making and the presentation of films demands that the participants carry out the filmic conventions not only to completion but also correctly (as discussed above), therefore, films do fulfil Austin's third and the fourth felicity conditions that this researcher groups together as the set of conditions related to execution drawing upon (features of) the context.

Austin's last two felicity conditions are related to the intentions of the participants. This researcher groups them under the third set identifying it as the one that is related to the intentions of the participants by virtue of which the participants perform actions in line with their intentions. The first of this set is that the participants must have certain intentions in order to invoke a procedure. In the case of films, the film makers have an intention/s behind making a movie. They always have intentions to communicate to the audience in addition to the intention of making money through movies. And, for this purpose, they make use of language along with extra-linguistic accompaniments like music, dance, light, sound and cinematography (to name a few). In the very same way, the audience also has some intention/s that they fulfil by watching the movie. These include but are not limited to the intentions of enjoyment, spending time with family and or friends, to get entertained, to get information, and to relax. In

order to achieve this, both the film makers and the audience perform some actions: the former select the entire cast and crew, engage in shootings in order to get the story on celluloid, advertise their movies and arrange for running them on the screens while the latter purchase tickets and book seats.

The second condition of this set is that the participants must act in a way so as to fulfil their intentions. In the case of movies, a movie cannot be made if the film-makers do not translate their intentions of movie-making into all the actions (of hiring the entire cast and the crew along with arranging for shootings) that result in getting the movie on the celluloid. Similarly, their intentions of movie-presentation demand that they advertise the movie and present it on the silver screen. Likewise, the intention of watching a movie makes the audience purchase tickets, book seats and arrive on time for watching the movie. Thus, it is found that movies do fulfil Austin's felicity conditions.

4.1.2 Locutionary, illocutionary and the perlocutionary components

On Austin's account (Austin, 1962), a speech act is made up of the locutionary, the illocutionary and the perlocutionary aspects. In the case of movies, the locutionary aspect refers to what has been said in the movie. A movie might have a single theme or multiple themes. It might have a single plot or multiple layers of plots. Whether it is one theme or many, all make the locutionary aspect of a film. It is pertinent to note here that in the case of films, the locutionary aspect is not only made up by language but it also involves extralinguistic factors. These factors include light, music, costumes, setting and sound in addition to the sequence of scenes and editing.

The illocutionary act is the act performed in saying something (Austin, 1962) Thus, "I will see you tomorrow" is a commitment (a promise) whereas "We name her Palwasha" has the illocutionary force of naming a person. In the case of a movie, the illocutionary force of a movie lies in the medium and is that of presentation. When a movie is run, it gets presented before an audience. The conventionality of the illocutionary component, in the case of films, lies in the fact that films call upon the conventions of cinematography in both their making and their presentation.

The perlocutionary component refers to the effects of the speech acts. In the case of the movies, the perlocutionary effects are that when some reality is being shown on the screen, the audience recognizes it as such. For instance, in the movie, *Taare Zameen Per* (Khan, A. 2007), dyslexia has been shown as an issue that needs to be addressed by both the teachers and the parents. This led to the recognition of dyslexia as a physical challenge owing which many school bodies in different cities of India took

practical measures like starting of separate classes, giving extra time to the physically challenged and catering to the special needs of autistic and dyslexic children. (Naithani, 2008) But whatever actions were taken by the Indian school boards show that the message of the movie had been recognized, it had taken effect and it also led to responses in the form of different actions. It is pertinent to note here that on Austin's account the perlocutionary component is not the consequence of the illocutionary but is a natural effect of the speech act. Thus, in the case of the Indian movie mentioned above, the perlocutionary effect is not the formation of boards or changing the teaching methodologies but recognizing dyslexia as a physical challenge and the dyslexic as valuable individuals of the society needing more understanding and a teaching methodology different than what was being offered to the general student body.

4.1.3 The performative formula

On Austin's account, the criterion of being a performative is to have "first person singular indicative active (grammatical)" (Austin, 1962: 62) which this researcher has renamed as the performative-indicative as it shows the performativity of a speech act. When applied to films, it is found that at the time of their presentation, the filmmakers do state that they are presenting a particular film. For instance, in the case of the movies that have been selected for this paper, the performative-indicative can be expressed as follows.

In the case of *Kurbaan* (Johar, 2009), the movie opens as "karan johar *presents*⁶ kurbaan." (2:38⁷) Similarly, in the case of *Khuda Kay Liyeh* (Mansoor, 2007), the opening is as "Geo Films, in association with Shoman Productions, *presents* Khuda Kay Liyeh, in the name of God" where "Khuda kay Liyeh" is followed by its English translation, "in the name of God." On the other hand, in the case of *Avatar*, although the movie does not begin with such a declaration but following the conventions of the running and presentation of movies, it can be safely stated that the unsaid can be reduced to "We hereby *present* Avatar."

Thus, it is found that the films, right in their beginning, either declare that they are presenting a specific movie or if they do not declare the presentation explicitly, then it is understood that the films are but a presentation and that they are being presented.

4.2 Movies and Searle's notion of speech acts

This section deals with analyzing the selected movies in the light of Searle's theory of

⁶ Italics [for emphasis], mine

⁷ Please read it as at 2 minutes 38 seconds

speech acts, his conditions of satisfaction for a speech act, his classification of illocutionary acts, his criterion of the performative and his analysis of a declaration.

4.2.1 Conditions of satisfaction

On Searle's account, a speech act ought to fulfil four conditions which he calls conditions of satisfaction. The first condition, the preparatory condition, refers to the background of the utterance of a speech act thereby relating the context of utterance to the relationship between speaker/s S and the hearer/s H. When applied to films, it is found that films, as they are meaningful utterances aimed at communicating some idea/s to an audience, are always uttered not only in a physical context (setting consisting of the silver screen, audience, cinema with all the facilities for sound and seating) but also in the context of a discourse (theme/ subject).

For instance, the three movies that have been selected for analysis are related to the discourse of terrorism, the discourse that has affected the inhabitants of the world post 9/11. In the wake of 9/11, Muslims had been labelled as terrorists, a concept which was countered with the discourse that all Muslims could not be seen through the same lens as although there had been some Muslims responsible for terrorist activities, there were others who had been and are productive and responsible global citizens. Similarly, the speakers of both kinds of discourses have been both Muslims and non-Muslims. Of the three movies that have been selected for this study, *Avatar* (Cameron, 2009) is a neutral movie with underpinnings on terrorism pointing out injustice as the cause of terrorism; *Kurbaan* (Johar, 2009) is clearly based on terrorism which shows three strands of discourse on terrorism: Muslims being terrorists, Muslims being non-terrorists and harmless Muslims being sympathetic to terrorists emphasizing the need to understand the terrorists (and terrorism) by probing into the causes. *Khuda Kay Liyeh* (Mansoor, 2007) comes from Muslim speakers (being made by Muslims) and acts to counter the discourse that Muslims are terrorists while both *Avatar* (Cameron, 2009) and *Kurbaan* (Johar, 2009) come from non-Muslim filmmakers.

The speakers and the hearers all come from a strongly interconnected world that they share and thus are strongly connected through the movie-utterances. In short, the filmmakers and the hearer come together in a context (physical as well as thematic) and the filmmakers and the audience are connected as speakers and hearers respectively, thus, films do fulfil Searle's preparatory condition.

The second condition on Searle's account is that of propositional content. In the case of movies, each movie has a theme or a set of themes and they make the propositional content of a movie. Thus, the message/s that a movie conveys make its

propositional content. In addition, on Searle's account, the condition demands that there be a reference and a predicate. In the case of movies, each movie has a subject that it identifies and then predicates some qualities to it. In the case of the selected movies, the entire propositional content "p" (carrying the subject and the predicate) can be expressed as follows.

Avatar= [{ (Corporation and the Military) (are destroying nature)} { (Scientists) (are protectors of nature)} { (Military) (is expansionist)} { (Corporation) (is money-driven)} { (Scientists) (are humane)} { (Military) (is the watchdog of the Corporate world)} { ("Unobtainium") (is the bone of contention)} { (Natural resources) (are the cause of war in the world)} { (Colonizers' treatment of the indigenous) (is cruel, inhumane, and humiliating)} { (Wars) (are fabricated to get control over the natural resources of the indigene)}] ⁸

Kurbaan= [{ (Love) (is blind)} { (Muslims) (are terrorists)} { (Not all Muslims) (are terrorists)} { (Some Muslims) (are loyal Americans⁹)} { (Terrorism) (is a major problem)} { (Terrorism) (is threat to world peace)} { (Terrorists) (are avengers)} { (The White Superpowers) (are terrorists in the eyes of the terrorists)} { (Personal losses and tragedies inflicted by others) (are the root-cause of terrorism)}]

Khuda Kay Liyeh= [{ (Not all Muslims) (are terrorists)} { (Islam) (is the religion of peace)} { (Pakistanis) (are not terrorists)} { (Not all people bearing Muslim names) (are Muslims)} { (Music) (is allowed in Islam)} { (Dressing) (is a cultural and not a religious matter)} { (Against-will marriage) (is void in Islam)} { (Beard) (is not obligatory in Islam)} { (Some Mullahs) (are spreading misconceived and distorted image of Islam)} { (Non-Americans too) (can be patriotic American citizens)} { (Education) (is the tool for women-empowerment)} { (Co-existence) (is possible between conservatives and liberal Muslims)}

⁸ Where the square brackets [] represent the propositional content of the entire movie, the braces {} represent a single propositional content and there are many instances of it as the movie has multiple layers of the propositional content. Moreover, within a single proposition, the parenthesis () has been used to show the reference and the predicate where the first pair of parenthesis stands for reference while the second set of parenthesis expresses the predicate.

⁹ The movie has been set in the United States.

So, movies also fulfil Searle's condition of having a propositional act consisting of the reference and the predicate.

The third condition of satisfaction is that of sincerity. It relates to and expresses the speaker's psychological state which could be the speaker's belief, desire or intention. When this condition is applied to movies, it is found that they express both the beliefs and the desires of the speakers (in this case the filmmakers). Movies express both what the filmmakers believe about their subject and what they desire to change about the perception of their audience in relation to the subject so as to enable the audience to see their viewpoint, recognize it and to validate it by accepting it. In Gricean terminology (Grice, 1969, 1989), the filmmakers intend the audience to recognize their beliefs that are presented in a movie and also want the movie to be the reason for the change in the worldview of the audience. Moreover, the sincerity condition makes up the psychological content (n) of the S (n) part of equation iv mentioned in section 2.2 above. This psychological content (n) for the selected movies can be expressed as follows.

Avatar (Belief + Desire)¹⁰ = [{ (Corporation and the Military) (are destroying nature)} { (Scientists) (are protectors of nature)} { (Military) (is expansionist)} { (Corporation) (is money-driven)} { (Scientists) (are humane)} { (Military) (is the watchdog of the Corporate world)} { ("Unobtainium") (is the bone of contention)} { (Natural resources) (are the cause of war in the world)} { (Colonizers' treatment of the indigenous) (is cruel, inhumane, and humiliating)} { (Wars) (are fabricated to get control over the natural resources of the indigene)}]

Kurbaan (Belief+ Desire) = [{ (Love) (is blind)} { (Muslims) (are terrorists)} { (Not all Muslims are terrorists)} { (Some Muslims) (are loyal Americans)} { (Terrorism) (is a major problem)} { (Terrorism) (is threat to world peace)} { (Terrorists) (are avengers)} { (The White Superpowers) (are terrorists in the eyes of the terrorists)} { (Personal losses and tragedies at the hands of others) (are the cause of terrorism)}]

Khuda Kay Liyeh (Belief+ Desire) = [{ (Not all Muslims) (are terrorists)} { (Islam) (is the religion of peace)} { (Pakistanis) (are not terrorists)} { (Not all people bearing Muslim names) (are Muslims)} { (Music) (is allowed in Islam)} { (Dressing) (is a cultural and not a religious matter)} { (Against-will marriage)}

¹⁰ (Belief+Desire) represent the psychological mode or S of the speech act of movies. It can be represented as in the case of movies, S= Belief+Desire.

(is void in Islam)) { (Beard)(is not obligatory in Islam)) { (Some Mullahs) (are spreading misconceived and distorted image of Islam)) { (Non-Americans too) (can be patriotic American citizens)) { (Education) (is the tool for women empowerment)) { (Co-existence) (is possible between conservative and liberal Muslims))

Thus, movies, having a psychological content that expresses both the beliefs and the desires of the filmmakers, do fulfil Searle's sincerity condition as well.

The fourth of Searle's conditions for an utterance to be a speech act is the essential condition which determines the illocutionary "point" (Searle, 1969: 59) of an act and also shows what the utterance "counts as." (Searle, 1979: 2-3) On the basis of this "counts as" (Searle, 1979:2-3), Searle (1979: 12-28) has classified utterances as assertives, directives, commissives, expressives and declarations. When seen in this light, films, to a certain extent, like assertives, show a reality that some (including or only the film makers) perceive to be true. Thus, the movies, in a way, make the film makers responsible for the truth or the falsity of what they are saying (depicting and presenting) through the movies. Unlike directives that require their speakers to ask the speakers to perform a certain action/s (for instance, in the case of requests), the presentation of movies does not count as asking someone to do something and, therefore, cannot be treated as directives. In other words, they do not oblige the audience to act in a certain way. Similarly, they are not commissives as their utterance (presentation) does not count as a commitment on the part of the speakers (the film makers) nor does their utterance put any obligation on the filmmakers to act in a certain way towards the audience in future. Movies can neither be treated as expressives as although they are utterances, they do not express the feelings and emotions of the film makers. When looked at if they are declarations, it has been found (above) that like the declarations, they express the beliefs and the desires of the film makers. Furthermore, applying Searle's concept of the direction of fit to movies, it is found that as declarations change the world by conforming to the world (by calling upon already existing conventions), movies bring about a change in the society (changing the worldview of people) by conforming to the conventions of films and cinematography.

In short, movies do satisfy all four of Searle's criteria of being speech acts. As seen in 4.1, they do fulfil Austin's criteria of speech acts as well. Therefore, movies can be called movie-acts or film-acts.

Thus, applying (iv) to movies, a movie-act can be expressed as follows.

Movie-act=F (RP)+S (n). (Let it be v.)

Avatar= F ({ (Corporation and the Military) (are destroying nature)} { (Scientists) (are protectors of nature)} { (Military) (is expansionist)} { (Corporation) (is money-driven)} { (Scientists) (are humane)} { (Military) (is the watchdog of the Corporate world)} { ("Unobtainium") (is the bone of contention)} { (Natural resources) (are the cause of war in the world)} { (Colonizers' treatment of the indigenous) (is cruel, inhumane, and humiliating)} { (Wars are fabricated) (to get control over the natural resources of the indigene)})+ S ((Belief + Desire) [{ (Corporation and the Military) (are destroying nature)} { (Scientists) (are protectors of nature)} { (Military) (is expansionist)} { (Corporation) (is money-driven)} { (Scientists) (are humane)} { (Military) (is the watchdog of the Corporate world)} { ("Unobtainium") (is the bone of contention)} { (Natural resources) (are the cause of war in the world)} { (Colonizers' treatment of the indigenous) (is cruel, inhumane, and humiliating)} { (Wars are fabricated) (to get control over the natural resources of the indigene)}])

Simplifying it,

Avatar= F (RP)+S (belief+desire) (n)

The same form holds true even for Kurbaan and Khuda Kay Liyeh and can be expressed as follows.

Kurbaan=F (RP)+ S (belief+desire) (n)

Khuda Kay Liyeh= F (RP)+ S (belief+desire) (n)

Up till now, it has been found that the psychological mode, S, in the case of movies is the combination of belief and desire. But, as reference and predicate, on Searle's account (Searle, 1969, 1979), form the propositional content, (v) can be revised as follows.

Movie-act= F (p) + S (belief+desire) (n) (Let it be vi.)

On Searle's (1979) account, it is the propositional content p and the psychological mode S that together determine the illocutionary force F of a speech act. As seen above, films seem to be both declarations as well as assertives. Searle (1969:66-67) had laid down some rules for felicity conditions that have also been discussed above. Based on those,

the rules for felicity conditions of a declaration through a film can be worked out as follows.

DECLARATION

Types of rules

Propositional content Speaker has a proposition and a worldview (p) about an X.

Preparatory S is not certain that H shares his-her worldview.

 S feels a need to share his worldview.

 H knows that S wants to share something with H.

Sincerity S believes p and wants H to recognize and to accept his-her worldview so as to change the current situation (X to Y)

Essential Counts as an attempt to change the worldview (X to Y) by presenting it (X) as changed (Y).

So, films are declarations. But, films, as discussed above, also seem to be assertives, so they must be put to Searle's analysis of assertives (Searle, 1969: 66).

ASSERTIVE

“Propositional content Any proposition p.

Preparatory 1. S has evidence (reasons, etc.) for the truth of p.

 2. It is not obvious to both S and H that H knows (does not need to be reminded of, etc.) p.

Sincerity S believes p.

Essential Counts as an undertaking to the effect that p represents an actual state of affairs.” (Searle, 1969: 66)

In the case of movies, the “actual state of affairs” (Searle, 1969: 66) is the state being shown in the movie. Thus, films are assertives as well. In short, films are both declarative-assertive. In other words, when looked at from the speakers', in this context,

the filmmakers' viewpoint, they are declarations and when looked at from the viewpoint of the audience, they seem to be primarily assertives. Therefore, taking account of speaker meaning and emphasizing it, (vi) can be revised as follows.

Movie-act= Declaration (p) + S (belief+desire) (n) (Let this be vii.)

On Searle's account, the structure of a declaration is "'X counts as Y" or "X counts as Y in context C.'" (Searle, 1969:36, 1995: 28) Thus, following Searle, (vii) can be revised as follows.

Movie-act= Declare (that we present (X as Y)) + (belief+desire) (n) (Let this be viii.)

Here the first part is related to the propositional content and its force while the second part (which, again, is embedded within a speech act) is related to the psychological content which has a double mode that of belief and desire at the same time. The first half can be applied to the selected movies as follows.

Avatar= Declare (that we present { (Corporation and the Military as destroying nature) (Scientists as protectors of nature) (Military as expansionist) (Corporation as money-driven) (Scientists as humane) (Military as the watchdog of the Corporate world) ("Unobtainium" as the bone of contention) (Natural resources as the cause of war) (Colonizers' treatment of the indigenous as cruel, inhumane, and humiliating)})

Kurbaan= Declare (that we present { (Love as blind) (Muslims as terrorists) (Not all Muslims as terrorists) (Some Muslims as loyal Americans) (Terrorism as a major problem) (Terrorism as threat to peace) (Terrorists as avengers) (The White Superpowers as terrorists in the eyes of the terrorists) (Personal losses and tragedies at the hands of others as the cause of terrorism)})

Khuda Kay Liyeh= Declare (that we present { (Not all Muslims as terrorists) (Islam as the religion of peace) (Pakistanis as not terrorists) (Not all people bearing Muslim names as Muslims) (Music as allowed in Islam) (Dressing as cultural and not a religious matter) (Against-will marriages as void in Islam)

(Beard as not obligatory in Islam) (Non-Americans, too, as patriotic American citizens) (Some Mullahs as spreading a distorted and a misconceived understanding of Islam) (Education as the tool for women empowerment) (Co-existence as possible between conservatives and liberals))

Or, simply stating, a movie-act, once again, can be represented as follows through viii.

Movie-act= Declare (that we present (X as Y)) + (belief+desire) (n)

In short, movies are speech acts carrying the force of declarations and work by assigning an object X a new value (or property or quality) Y presenting it to be Y so as to be recognized, accepted and seen by the audience to carry Y. Thus, they are powerful tools of bringing social change by influencing the thoughts of masses by virtue of their power to assign new values to existing objects.

4.2.2 Performative Formula

Up till now, it has been found that movies are speech acts bearing the powers of a declaration. This part of the paper will analyze movies in terms of Searle's essential condition for a speech act to be a performative (what he calls the "performative verb" (Searle, 1989) or "dramatic present." (Searle, 1989:540)) They still need to be put to another test, that of the performative verb, as laid down by Searle (1989). As shown in section 4.1.3, they do fulfil Austin's criterion of being the performatives yet they need to be put to Searle's criteria of the performatives too, the first and the most distinctive of which is either the presence of a performative verb or the reduction of an utterance to any performative verb. Applying this formula to movies, it is found that at the time of the utterance (presentation/ running) of a movie, the film makers clearly state, as shown in section 4.1.3 above, that such and such a person/s *present/s* this particular movie. It was also seen that in cases like Avatar, where the performative verb is not explicitly mentioned, it is implied and can be made explicit by applying the form conventional to cinematography: We/ I hereby present *Avatar/Kurbaan/Khuda Kay Liyeh* or any other movie.

Moreover, Searle (1989), in addition to the presence of what this researcher rephrases as the performative-indicative, also lists some other features of the performatives. The first of these is that the performatives guarantee their own performativity. This is true of the movie-acts as well as they guarantee their performance through the use of the performative-indicative. That is to say that while being performed or uttered, the performatives bring about their performance. So, in the case of movies,

the movies bring about their presentation by virtue of their presentation. Movies are but the very performances of the performative verb/ performative indicative (*present*) as they are not only the presentations of the states of affairs that they depict but also those of the titles of the movies. The very presentation of a movie causes its presentation and thus results in its addition to the reservoir of movies in the world. In other words, the very running of a movie is the presentation of the states of affairs that it depicts as well as that of the movie itself at the very same time. In short, it is because of the performative-indicative (what Searle (1989) calls the “performative verb”) which, in the case of movies is *present* that not only the presentation of a movie takes place but also the act of performing the presentation is mentioned (identified). Furthermore, there is a difference between the linguistic speech acts and the movie-acts: the former bring about a change in the real world while the latter bring about a change in the minds of the viewers thereby changing their worldview by changing their perception of the world. But, deep down, the difference does not exist as both bring about a change in the society. Each film is an instance of cinematography but being related to already existing discourses (in the case of the movies selected for this paper, the discourse of terrorism), shapes and or reshapes the discourses. That is to say that both the film-act and the linguistic act bring about a change in the social world. In other words, both change our perception in the same way: films change our perception of the world in the same way as do marriages or divorces. Or, to put it in another way, both bring about social realities in the same way for films create and recreate social reality in the same way as the speech acts of marrying or divorcing do. In both cases, the social reality is altered by presenting it as altered.

In addition, on Searle’s account, the performativity of a performative lies in its illocutionary force rather than its propositional content. As seen above, in section 4.2.1, the illocutionary force of a movie is declaration and it is by being a declaration that films bring about their performance by enabling the audience to see, recognize and accept the Y status of X.

The third feature of the performative is that they guarantee their performance through literal meaning (Searle, 1989). In the case of movie-acts, the audience is able to understand the literal utterances like “karan johar presents kurbaan” (Johar, 2009) or “Geo Films, in association with Shoman Productions, presents Khuda Kay Liyeh, in the name of God” (Mansoor, 2007) and it is through these utterances that they count as presentations. As seen above, these literal utterances can be uttered either explicitly or they are implied (as in the case of Avatar (Cameron, 2009)).

The fourth feature of the performative, on Searle’s account, is that they take

“hereby” (Searle, 1989). In the case of movies, this also holds true as for instance, the two utterances in the preceding paragraph can be revised as follows.

Karan Johar *hereby presents* Kurbaan.

Geo Films, in association with Shoman Productions, *hereby presents* Khuda Kay Liyeh, in the name of God.

In the case of Avatar, the unsaid can be reduced to “We *hereby present* Avatar.

The fifth feature of performatives as laid down by Searle is that the performative verb used to perform them is used in both the performative as well as non-performative ways but these uses do not have any performative-nonperformative ambiguity. The same is true of the performative verb, “present”: it can be used literally as in “The protests present unrest in the society” and “The paper presents an interesting study” as well as performatively as in “Karan Johar presents Kurbaan” (Johar, 2009) and “I present to you my son, Saarim.”

The seventh feature that Searle lists is that performatives are subject to truth/falsity distinction as far as their literal meaning is concerned. In the case of movie-acts too, the subject/s are subject to the truth/falsity of the attributes that are predicated of them. For instance, in Avatar (Cameron, 2009), corporation and military have been shown as destroyers of nature. This might be true of one or both or none of them. On the other hand, Avatar shows scientists as protectors of nature, so this might be true or false of the scientists.

Thus, movies do fulfil all of the criteria of the performatives as laid out by Searle and in addition to being declaratives, they are also performative. So, a movie-act has a declarative-performative force with an assertive element embedded within them.

5 Conclusion

The paper is based on the hypothesis that movies are speech acts. In order to test the hypothesis, it does a speech act analysis of movies by first testing them against Austin’s felicity conditions and his performative formula along with his concept of the components of a speech act. It then tests movies against Searle’s criteria of speech acts and of performatives. It finds that films fulfil both Austin’s and Searle’s conditions for being speech acts. In addition, they also fulfil both Austin’s and Searle’s criteria for performatives. It is found that films are speech acts and that they are declarations as well as performative: they bring about the presentation of the reality that they are depicting

by depicting it on-screen as changed. Thus, they win the recognition and thereby acceptance of the audience for the changed reality thereby bringing about a change by enabling both the recognition as well the acceptance of the audience for the changed reality.

While doing the analysis, the paper reorganizes Austin's six felicity conditions into three groups based on conventions, context and intentions respectively. It also rephrases Austin's "first person singular indicative active" (Austin, 1962) and Searle's "performative verb" (Searle, 1989) as performative-indicative. Moreover, it is an attempt to apply speech act theory to films treating films as units of discourse thereby moving away from conversational utterances towards movies as discourse units or as movie-utterances, as speech acts and hence giving the name of film-acts/movie-acts to films.

The work can be extended to the study of utterances within movie-acts doing speech-act analyses. Hopefully, it would also be useful in exploring the link between speech act theory and all media of communication other than language leading to the discovery of various kinds of semiotic-acts.

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CHALLENGING WESTERN FEMINIST DISCOURSES IN POSTCOLONIAL NARRATIVES: A FEMINIST READING OF QURATULAIN HYDER'S RIVER OF FIRE

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Abstract

This research paper traces the dimension of feminist thoughts in the fictional narrative of the River of Fir. The narrative develops a postcolonial counter discourse of western feminism and writes back to the western view of Indian woman. Both in Hindu and Muslim perspectives the western feminist theories do not fully appreciate the dilemma woman in local context. Through the analysis of the text the indigenous variety of feminism has been introduced.

Keywords: feminism, Islamic feminism. Postcolonial counter discourse, writing back

Feminism as a paradigm of social identity has emerged in Western academia. In its various forms it cherishes the values of Liberal Humanism, centering upon the gender discrimination and women marginalization. Being a Eurocentric approach towards human identity, the feminist discourses in the West attempt to recover the voices of marginalized women in socio-political and linguistic backdrop. However western feministic discourses do not always find a warm reception in Asian and African societies. In various fictional and non-fictional narratives in Middle East, South Asia, and Africa, the western feministic discourses have been challenged by indigenous feministic discourses which do not cherish liberal humanist values. The question of homogeneity of feminist discourses have been raised and challenged in the recent history and various indigenous feminist discourses have been introduced in regional and religious perspectives (Cooke, Freedman, Gangoli, Gedalof, Gubar, Hannam, Kynsilehto, Mahmood, Midgley, Mohantay, Sinha, Walters, Woodward and Woodward).

In post-colonial perspective the indigenous feministic discourses amount to be a 'writing back' to the imperial feministic discourses. This research paper approaches QA's *The River of Fire* from a feminist perspective. This novel is written by an educated Muslim woman in the fifth decade of twentieth century. The text offers a wide range of the woman identity and female marginalization from various different perspectives. This paper views feminism as a postcolonial theory in the fictional narrative from the perspective of religion and region.

In comparison to the representation of Indian women in imperial discourses such as *Passage to India* by E. M. Foster, and Paul Scott's *Jewel in the Crown*, *The River of Fire* offers an alternative perspective of women marginalization. Seen from the indigenous socio-political and cultural perspective the novel offers a counter discourse to the western feminism and recovers the voices of marginalized women in the sub-continent from a very different perspective. The female characters in the narrative display a range of freedom and separation as well as the self realization and resistance which western feministic discourses cannot fully appreciate.

The feministic issues in *The River of Fire* propose a parallel set of feminist discourses which may help understand the issues of gender discrimination, female marginalization, and the question of freedom outside the pale of western liberalist humanist value system.

Western feminist discourses give the impression of homogeneity of such discourses. However, in recent past there have been various researches which show the

traces of variety in indigenous feminist discourses in Middle East South Asia and Turkey.

Cooke (2001) has tried to foreground the outline of Islamic feminism in the literary writings. However, his primary focus has been the Arab women who happen to be Muslims. In the backdrop of Arab Muslim's women writings, Cooke has highlighted the uniqueness of Arab women as domesticated brand of feminism.

Kynsilehto (2008) has compiled a number of essays which focus on Muslim women's identity. The book includes paper on Turkish feminism and the feministic interpretation of holy text. Introducing the ethnology, she points out: that the concept of Islamic feminism he studied in diverse social setting and regional location including Morocco, Turkey, France, Germany and Italy. It appears from the discussion that the western feminist ideas are not always applicable in the Muslim perspective.

In the perspective of regional and domestic feminism, Gedalof (1999) has compared the indigenous feminism in India and has compared it the question of identity in the western feminism. Gedalof has highlighted the imperial dimension of western feminism in the postcolonial terms. In her view the western feminism imposes western concept of self and identity which does not apply to the Indian women. She acknowledges the commonalities of women problems across the regions and cultures but she also highlights the difference.

Gangoli (2007) also highlights the difference of Indian feminism as a unique phenomenon. The second chapter of her book is entitled "National and Local Feminism: Different Streams within the Women Movements" (page 15). Midgley (2007) has studied the question of Indian feminism in the backdrop of British imperialism. In the last chapter of her book Midgley has focused on colonial emigrant in the backdrop of feminism.

In this research the perspective of analysis is on the one hand response to Western discourses and on the other hand tracing the variety of indigenous feminism in India over the history.

Representation of woman in River of Fire

River of Fire is written by a female author who holds a specific view of female identify throughout the novel. The novel spans the history of about 2000 years divided into three epochs; the India before arrivals of Muslims, the Muslim India, and the British and postcolonial India and Pakistan. In these three historic phases Hyder represents the woman with multiple identity shades and discourses. This is a complex indigenous feminism which addresses the issue of marginalization in socio-economic, socio-

political and socio-cultural perspectives with variant levels of marginalization in different social strata and different historical phases. This is a complex discourse which shows that western feminist paradigms cannot fully appreciate the complexity of indigenous feminism and it requires new theoretical frames which are based on indigenous cultural perspectives to appreciate the marginalization of woman. There is no homogenising discourse which overlooks the various shades of feminist identity in the social and domestic space.

Representation of Woman in Pre-Islamic India

The first historical phase spans the first eight chapters of the novel. The historical situation is that of the rise of Moriyian Empire. A tragic love story intermixed with philosophical, social and cultural theme represents the Indian woman of the time in the matrix of complex feminist discourses. The society is socially stratified in the various classes of almost fixed identity. The woman from various classes is presented and the prevalent discourses of female identity are also summarized in situated dialogues and statements. The multiple layers of female identity are constructed through events, actions and statements.

There are five female characters that are named: Nirmla, the princess of Kaushal Desh, Kumari Champak, the daughter of Prime Minister, Jamuna, their servant, Sujata, a milk maid, and Ambika, the courtesan and actress. There are other unnamed minor characters such as Buddhist nuns and other folk. Three of the five women mentioned are in love with the Protagonist Gautam Nilamber. Usually the events, actions and statements that construct the complex feminist discourses are related to these characters. What Hyder seems to be establishing in this part of the novel is a complex set of discourses which do not fit exactly with western feminist discourses which are homogeneous and attempt at responding to the marginalization of woman. Chapter 1 opens with the mention of an insect "Beer Bahuti" which in local folklore is "called the Bride of Indra, Lord of the Clouds" (p.1). The very mention of the insect and its being the Bride sets the feminist tone of the narrative. Being a female writer, Hyder is very much conscious of feminist identity and its implication in male-female relation. The very first encounter of Gautam Nilamber with woman is described in a very carefully selected vocabulary. While cleaning his feet Gautam's toes touch something soft and he hears "the jingle of anklets and glass bangles". (p.2) Very soon the three women are transformed into an object of gaze. Gautam is presented as a male secretly peeping through the female privacy:

It was a bathing ghat, hidden behind a bamboo screen. Gautam peeped through the lattice and held his breath. Two fair damsels and their dark Dasi were getting ready for their early morning dip... these were no wanton females tempting a stranger with floral greetings, they were high born ladies who had merely discarded their stale flower before bathing. (p. 3)

This description and what follows depicts the male attitude towards a female as an object of gaze. However, this gaze is not a domineering gaze to which the feminist theory refers. The images such as “a roughly moulded terra cotta figurine”, “Beer bahuti-red sash bodice”, “bare arms and legs”, “Voluptuous and magnetic” (p. 3) clearly show that Gautam is looking at them as an object of desire and pleasure. The overall impression of the narrative is not akin to the feministic understanding of the gaze. It rather reflects a natural attractiveness of female for a male as after this encounter, Gautam falls in love with Champa and constantly dreams of her presence. So the gaze is in no sense hegemonic or imperial in nature. At no other place in remaining part of this section he looks at her as an object of voluptuous desire.

In the beginning, Champak is beloved of the Prince of Kaushal Des, Hari Shankar. She is bound to this love and wears a ring as a symbol of this bond. Hari Shankar also wears a ring which is given to him by Champak and therefore he is bound to return. Shankar becomes a Buddhist and therefore, decides not to marry. Through his one sided decision he annuls the relation and hands over the ring to Gautam to free Champak from the bond of relation. This shows that in that society the male had more scope to exercise their power to make a choice in deciding the face of a relation. Later this authority or privilege of abandoning the woman is exercised by Gautams when he first abandons Sujata and later Ambika.

On the other, hand Sujata, Ambika and Champak are presented with a scope of freedom in accepting or rejecting their lovers. This shows that woman in that society was only partially marginalized in terms of male/ female relation.

Hyder consciously builds a discourse in her narrative that woman could decide whether to enter in a conjugal relation or not. There are women who have become Buddhist sanyasin and have shaved their heads and gone to jungle. In the late part of the story, Gautam comes across Champak for whom he had searched many years in a theater performance as a spectator. There they exchanged their views through a dasi Jamuna. It appears from the narrative that it is the pressure of socio-political conditions that have pushed Nirmla to become a Buddhist nun and Champak is “forced to join the Harem of old mantry” (p.49) in Mauryian bureaucracy.

Depiction of Ambika represents another class of woman in that society. She is a courtesan who is a “woman of the world and a connoisseur of male flesh” (p.44). She is considered to be “a seasoned courtesan and a hard headed business woman” (p.44) but she falls in love with Gautam and becomes a willing capture of him. Though she is absolutely free in choosing a life style for herself and she is socially and economically independent but in spite of being insulted and hurt by Gautam she is unable to desert him. And it is he who finally abandons her. The bond which delimits the freedom of Ambika is not social, political, economic or religious; it is a bond of infatuation and one sided love.

The political and social upheaval desperately affects the life of upper class woman. The woman in the lower strata of life remains almost unaffected. The life of Nimla and Champak becomes tragic as a result of socio-political upheaval. However, Jamuna and Sujata and other woman of the folk continue living, the way they used to live. A child wife that Gautam comes across in the village while begging for food is not very much different from the village girl he comes across just before his drowning. Hyder narrates:

The old house holder’s child wife came out with a cane tray full of rice and lentils, grounded barley and a piece of jiggery. The scholars received the offering in his cloth bag. The girl touched his feet. He repeated the formal benediction... ‘May the gods bless you with cattle and progeny and bountiful harvest’... (p. 5-6)

This extract shows the custom of early age marriages and the mismatch between husband and wife. In the 9th chapter of the novel when Gautam is deciding to swim across the stormy Saryu River, he is vended by a girl on the Ghat. After a short exchange of words, the dialogue is concluded as follows: “He raised his right hand to bless the peasant girl and repeated, ‘May the gods give you a bountiful harvest and good progeny...’” (p. 53). It is obvious that what concerns a woman in the folk is only the harvest and progeny and nothing else is apparently her concern.

Apart from the situational and eventual representation of the women, there are statements about the identity of woman which have feminist implications and reflect the contemporary male view of woman. The first of such statements occurs in chapter 1. Gautam as a Brahmin scholar knocks at a door and comes across “a talkative trader” (p. 5) who expresses his views about contemporary socio-political and cultural situation what he says has feminist implications:

all these newfangled notions of equality, no caste, know nothing. And this Renounce the World. Business is catching. Even the girls are sharing their silly heads and taking to the woods. This is what happens when you educate the woman-they begin to seek Nirvana (p. 5).

This extract shows that change is viewed suspiciously and the woman education was questionable even in the earliest eras of the known history. Salvation is considered to be a male prerogative and female are considered to be suitable for domestic chores and rearing children.

In the upper strata of society, however, a woman had a fairly good amount of freedom. They could get education, discuss philosophy, lead religious institutions and take part in almost all sorts of social activities. In the intellectual world women as a gender was considered to be an object of philosophical investigation while talking to Hari Shankar Gautam states “A girl! That always seems to be at the root of all problems.” (p.10)

Later while waiting for Champak, Gautam thinks about the problems and its solutions by the Buddhists:

why did women have such power over men? He wondered. The Buddha had solved the problem too: shun them. He had told this chief disciple Ananda: Don't look at them.

But suppose one's glance falls on them, Sir?

Don't speak to them.

If they start talking to us?

Keep wide awake. (p.21)

This is the discourse of serpentine beauty of the female that digresses the men from their loftier objectives. Buddhists perspective seems to be similar to Eve in the Bible. However, in India of that time, there was no single discourse about the identity of woman. Gautam's imaginative brooding summarizes the various discourses about the woman prevalent in male dominated society:

Life was full of paradoxes. He thought of the sages' contradictory statements about women. Woman could never be pure, she was the root of all evil, she was shallow. Women of good families envied courtesans for their dresses and ornaments. Evil came into existence because of creation. Woman gave birth, so she was the origin of all sin. Woman was hungry for love, and therefore

unreliable. And yet, despite her weakness, she could be immensely virtuous, faithful and self-sacrificing. She should be respected. She symbolized Shakti (p. 21)

These various self-contradictory discourses ranking women from the evil incarnate to virtue incarnate were simultaneously believed and upheld by the society. However, this male representation of woman is imaginatively questioned by Gautam: “And there were all those wives who were burnt alive... what is wrong with the woman that they should be shunned like lepers” (p.21)

This description shows the prevalent confusion in the contemporary prevalent discourses in the ancient India. These historically situated discourses may be compared with modern and postmodern feminist discourses. The obvious difference that Hyder foregrounds is the multiplicity of discourses avoiding a homogeneous feminist response-regarding the socio-cultural status of the women.

In ancient India, apart from the socio-cultural stratification and its impact on the space available for women, the religious dimension had its impact on the contemporary modes of thought. The concept of Purush and Prakerti established a binary structure in which Purush- the male was superior to his counterpart. However, the relation was complementary in nature. The concept of gods and goddesses partially reduced the gap between the two genders in terms of superiority. In a sense the narrative of River of Fire is an attempt at investigating and rediscovering the nature of relation between man and woman. In the very first chapter of the novel, therefore, this issue has been brought into focus:

The Rig Veda says that in the beginning there was the self which appeared in the form of Purush. The Purush looked around and found no body but him. He said: This is I. So he began thinking in terms of I-ness. He was afraid because he was alone. (p.6)

It is the fear of loneliness which compels a man to seek a woman in the wilderness of life. This view is very much akin to the Biblical and Islamic tradition regarding the creation of Eve as a companion to Adam. What Hyder discursively proposes is an inseparable bond between man and woman. The woman is therefore represented in the part of the novel with multiple layers of identity and varying degrees of marginalization.

The Representation of Woman in Muslim India

In the Western Feminist discourses Muslim woman is portrayed as being extremely marginalized and in dire need of rescue from male dominated discourses. However,

Hyder seems to be responding such discourses and developing a counter narrative. Focusing on the two basic aspects of Muslim woman in upper class society, Hyder seems to be building a counter narrative. These two aspects are education and politics.

The role of upper class woman is highlighted through a couple of examples. First example is that of Bibi Raji. She was the daughter of King of Dehli and was married to Prince Mahmood Khan. After the death of her father, her brother surrendered his throne to Bahlul Lodhi. When her husband became King she said to him: "If you don't attack Dehli I will lead the army myself. That throne belongs to my family. My brother was a fool to quit." (P. 64)

The statement shows that the ladies of Royal had a say in political matters and they could even lead the army. When Mahmood Khan 'laid seize to the capital' (P.64). The King of Dehli was away and his aunt "Bibi Masto was officer in charge of the fort" (P.64). Hyder narrates the skill of Bibi Masto in holding the invading army with few men by dressing the women in the fort in military uniform and giving the impression that fort was well defended. When the King returned to the Capital and fought with the invading army. It was Bibi Masto who ordered to beat the victory drum and the invading army fled in confusion. On the other hand, Bibi Raji who had compelled her husband to invade the capital herself was very much influential in political matters. She made her favorite son Muhammad Shah, the King of Jaunpur. She is reported to be "well versed in state craft. Like the mothers of Sultans of Turkey, she also wielded enormous political powers" (p.65). She had political differences with her son as he assassinated his brother and warned Bibi Raji the same fate for her other sons if she did not avoid interfering state affairs. She declared her other son Hussain Shah after consulting the nobles of state and in the battle Muhammad Shah was removed from office and killed. The wife of the due King Hussain Shah, Bibi Khonza was a niece of Bibi Raji and like her aunt took interest in state affairs and pushed her husband to attack Dehli and capture it.

Hyder deliberately brings the political narrative in the focus and foregrounds the political influence of the woman in the Royal family. It shows that women in the Royal families were not politically marginalized and they were not meek and humble creature in the harem of a Sultan which is a prevalent representation of the Eastern woman in the Western imperial discourses.

Another dimension that Hyder foregrounds is the education of upper class women in medieval Muslim India. In this respect she foregrounds the scholarship of the

upper class women. The narrator of the story describes the aforementioned Bibi Raji in these words:

The Queen Mother is not only astute politician; she is a learned woman and has a college and grand mosque built specially for women. The red stone complex is connected with the Red Gate Mahal sara through a subway so that the ladies can go back and forth freely. (P.68)

This description shows the interest of royal ladies in education. It also shows that the space is manipulated for the free movement of ladies without compromising the cultural norms of Purdah which is observed by the upper class ladies as a sign of respect and distinction.

The narrator Kamalludin falls in love with the Royal Lady Ruqqaiya Bano Begum. He receives a letter from her in which she expresses her interest in “a copy of Diwan-i-Rudaki” (P.68). This shows the high taste of the lady for classical Persian poetry. The description of Royal College by the narrator Kamalludin incorporates the feminist discourses and highlights the attitude of medieval Muslim India:

In her college the faculty consists of pious spinsters of royal blood who are unmarried because men of equal status or lineage could not be found. There are also old and learned war widows of whom there is no death. Young widows remarry in no time. The teachers are called Mullani-Ji, or Ato-Ji. A few doddering old maulanas from the local colleges come there off and on to deliver their lectures and the students are mostly daughters of noble men. The next time when my lady scholar sent me a note requiring a certain book, I wrote back. You know, fair lady, Laila and Majnun were classmates as children. It's a pity that in our Shariat a girl studies with boys in a mosque-school only up to the age of nine... (P. 68-69)

This extract almost summarizes the status of upper class woman in medieval Muslim India. The image such as ‘pious spinster of Royal blood’, ‘the question of match’, ‘the learned widows of warriors’, the remarriage of the young widows’, show that the upper class ladies were marginalized in various terms. The education was the prerogative of the ‘daughters of the noble men’. It shows that women in spite of being politically influential and intellectually equipped have limited space of freedom in the socio-political setting of medieval India.

Apart from the ladies of upper class, the women in the folk had their own dilemmas. The story of Champavati, a Brahmin girl as narrated by Kamalludin foregrounds the women in laity. Kamalludin compares her with the royal lady Bano and

is impressed by her simplicity. The Hindu girl in his view is very much different from the idea of ladyship in Muslim royalty in Asia and Europe and the Chivalric concept of woman in Christian Europe. The expression “Cult of the Lady in Hispania... the concept of romance in chivalry into the rest of Europe” (p.76) shows that the socio-political image of the upper class women had a specific discursive features. In this tradition the man is lover and the woman is beloved but in India it is the other way. “Here the roles are reversed-man is the beloved, the woman pines for him and is forever waiting for him” (P.76). The narrator is impressed by this role of woman as a lover.

Hyder’s representation of woman in ancient and medieval India has stark similarities and recognizable differences. In both ancient and medieval India, the status of woman is attached to the class status and the limits of her freedom are set by socio-political and cultural norms which are respected and followed by both men and women. So the limitations on men and women are not gender based but socio-politically constructed as specific roles in specific situations.

Representation of Women in Colonial and Postcolonial India

The representation of women is fairly complex in Colonial and Postcolonial India before and after partition. The colonization of India has a specific impact on the space for colonized women. On the one hand there are warring women like Hazrat Mahal who lead the army and obeyed by the male soldiers and on the other hand, the colonized Indian woman is a courtesan of the Colonial officer Cyril Ashley. Apparently, the colonizer appears as a rescuer who saves a Hindu girl from being Sati after the death of her husband. Discourses become fairly complex in this part of the novel which starts from the chapter 17 and makes the major part of the novel. In this part of the novel the female characters gradually grow stronger and occupy more space of representation.

After the 1857 events in the novel, many postcolonial themes emerge including the role of women in new socio-political settings. The role of a woman in the political struggle against the colonizer becomes more significant. The woman of the folk continues her life as ever from ancient time to colonial period. The upper class Hindu and Muslim woman is now being trained in English institutions which construct a particular role of woman. In the feudal backdrop of Lucknow, the female characters are seen busy in getting education in English Medium institutions. The figures from real history such as Sarojini Naidu, Begum Waqar-Un-Nisa, and the other ladies of upper class take active part in the politics of partition and United India. Fictional characters Champa Ahmad and Nirmala represent educated Hindu and Muslim woman.

In the entire novel, Hyder very consciously builds a narrative of female identity which is tied up with social stratifications, and the limits of freedom and restriction are set by socio-cultural and political frames in which the question of freedom and marginalization becomes a political struggle and the discursive space of gender relation becomes a site of political struggle with no homogeneous feminist discourse. In the novel, there are polyphonic discourses of woman identity which are multi-layered and multi-colored and the western feminist discourses obviously do not fit with it. *River of Fire* is, in the light of above discussion seems to be a counter narrative of western feminist discourses. A careful study of these discourses may lead to developing a theory of indigenous in postcolonial perspective.

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MEDIA AND POLITICAL EXPOSURE: DESCRIPTIVE PATTERNS OF POLITICAL NEWS CONSUMPTION DURING GENERAL ELECTIONS IN PAKISTAN

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Abstract

News media are considered very significant, tool of providing information about political issues and political developments during elections, to strengthen the democracy. People using the news may have a better informed choices during elections when they come across information about activities of political parties, parliamentary debates and initiatives, elections issues, candidates in elections, manifestoes of parties and many other indicators of political process. This function of the political news, results of the studies conducted in USA and other parts of the world shows, may have multiple effects on political behavior of the consumers. This research intends to explore the patterns of political news consumption during elections so that its significance could be interpreted in its appropriate context, providing baseline from Pakistan. Analysis provide a comprehensive level of political news use patterns on television, newspapers, radio and social media, taking into account the respondents' time spent, frequency, formats and preferences while consuming the political news. Data collection through survey of shopkeepers in the main markets of Lahore, shows that TV and Newspapers are most popular medium for political news consumption rather than radio and social media among the shopkeepers. Headlines of the political news are consumed more frequently than details. In political news consumption medium preferences and choices always remain a significant factor. However, respondents form all political parties consume political news without any significant differences.

Keywords: Political News, Consumption Patterns, Gratification, Elections, Political Parties, Political Affiliation

News media are considered a vital part of democratic societies “Journalism as a practice is unthinkable except in the context of democracy” (Carry, 1997, p.332). Among many of the services of news media in a democratic society, one significant is to provide fair and full information so citizens can make sound political choices (Schudson, 2008, p.12). Consequently, news about politics is the main source of seeking the evaluation of political events and settings (Chong & Druckmam, 2011; Iyengar & Kinder, 1987; McCombs, 2004; Kim, Scheufele, & Shanahan, 2002; McLeod et al., 1999). Thus, whenever we think about the political media we are most likely to focus on political news (Tryon, 2016, p.40).

1 Political News Consumption

In political communication literature, consumption of political news functions as a key variable to generate host of political behaviours and attitudes. Scholarly studies showed that the political participation including voting (Almond & Verba, 1963; Bachmann, Kaufhold, Lewis & Gil de Zúñiga, 2010; Berelson, Lazarsfeld, & McPhee, 1954; Cho et al., 2009; Habermas, 1979; Lazarsfeld, Berelson, & Gaudet, 1944; McLeod, Scheufele, & Moy, 1999; Moy et al., 2005; Putnam, 1995, 2000; Shah et al., 2005; Scheufele & Nisbet, 2002), critical behaviour (Kim, Scheufele, & Shanahan, 2002; McLeod et al., 1999), political information (DelliCarpini, 2004), understanding of politics (McCombs, 2004), political discussion (Cho et al., 2009; Eveland, 2004; Shah et al., 2005), and collective actions (Flanagin, Stohl, & Bimber, 2006; Shah & Gil de Zúñiga, 2008) were the outcome of political news consumption.

Here, in the present study, we suggest that the level of political news consumption and its patterns needs to be explored as it has become undeniably an important factor that is contributing a lot in politics and democracy. Most of the previous studies, in relation to political news and its effects, were conducted in the USA during elections (Semetko, 1996). The results of studies, conducted outside the USA, brought varied results of political news on political behaviour as the effects of political news vary from country to country (Norris, 2000; Zhang, 2012). Thus, this study, therefore aims at documenting the dynamic of news consumption patterns during elections in Pakistan which would provide an opportunity to verify the results of other parts of the world. This research would take into account only to the descriptive analysis of news consumption to float the idea at the first step. Later on, outcomes of news exposure could be explored.

According to Gallup Pakistan survey (2016) majority of Pakistanis take interest in politics. Tajwar (2016) analyses, comparing the findings of surveys, that interest of

public in politics has increased from 1982 to 2015. Despite all the challenges of democracy in Pakistan, it seems very positive indicator that public likely to have concern about politics (Sarfaraz, Ahmed, Khalid and Ajmal, 2012; Khan, 2009). Hence, keeping in view the public' interest in politics, it might be interesting to see how much interest audience of TV channels take in watching political news.

2. Theoretical Foundations

Commercial and free media can play an important role in creating democratic culture (Semetko, 1996, p. 258). During elections 2013, ubiquity of increased number of free electronic and social media was a key development. Contrary to the state run media monopoly, last decade witnessed privatization of electronic media that lead to the proliferation of news channels, radio stations and social media in Pakistan (Rasul & Proffiff, 2013). News about politics are now easily accessible in a free and fair way as compared to the past. In this environment voters seem to have more rely on news for political information (Jan, 2010). This is the reason, this endeavour argues that these news channels may have replaced the traditional ways of audience gratification. People of Pakistan are fulfilling their political information needs through these news channels. Uses and gratification approach of mass communication provide an understanding that people engage them in using the different forms of media to fulfil their social and psychological needs. This approach helped to identify and operationalize the media audience' needs which gratify them (Wimmer and Dominick (1994).

Uses and gratification approach emerged when researchers started focusing on media audience to have an understanding of what people do with media in their daily lives (Baran & Davis, 2013). This provide a framework, drawing from 'uses and gratification' approach, to gauge voters' patterns of news consumption of news patterns in television, radio, newspapers and social media. These patterns includes how much interest they take in watching; breaking news, headlines, and details of the news, news reports, features and packages.

RQ1: *What were the respondents' patterns of political news consumption on TV, Newspaper, Radio, and Social Media?*

In addition to 'uses and gratification' approach, this descriptive analysis also taking into account the 'selective exposure' (Brettschneider, Maier, & Maier, 2003; Sears & Freedman, 1967, Stroud, 2011) and 'polarization of media' (Feiler, Goeree, and Yariv, 2006; Ditto & Lopez, 1992; Feldman & Price, 2008; Smith, 1997, Stroud, 2011) approaches, to understand the political news consumption patterns in context of political parties and media scene in Pakistan.

When it comes to political parties, strong political affiliations of the people in Pakistan have been observed since 1970. Politically, society have been remained aligned towards two major political parties of Pakistan till 2013 i.e. Pakistan Muslim League Nawaz (PMLN) and Pakistan People's Party (PPP). These two political parties have been coming into the power and making their governments. But, in general elections 2013, a new political party Pakistan Tehrik-e-Insaf (PTI) emerged as a third political force. This led the voters toward severe competition and polarization on the basis of these three political parties.

Despite of the voters' alignment, demographical and ideological variations appear to have the better understanding of voters affiliated to different parties. PPP voters are ideologically driven staunch supporters belongs to working class located in rural areas, whereas PMLN voters are pragmatically driven business class located in urban areas, while PTI voters are educated youth located in the urban areas driven by the rationale thinking having thirst to bring change. Keeping in view these dynamics, it has been considered important to conduct the analysis of political news consumptions of voters during elections 2013, with reference to the party preferences of the respondents.

RQ2: *Is there any significance difference of respondents' political news consumption with respect to their preferred political parties?*

On the other hand, political party preferences may also have an impact on their exposure to different media outlets. Selective exposure approach in mass communication provide another framework to this study that voters may have more inclination to watch, listen or read that news channel, newspaper or radio stations which favour their preferred political party (Brettschneider, Maier, & Maier, 2003; Feiler, Goeree, and Yariv, 2006; Sears & Freedman, 1967; Ditto & Lopez, 1992; Feldman & Price, 2008; Smith, 1997). Although this research focus only on the political news consumption but this might be a significant context to study the exposure of news with reference to respondents' preferred media outlet. Significance of news exposure and selectivity of media also need to be explored as the media houses in Pakistan during general elections were seemingly polarized.

RQ3: *Is there any significance difference of respondents' political news consumption with respect to their preferred media organizations?*

3. Method and Measures

The cross sectional survey method was employed to collect the data. It was conducted during May 1, 2013 to May 7, 2013 in the main markets of Lahore. Population of the

research was consisting on small business community of Lahore. Quantitative sampling techniques was used and a multistage random sample of 482 small business community members (i.e. shopkeeper respondents) was chosen in 9 selected markets of Lahore. The data used in this study was collected from a random sample of small business persons distributed among 9 different main markets in accordance to the number of general shops in each market. Markets were chosen that were typical of different types of markets and variation has been taken into account by taking different markets of Lahore.

Selection of the small business community strata was made keeping in view the Pakistani context where small business community appear to have interest in political discussion, consuming news content, participation in political activities. Small business community is a frequent user of news about politics. It has been observed that this community commonly has Television or Radio sets in their shops. The newspaper circulation among this community is high as compared to the other strata. Shopkeepers also observe directly the political activities that often take place in the markets including: campaign events like, rallies, meetings, political gatherings, strikes; shop to shop canvassing; party's promotional camps; display of candidate's banner, posters and hoardings in prominent places of the market. All these aforementioned factors make small business community a 'bell weather' which can be considered an indication of election atmosphere. Thus, the population of the present study is the Lahore small business community and the unit of analysis is the main market shopkeeper.

3.1 Variables

Political news consumption was conceptualized as a combination of the following variables: time spent for political news on different mass media, frequency of TV news bulletin watching, frequency of Radio news bulletin listening, frequency of Newspaper reading, frequency of using the Internet and Facebook. Time spent on different types of media provides the daily exposure of the respondent with the media to get the political news while other variables have focused on the respondent's attention to the different parts of news genres that provide in-depth picture of the political news exposure. Scales were created to measure each of these aspects of political news consumption. The scales are described below.

3.1.1 Time spent for political news

TV news watching was measured against four items consisting on 'how much time you spend daily in watching television, radio, newspaper and social media? Responses were collected on a six-point scale ranging from more than two hours to less than less than 30 minutes and don't know coded from 6 to 1 respectively (Cronbach's Alpha $\alpha = .798$,

M=12.75, SD=3.95). While analyzing the data more than two, more than, one hour were computed into more than one hour category, on the other hand 30 minutes, never and don't know were computed into less than one hour category.

3.1.2 TV watching for political news

TV news watching was measured against four items consisting on 'how frequently you watch the breaking news, headlines, Detail of news and news report or news package in TV news bulletins to get the news about politics? Responses were collected on a six-point scale ranging from very often to don't know coded from 6 to 1 respectively (Cronbach's Alpha $\alpha=.796$, M=12.86, SD=3.86 see appendix B).

3.1.3 Radio listening for political news

This was a three items scale in response to 'how frequently you listen to the breaking news, headlines, and details of the news in radio news bulletins to get the political news? Six-point scale from very often to don't know was used to collect responses (Cronbach's Alpha $\alpha=.926$, M=4.76, SD=3.04 see appendix B).

3.1.4 Newspaper reading for political news

This scale was constructed by combining three items asking the questions 'To what extent you read headlines in newspaper to get the political news?', 'To what extent you read news details in newspaper to get the political news?', 'To what extent you read remaining news in newspaper to get the political news?' A 6-point response scale was used. (Cronbach's Alpha $\alpha=.877$, M=9.010, SD=3.85 see *appendix B*).

3.1.5 Social media use for political news

A four item scale was used to assess the frequency of social media use for political news. A six-point response scale was used ranging from very often to don't know. Respondents were asked that to get the political news how frequently they did do the following on Internet and social media: share content, post on Facebook, liking on Facebook, link on social media. (Cronbach's Alpha $\alpha=.947$, M=7.08, SD=4.325).

4. Findings

This part of the results covers the descriptive statistics about the consumption of news about politics on different media including television, radio, newspaper, and social media. On each medium, respondents' consumption of different elements of political news have been reported. On the other hand, to validate the consumption patterns of respondents' political parties and media organizations based consumption of political news have been explored.

Table 1. Time spent for political news on different mediums (N=483)

Response Category	TV %	Radio %	Newspaper %	Social Media %
More than 1 hour	67.3	9	38.3	20.7
Less than 1 hour	32.7	91	61.7	79.3

Data shows that 67.3% shopkeepers spend more than one hour daily watching TV and 38.3% reading newspapers while on the other hand only 20.7% spend more than one hour on social media and 9% on radio to get political news. Data also shows that 91% shopkeepers spend less than one hour daily listening radio and 61.7% in reading newspapers while on the other hand 32.7% spend less than one hour on TV. Therefore, it can be argued that shopkeepers are spending more time in watching television and reading newspapers for political news. However, they are spending less time in listening radio and observing social media for political news. Thus it could be concluded that television is the most time spent medium for political news among the shopkeepers of Lahore.

Table 2. Political news consumption frequency on Television (N=483)

Response Category	Breaking News %	Headlines %	Details of News %	News Report/Pkg %
Very often	32.1	36.9	15.7	6.4
Often	30.4	32.7	21.5	9.3
Somewhat	23	17.6	27.3	24
Little	7.2	5.6	18.2	25.5
Never	5.6	6.2	14.1	28.4
Don't know	1.7	1	3.1	6.4

36.9% shopkeepers consume headlines of TV news bulletins very often, 32.7% often 17.6% somewhat respectively. 32.1% shopkeepers consume TV breaking news very often, 30.4% often and 23% somewhat. 15.7% shopkeepers consume details of political news in TV news bulletins very often, 21.5% often, and 27.3% somewhat, 18.2% little and 14.1% never respectively. Thus, it could be concluded that shopkeepers are very

frequently consuming the headlines of political news in TV news bulletins. They are also frequently consuming breaking news of political news. On the other hand, findings shows that shopkeepers consume details of political news in bulletins less frequently.

Table 3. Political news consumption frequency on Radio (N=483)

Response Category	Breaking News %	Headlines %	Details of News %	News Report/Pkg %
Frequently	15.5	25.9	12	10
Less Frequently	84.5	72.8	87.9	90

Only 25.9% shopkeepers frequently listen headlines of political news in radio news bulletins, 15% breaking news, 12% details of news and 10% listen news reports respectively. On the other hand, majority of the shopkeepers less frequently listen details of news (87.9%), breaking news (84.5%), headlines (72.8%) respectively. Therefore, it can be concluded that majority of the shopkeepers are less frequent consumers of political news patterns while on the other hand some shopkeepers are the frequent users of political news patterns on radio.

Table 4. Political news consumption frequency on Newspapers (N=483)

Response Category	Headlines %	Details of News %	Other pages %
Very often	33.7	20.7	12.8
Often	24.4	20.1	13.3
Somewhat	14.7	17.6	21.1
Little	10.4	17.2	23
Never	14.7	22.2	27.1
Don't know	1.9	2.3	2.5

Most of shopkeepers consume headlines of political news in newspapers are used very often 33.7%, 24.4% respectively. Only 20.7% and often 20.1% consume details of political news very often and often. However, a few shopkeepers go to the other pages of newspapers for political news very often 12.8% and often 13.3% respectively. On the other side, 22.2% shopkeepers have never gone through the details while 27.1% never gone through the other remaining pages of political news in newspapers. Therefore it is concluded that majority of shopkeepers frequently read the headlines while moderate majority also read details of political news. It is also evident that majority of respondents are less frequent reader of details and other pages.

Table 5. Political news consumption frequency on Social Media (N=483)

Response Category	Posting %	Post liking %	Post sharing %
Very often	5.2	5	3.9
Often	6.4	7.2	6.2
Somewhat	13.9	10.6	13
Little	12.8	15.7	13.9
Never	44.9	43.3	45.1
Don't know	16.8	18.2	17.8

44.9% respondents have never posted while 43.3% never liked and 45.1% never shared the post of political news on social media. They somewhat posted (13.9%), liked (10.6%) and shared (13.0%) the political posts. A few shopkeepers post political news on social media very often (5.2%) and often (6.4%). Thus, these results provide evidence to argue that majority of the shopkeepers don't consume political news on social media.

Table 6. Political party based Political News Consumption

		N	Mean	SD	F	P
Political News Consumption on TV	PPPP	32	3.3516	.74015	2.063	.104
	PML (N)	215	3.1221	.97001		
	PTI	191	3.3298	.93674		
	PML (Q)	31	3.0726	1.08242		
	Total	469	3.2191	.95385		
Political News Consumption on Radio	PPPP	32	1.8438	1.20329	.742	.528
	PML (N)	215	1.5814	.98138		
	PTI	190	1.5632	1.03798		
	PML (Q)	31	1.5376	.90545		
	Total	468	1.5890	1.01542		
Political News Consumption on Newspaper	PPPP	32	3.2500	1.25009	1.709	.164
	PML (N)	215	2.8946	1.24315		
	PTI	191	3.1379	1.32018		
	PML (Q)	30	2.8667	1.34364		
	Total	468	3.0164	1.28498		
Political News Consumption on Social Media	PPPP	32	1.5391	.94849	.758	.518
	PML (N)	215	1.7535	1.02779		
	PTI	191	1.8246	1.15508		
	PML (Q)	31	1.8710	1.02849		
	Total	469	1.7756	1.07598		

Table 6 shows the results of analysis of variance comparing the mean scores of the respondents on six points scales starting from 6-very often, 5-often, 4-somewhat, 3-little, 2-never 1-don't know. Mean score of the shopkeepers affiliated with different political parties show that they are fairly consuming political news at TV and slightly consuming newspapers. Whereas their mean score at radio and social media show that they are not consuming it. Statistical analysis reveals that political affiliation based differences of political news consumption among shopkeepers. It highlights that there are no significant affiliation based differences in political news consumption on TV, radio, newspaper and social media. Shopkeepers from all parties consume political news without any significant differences.

Table 7. Channel based Political News Consumption

		N	Mean	SD	F	p
Political Consumption on TV	Geo TV	295	3.2373	.96321	5.525**	.000
	ARY TV	33	3.1136	.85259		
	PTV	13	2.5000	1.02062		
	Dunya TV	69	3.5072	.84450		
	Express TV	47	3.3298	.81778		
	Others....	25	2.5600	1.16431		
	Never	1	1.0000	.		
	Total	483	3.2169	.96580		
Political Consumption on Radio	Radio Pakistan	43	2.0155	1.15917	11.613**	.000
	FM Radio	137	1.9124	1.06356		
	BBC Radio	7	2.7143	1.31133		
	NewsVOA	5	1.6667	.84984		
	others...	165	1.4586	1.05239		
	never	125	1.1893	.53937		
	Total	482	1.5878	1.01445		
Political Consumption Newspaper	Jhang/The News	201	3.4030	1.16458	18.241**	.000
	Naw-e- waqt/The Nation	66	3.3182	.92160		
	Express/Tribune	45	3.1333	1.26211		
	Dunya	35	2.9714	1.22440		
	other...	99	2.3434	1.29139		

	never	36	1.8796	1.27778		
	Total	482	3.0035	1.28651		
	E-mail	8	2.5938	.90571	52.240**	.000
	Facebook	142	2.6743	1.13846		
Political	News	17	2.1176	.91906		
Consumption on	Social	43	1.7965	1.07218		
Media	others..	212	1.2358	.60540		
	Never	60	1.2667	.77687		
	Total	482	1.7671	1.08145		

****Differences are significant at 01 level.**

Table 7 shows the statistical analysis of variance. It indicates medium preference based differences in political news consumption by shopkeepers of Lahore. It highlights that shopkeepers' medium preference and choice always remain a significant factor in political news consumption on TV (F=5.52, p=01), radio (F=11.61, p=01), newspaper (F=18.24, p=01), and social media (F=52.24, 01). Mean score of the shopkeepers show that they prefer Dunya TV and Express TV for political news whereas Radio Pakistan, BBC and FM radio are the choices for political news. On other hand, daily Jung and Nawa-e-Waqt newspaper are the choices of shopkeepers and Facebook and news websites are the preferences for political news.

5. Discussion and Analysis

Political news uses and effects in political process has always remained an area of inquiry for political as well as communication scholars (Norris, 2000; Sotirovic & Mcleod, 2001; Schmitt-Beck, 2004; Cho et al., 2009; McLeod, Scheufele, & Moy, 1999; Moy et al., 2005; Shah et al., 2005; Scheufele & Nisbet, 2002). Its importance for deliberative democracy has been acknowledged and praised by different empirical studies (Waldman, 2000; Kim, Wyatt, & Katz, 1999; McLeod, Scheufele & Moy, 1999; Carpini & Williams, 1994). However, it is worth mentioning here that most of the studies on political news consumption were conducted in American or Western context (Cho et al., 2009; McLeod, Scheufele, & Moy, 1999; Moy et al., 2005; Shah et al., 2005; Scheufele & Nisbet, 2002; Jung, 2010).

Present study was conducted to explore and examine the descriptive patterns of political news consumption of shopkeepers of Lahore, Pakistan. Interestingly, this study found that majority of shopkeepers from Lahore consume political news on TV and newspaper. However, radio is not much used for political news consumption. Unlike the

western studies where social media has become an important source for political news (Shah et al, 2007; Cho et al, 2009), present study results show that social media is not much popular among shopkeepers' community of Lahore. Hence, findings answer **RQ1** that TV and Newspapers are most popular medium for political news consumption rather than radio and social media. Therefore, it implies that TV and Newspaper still seems more important mediums among shopkeepers. This factor should be taken under consideration while studying the political behavior of shopkeepers' community of Lahore for the better understanding of media politics and democracy in future.

As the 'selective exposure' approach of the audience is very important to understand that people expose themselves to the content which is in accordance with their ideology. According to this, political news is often selected and filtered through the lenses of audience political affiliation (Stroud, 2011). However, in Lahore, Pakistan, individuals affiliated to all political parties are equally consuming political news without any significant differences. It is a healthy indicator for working democracy in Pakistan. It also establish the reliance of shopkeepers on media from all parties to gratify their needs of political news during elections-2013. However, on the other side, media preferences matter in consumption of political news. Channel selection, radio selection and online media selection matter in consuming political news. Therefore, it indicates that media in Pakistan has become much fragmented as a result of which audience can choose any medium according to their choice. It is a positive sign towards media pluralism in Pakistani society. Hence, findings provide answer to **RQ2** that political affiliation does not matter for political news consumption. It is a positive indicator for the working democracy of Pakistan. People belonging to all parties are equally consuming political news on media. It is also showing the importance of media for the democratic development of Pakistani society. Hence, it could be predicted that media may have a key role in promoting the political awareness among the Pakistani shopkeepers community.

Lastly, it is also found that there are significant differences in the medium consumption preferences of the shopkeepers and their political news consumption. Geo News and Dunya News are more viewed for seeking the political news. Similarly, radio Pakistan and BBC radio are more listened to for political news among the shopkeepers community of the Lahore. However, medium and channel preferences varied for consumption of political news during elections-2013. Furthermore, Daily Jang/The News, and Daily Nawa-i-Waqt/ The Nation are found more read for the political news reading. These findings support to answer **RQ3** that the people use different media for political news consumption. Here the 'media polarization' concepts provide base to

understand that different media houses and outlet may have certain ideology to promote which make them leaned toward some political ideology. Findings in this regards may be taken as the selective exposure of the shopkeepers may be guiding them to select a particular media for the consumption of political news. On the other hand, this may also be assumed that media polarization may be sensitizing the shopkeepers to be selective in media selection.

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TRANSLATIONAL STYLE OF NARRATIVE DISCOURSE: A CASE STUDY OF ENGLISH TRANSLATIONS OF URDU PROSE FICTION

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Abstract

The present research paper is a translational stylistic analysis of Urdu prose fiction translated into English and its comparison with native and non-native fiction. The data comprises 30 novels, 10 from each type for analysis and comparison. Multidimensional Analysis Tagger (v. 1.3), a program for Windows that replicates Biber's (1988) tagger has been used for tagging and analyzing the data. The data has been analyzed against each linguistic features of the related dimension. It is found that native English fiction (NEF) is different from the other two categories with respect to the type of narration i.e. NEF carries imaginative narrative style while Pakistani English fiction (PEF) and translated English fiction (TEF) stylistically belong to general narrative exposition. It is further found that NEF is more persuasive and PEF closer to NEF in this regard while on the use of synthetic negation, TEF outnumbers the other categories. Hence it possibly carries the property of literariness more than that of PEF, but NEF was nearer to TEF in this regard. Similarly, the minimum frequency of analytic negation in TEF and maximum score of synthetic negation make it more integrated and more literary in style. PEF is more depictive and carrying vivid imagery while NEF and TEF has lesser quality of depiction and imagery. This paper will help scholars conducting research in Translation Studies, Corpus Linguistics, Stylistics and Translational Stylistics.

Keywords: Multidimensional analysis, Narrative discourse, Prose fiction, Imaginative

1 Introduction

It is an established fact that discourse structure of a text and style have a strong relationship with each other for creating particular meanings. Variation in discourse structure causes the variation in style, and according to Boase-Beier (2011) “style is the form plus its cognitive effects” (p. 120). In Translation Studies, style is seen as a complex phenomenon as translational style has some particular features which render it different from original writings by native or non-native writers.

A number of studies (i.e. Baker, 2000; Olohan, 2004; Saldanha, 2005; Munday, 2008; Winters, 2009; Pantopoulos, 2012; Walder, 2013; Boase-Beier, 2014 & Huang, 2015) have been conducted on style of the author, style in translated text and stylistic variation in non-native text. The present research takes another position on *Style of the texts* regardless of author by developing and analyzing corpus of fiction translated from Urdu into English (TEF), non-native fiction (Pakistani fiction produced in English (PEF)) and Native English Fiction (NEF).

A corpus of TEF, PEF and NEF, ten novels of each was developed. The data was analyzed by using Multidimensional Analysis Tagger (MAT, Version 1.3), a free tagger developed by Nini (2015) available online. It provides the same output as provided by Biber’s tagger.

It is assumed in this paper that translational norms have impact on style of rewriting/translation (Baker, 1995) and linguistic features of the fictional corpus reflect such stylistic variations.

2 Literature Review

It is established that constraints in writing any genre have an effect on the style of a particular text. In translation perspective style gets a new version as translation is not a derivational activity as according to Boase-Beier (2011) translators have to face more constraints while translating a literary text than the original writers and more constraints in his view, render a translated text more creative which involves translator’s choices, habits and strategies. The study of style in this context seems to be a worth some activity. Scholars like Enkwist (1964), Crystal and Wales (1999, 2001), Leech and Short (2007), and Huang (2015) hold that style of a text owes to deviation from norms, distinctiveness, uniqueness, and choice of a writer. They consider that linguistic traits impart a particular style to a text. Most of the Stylisticians connect the use of particular aspects repeatedly by the writer of that text to his/her style. The corpus-based approaches in this regard provide the scientific way of understanding style of text.

This way of study has introduced Corpus Stylistics as a new research paradigm which also paved way for methodology for comparative analyses. This scientific approach which is best suited for exploring the phenomenon of translation systematically also attracted translation studies scholars. The combination of Corpus Stylistics and Descriptive Translation Studies opened a avenue of research in Translation Studies.

Baker (1995) first introduced corpus-based studies in Translation Studies. She developed Translational English Corpus (TEC) which comprises translational English texts from a variety of European and Non-European languages. Baker proposed to explore translator's style through Standardized Type/Token Ratio (STTR), Average Sentence Length (ASL) and frequencies of certain word like "SAY" in the corpus as style markers. Baker's methodology was followed by George K. Mikros and Eleni K. Argiri (2007) for the analysis of authorial style.

Corpus methodology has also been employed by Saldanha (2005) in exploring the stylistic patterns in the translations of *Margret Jull* and *Costa and Peter Bush*. She built parallel corpora instead of monolingual comparable corpus like Baker (1995) to trace the features of translational style. She found that the audience influence the choice of different strategies used by translators.

Similarly, Wang, Qing and Defeng Li (2011) conducted research on two Chinese translations of *Ulysses*. They built comparable (i.e. of translations) as well as parallel corpora (i.e. of original writings and translations). By comparing key word list of the selected corpora they concluded that both writer and translator has left traces of lexical idiosyncrasy in their writings. Another corpus based study on functional words and contracted forms responsible for stylistic creation was also conducted by Pantopoulos (2012) through exploring the Type/Token Ratio. His results show that translation has more lexical as well as functional words than that of the original writing, and translations of the same text by various translators show differences in meanings. Further studies on translators style have been conducted on translated texts separately and in comparison with the original authors by various researchers like Olohan (2004) and Walder (2013) respectively. Other than translator oriented approaches to translational stylistic analysis, cognitive and text oriented approaches have been common in Translation Studies research.

Translational stylistics takes style as cognitive aspect. Boase-Beier (2014) asserted that in cognitive stylistics translators are considered as readers and style as the outcome of cognitive context developed after reading the source text. She considers translations more creative than the original writings as they have more restrictions than the original writings i.e. the restrictions of the source text writer as well as source text. In her view, the more the restrictions, the more creative the work done. Boase-Beier makes difference between translating and translation. Ghazala (2012) also adopted this approach who studying metaphors neglected the concept of equivalence. Ghazala considered metaphor as conceptual feature used by authors which reflect their ideological and cultural background. In cognitive approach to translation according to Batineh (2015), it is mind of the source text which is responsible for style of the text and translator has to achieve that 'mind style' in his/her translation.

In addition to translator-oriented and cognitive approaches, Text-oriented approach is another significant one. In this perspective, the scholars like Nida, Taber and Catford favor that the source text style be maintained in the target text. Similarly, the

study by Vinay and Darbelnet (1995) on the comparison of French and English led them to the basic linguistic notions i.e. *servitude* and *option*. *Servitude* is linked with the grammar of a language and *option* is related to stylistics analysis. They suggest that a translator should focus on the *option* while translating a text as it carries the style of the source text. They divided translational stylistics into two types i.e. internal stylistics and comparative stylistics. Their model focused that translators should preserve the tone of the source text in that of the target text. In this way, they suggested that target text should stylistically be equivalent to the source text.

In Translation Studies the pioneer of linguistics Nida (1969) had the similar view of style. He talked about *form* and *content*. According to him, *Form* contributes to style of the source text, and *content* to the meanings of the that text. Nida's approach involved the comparison of the equivalent effect. He gives two types of equivalence i.e. dynamic equivalence and formal equivalence. Nida compares the the source text (ST) with target text (TT) on form (style) and message (content) to find out the accuracy and correctness. He is of the view that both should be preserved in the target text. Likewise, Reiss (2014) in response to structuralist approach opts functionalist approach to stylistic analysis in Translation studies. Her focus is on the communicative function of the ST so that the same could be reproduced in the target text. For her the translators should focus the point of view of the source text, and the translation of each text type cater the functional needs of target language. Reiss stressed to achieve the textual equivalence blending the ST style with the stylistic conventions of the target culture.

Nevertheless, the studies, perspectives and theories discussed so far contributed a lot in the field of Corpus Stylistic and Translation Studies but more is required in local contexts. The present paper is a humble contribution to the field in Pakistani context. The present paper does not only focus on translational style, but also compares translated, non-native and native fictional style in corpus perspective. The paper presents the translational stylistic features of translated fiction from Urdu, which is needed to be investigated from this dimension for understanding the specific stylistic features.

3. Methodology

The corpus for the present paper comprises 30 novels: 10 novels from English translations of Urdu fiction, 10 novels from English Fictions by natives, and 10 novels from Pakistani Fictions in English. The data was passed through Multidimensional Analysis Tagger (MAT) (v. 1.3) a program for Windows that replicates Biber's (1988) tagger . This program offers a tool for visualizing the Dimensions features of an input text via 'Tag and Analyze' button. The analyzer along with other scores also shows the comparative scores in the form of graph on a line for each dimension regarding text types. In this way, the text type of the data under study was found. Later on the individual linguistic features particular to text type of the data were analyzed to describe that how each of them contribute to the style of each type of the data under study.

4. Data Analysis

It is clear from MAT results that the data under study is narrative discourse as its overall score falls under Dimension 2. According to Biber, Dimension 2 can be considered as distinctive narrative discourse from other types of discourse as well as distinctive discourse from active, event-oriented discourse and more static, expository or descriptive types of discourse. Biber labelled this dimension as “Narrative versus Non-narrative Concerns” of which narrative concerns are marked by substantial reference to past time, third person animate referents, reported speech, and depictive details, and non-narrative concerns mark immediate time and attributive nominal elaboration, which are less important on this dimension than the other dimensions.

The figure below shows that TEF (3.4) and NEF (3.0) fall under the same side of the line along Dimension 2 which implies that all the texts in the corpus have the tendency of narrative discourse.

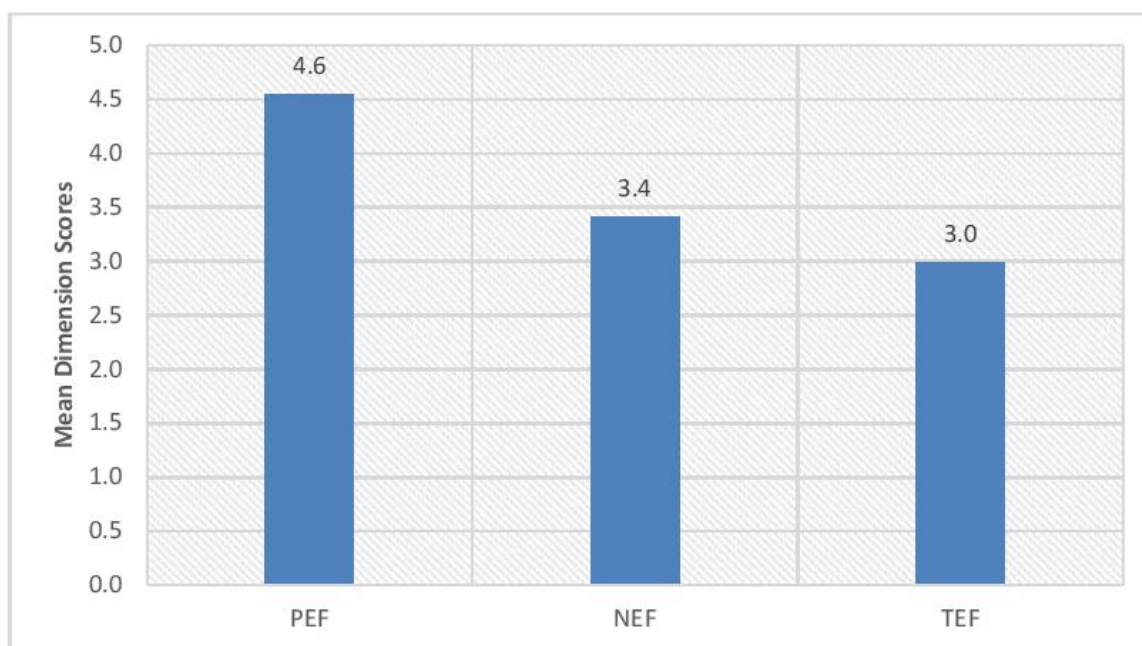


Figure 4.1. 1 Mean Dimension Scores of PEF, TEF and NEF on Dimension 2

According to Biber’s (1988) description, the Dimension 2, having only positive features, distinguishes event oriented, narrative style of communication from the static, non-narrative, and descriptive one. The features (i.e. past tense verbs, public verbs, present participial clauses, perfect aspect verbs) lend a narrative character to a text. The dimension is, therefore, named as Narrative vs. Nonnarrative Concerns.

The following examples illustrate the relative presence/absence of narrative discourse features in PEF, NEF, and TEF, respectively.

Example:

I think it's too early to use words like failure. When we **were** not the ruling party, our information **was** limited to what the previous government **wanted** us to know. Now, we have more intelligence about the situation, and I am briefed daily. "Journalists **started** firing follow-up questions at **him** before **he** could complete **his** response. **He held up his** hands to try to bring the situation back under control. Just a minute, may I finish my response before you start your follow-ups?" **he asked**, trying to **assert his** position, but even **he knew he had** less than thirty seconds to finish and get away before **he was** cornered by the wolves stalking **their** prey. (From PEF, *Agency Rules*)

The expressions in bold above depict the positive features from PEF along Dimension 2. Having positive scores on Dimension 2 indicates that the positive features are more frequent than the negative features.

Example:

I think it's too early to use words like failure. When we **were** not the ruling party, our information **was** limited to what the previous government **wanted** us to know. Now, we have more intelligence about the situation, and I am briefed daily. "Journalists **started** firing follow-up questions at **him** before **he** could complete **his** response. **He held up his** hands to try to bring the situation back under control. Just a minute, may I finish my response before you start your follow-ups?" **he asked**, trying to **assert his** position, but even **he knew he had** less than thirty seconds to finish and get away before **he was** cornered by the wolves stalking **their** prey. (From PEF, *Agency Rules*)

The bold expressions in the above example show the positive features from NEF on Dimension 2. Having positive scores on Dimension 2 indicates that the positive features are more frequent than the negative features.

Example:

Forces of urban renewal and demographic change **were** at work everywhere. The inhabitants of these new cities **didn't** know whether to celebrate **their** hard-won independence or mourn the passing of an era and a way of life. Should one celebrate the birth of a new nation? Should one rejoice at gaining independence at the end of a fierce and prolonged struggle? Or, should one mourn the loss of an age and the end of pluralism and syncretism? Should one search for new directions? Or, **were** all routes to regeneration irrevocably **closed** for this weary generation? These questions, and many others, jostle for answers in the outpourings of partition chroniclers. (From TEF, *Sea Lies Ahead*)

The above example highlights the positive features from TEF along Dimension 2. Having positive scores on Dimension 2 shows that the positive features are more frequent than the negative ones.

It is clear from the above examples that the difference between TEF and PEF as well as TEF and NEF lies in the proportion of positive features. In case of TEF, the proportion of positive features is relatively lower than that of PEF and NEF.

It is also clear from Figure that the texts in TEF are less narrative than those of PEF and NEF. The basic motive behind writing in narrative style is to entertain readers, and to create reader's interest for the change in their attitudes or social opinions (Narrative, 2017). As the corpus in this research comprises prose fiction,

therefore, TEF, PEF and NEF share this aspect of style. However, texts in TEF show less score on this dimension as compared to PEF and NEF imply that translated texts are less effective in creating cognitive change in readers as compared to original writings, whether native or non-native.

Giving interpretation of this Dimension, Biber (1988) finds that along this dimension, the features with positive weights i.e. third person personal pronouns, past tense verbs, perfect aspect verbs, public verbs, synthetic negation, and present participial clauses can be considered as markers of narrative action. Past tense and perfect aspect verbs describe past events while third person personal pronouns mark reference to animate, particularly of human referents other than the speaker and addressee. Narrative-discourse in Biber's view depends heavily on past tense and perfect aspect, and third person pronouns, which present a sequential description of past events by involving specific animate participants and public verbs included in this dimension function as markers of indirect reported speech. In addition, one subordination feature i.e. present participial clause has been grouped with these narrative marking features which according to Thompson (1983) are used to create vivid images in depictive discourse. The grouping of features seen on this factor thus indicates that narrative discourse is often depictive; that the narration of past events is often framed by the vivid imagery provided by present participial clauses.

The grouping of synthetic negation with these other features according to Biber might be due to a high frequency of denials and rejections in the reported reasoning processes of narrative participants. Tottie (1983a) as quoted in Biber (1988) noted that synthetic negation is more literary than analytic negation and so would be preferred in literary narrative which according to Biber might be related to the stronger emphatic force of synthetic negation.

The features having large negative weights on Dimension 2 are present tense and attributive adjectives. Present tense has a very large weight on Dimension 1 as discussed earlier in addition to its weight on Dimension 2, and attributive adjectives have a slightly larger weight on Dimension 1 than Dimension 2. Biber describes that the complementary distribution of present and past tense verbs on Dimension is intuitively transparent i.e. a discourse typically reports events in the past or deals with more immediate matters but does not mix the two and the co-occurrence of present tense verbs with attributive adjectives indicates a more frequent use of elaborated nominal referents in non-narrative types of discourse than in narrative discourse.

The below figure shows the comparison of TEF, PEF and NEF along all its linguistic features.

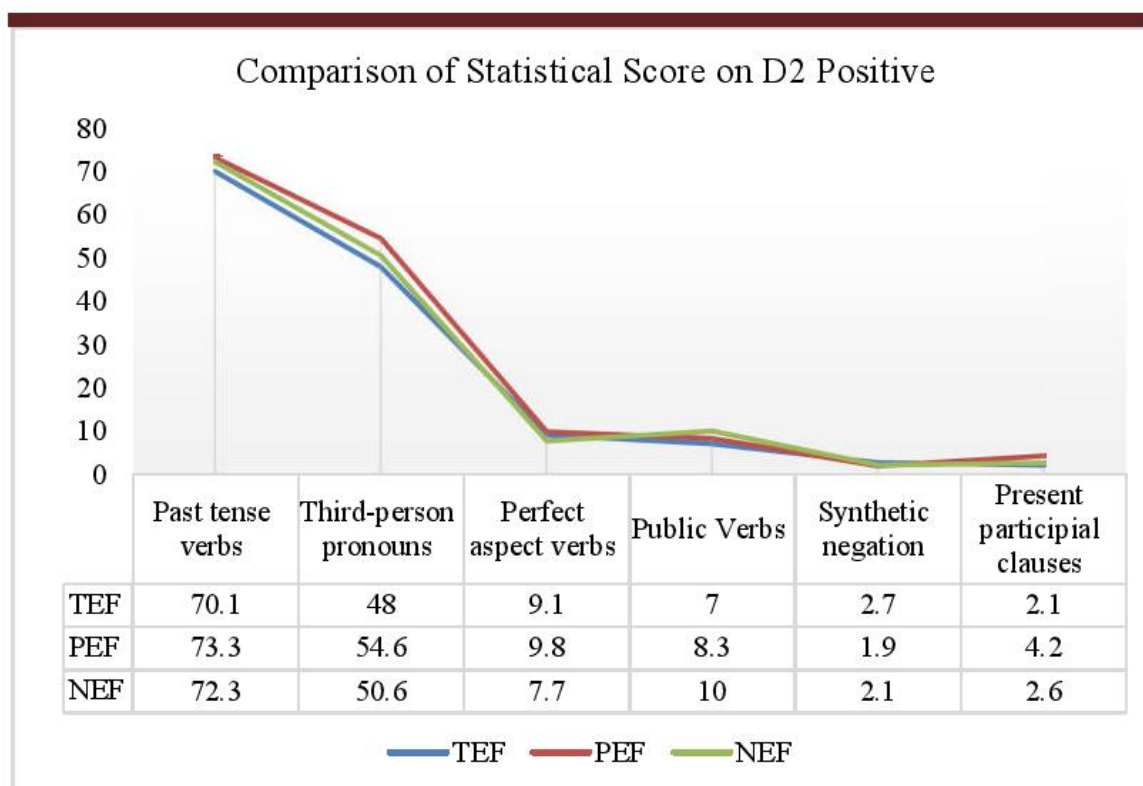


Figure: Comparison of TEF, PEF and NEF along statistical score of third person pronoun, past tense verb, perfect aspect verbs, public verbs, synthetic negation and present participle clause

The figure above shows that all the categories of the corpus have almost similar score of past tense verb while PEF shows the tendency of using frequent nouns more than NEF and TEF. There is almost no difference between TEF and PEF at perfect aspect verbs but NEF has least score of perfect aspect verbs. As far as the use of public verbs in the three categories of corpus is concerned TEF shows the least score and NEF gets the maximum, while PEF depicts intermediary score on it. TEF leads to the other two categories on the use of synthetic negation.

Following the above discussion and the results shown, it can be said that the texts in NEF are more imaginative than PEF and TEF. One possible reason of lesser score achieved by TEF and PEF may be their dependency on the second language. They have more constraints and hence are less imaginative as they think in their first language and then convert their thought into the second one. In this way, their focus does remain on languages instead of taking cognition to think high. Samli (2011) says about imagination as:

If imagination is the ability to form images and ideas about things never seen or experienced before (Manu 2007), then it is creating new knowledge. Imagination has multiple aspects. It can provide the ability to think of something that does not currently exist but may be possible to develop. It can help develop mental images. It can explain events or activities by providing reasons rather than causes. It can foster the ability to create work that would explain human life and how to advance it. (p.7)

The highest score of present participial achieved by PEF makes it more depictive and carrying vivid imagery, which are the characteristics of narrative discourse while NEF and TEF are closer to each other in regard to the use of present participial clauses so having lesser quality of depiction and imagery.

NEF carries highest score of public verbs which according to Biber are markers of indirect reported speech. Its maximum score of private verbs (19.2) as evident from figure above indicate that the texts in NEF are informational as well as persuasive and PEF being closer to NEF in this regard implies that original writings are more persuasive than translated texts.

On the use of synthetic negation TEF leads the other categories of corpus under study. Following Tottie, as mentioned above, it can be said that the texts in TEF carries the literariness more than that of PEF, but NEF falls closer to TEF in this regard.

5. Conclusion

To conclude the discussion, it is found that all the texts in the corpus display the tendency towards narrative discourse. However, it has been noted that NEF is different from other two categories with respect to the type of narration; NEF carries imaginative narrative style, while PEF and NEF stylistically belonged to general narrative exposition. It is further found that NEF is more persuasive and PEF closer to NEF in this regard while on the use of synthetic negation, TEF outnumbers the other categories. Hence, it possibly carries the property of literariness more than that of PEF, but NEF was nearer to TEF in this regard. Similarly, the minimum frequency of analytic negation in TEF and maximum score of synthetic negation make it more integrated and more literary in style. The highest score of present participial attained by PEF renders it more depictive and having vivid imagery, while NEF and TEF are found closer to each other, hence carrying lesser quality of depiction and imagery.

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PRACTICES AND PERCEPTIONS OF THE ENGLISH TEACHERS AND STUDENTS ABOUT CODE SWITCHING IN THE CLASSROOM IN PAKISTAN

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Abstract

Multilingual practices such as code switching and translanguaging are commonly observed in multilingual and multicultural settings which have been explored both, from grammatical and sociolinguistic perspectives. Pakistan being a multilingual country is home to code switching practices but unfortunately it has not been properly explored particularly in the context where local languages such as Pashto remained involved in the said practices. In view of the above the current study examined the reasons for code switching and the teachers and students perception about the same in the context of English and Pashto in an academic setting in Pakistan. Data collected through audio recording and open-ended questionnaires were analysed. The findings showed that the teachers and students code switched for pedagogic, socio-cultural and socio-psychological reasons. Both, the teachers and students perceived CS positively. The study is important in the sense that it will create awareness among the teachers and students regarding code switching, its pedagogic and communicative potential and significance.

Keywords: Multilingual practices, code switching, translanguaging, sociolinguistic, pedagogic

Introduction

Bilingual and multilingual practices including code switching (CS) and translanguaging are generally observed in multicultural and multilingual societies. The study of CS is not something new but rather it can be traced back to the early 20th century. An important base in CS research was provided by Weinreich (1953). The two other precursors to CS, specifically linguistics analysis of CS, were Ferguson (1959) and Fishman (1965). Since then CS has been approached by different researchers from different perspectives. Gumperz (1982:59) calls CS the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems. Milroy and Muysken (1995) define CS as the alternate use of two or more than two languages by a bilingual in a single stretch of conversation. Myers Scotton (1993) used CS as a cover term and defined it as the alternate use of two languages/varieties within the same conversation. Some researchers used the term CS for inter-sentential CS and called intra-sentential CS as code mixing (Kachru, 1985). Similarly, some of the researchers while approaching/investigating CS have mainly focussed on the functional perspective (Auer, 1998; Canagarajah, 1995). This shows that almost all the researchers agreed that CS is a bilingual/multilingual phenomenon involving two or more than two languages. However, disagreement can be noticed as far as the combination and interaction of the languages (Matrix language and embedded language) and the functions and purposes that it serves in different situations are concerned.

Irrespective of domain, whether it is CS in a classroom or in any other sphere of life, it has been generally noticed that research into CS is carried out from one of the two perspectives, namely a grammatical perspective or sociolinguistic, specifically the functional perspective. The grammatical aspect has mostly dealt with the grammatical/structural constraints involved in CS (MacSwan 1999; Poplack 1980.). On the other hand, the sociolinguistic approach concerns with questions such as how social meaning is created in CS, how social elements influence the use of CS and why CS is used, for what purpose and function (Alam 2011; Blommaert 1992; Gardner Chloros, 1991; Gumperz 1982; Fishman 1972; Blom & Gumperz 1972).

CS in educational setting have been widely studied from both these dimensions (grammatical and functional). So far, the functional (sociolinguistic) aspect of CS in the context of classroom research is concerned; here focus is made on the functions of CS either from the perspective of teachers or students. It can be noted that on very limited occasions both, the students' and teachers' practices and their perceptions have been brought together in a single study. Despite the fact that Pakistan is a multilingual

country, where multilingual practices as CS and translanguaging are likely to be observed at each and every step but unfortunately, these have not been properly studied. Some of the studies did investigate CS but these are limited in range, method and scope. These studies have mainly explored CS in the context of English-Urdu (Gulzar 2010), English-Punjabi (Alam, 2011) and so on but CS in the context of other local languages such as Pashto, Hindko are yet to be properly researched. Further most of the previous studies are survey based lacking basis in actual class room practices. Therefore, the researcher deemed it appropriate to qualitatively investigate the combined practices and perceptions of teachers and students about the reasons for CS in the classroom. Keeping in view the nature of the research; qualitative exploration the reasons for CS, it was thought appropriate to use the theoretical framework of Canagarajah (1995) for analysis of data.

As the study aimed to find out the reasons for teachers' and students' CS inside the classroom in an academic setting, hence the following research questions were designed.

2 Research Question

1. Why do the teachers and students use CS in the classroom?
2. How do the teachers and students perceive CS in the classroom?

3 Literature Review

An overview of CS literature shows that it has been commonly approached from grammatical and sociolinguistic perspectives. As the current study mainly dealt with the sociolinguistic investigation of CS focusing the function and reasons for CS, hence here sociolinguistic studies of CS have been reviewed. So far the sociolinguistic investigation of CS is concerned it has been widely researched. Some of the research studies have tried to investigate the reasons behind CS inside the classroom from micro perspective and tried to show that in order to understand the functions of CS in its true sense, it has to be studied and understood within its immediate context of use. Martin-Jones (2000) while focusing on the main theoretical trends covering the sociolinguistic (functional) aspect of CS published a very comprehensive review, where he classified the classroom based research on bilingualism in general and CS in particular into three broad sections. In the first section, emphasis has been made on the situatedness of bilingual discourse. He further elaborates that bilingual interactions are shaped and embedded in the environment and context. Therefore, in order to unpack the meaning of interaction, it has to be studied within its context of use (Auer, 1998; Gumperz, 1982). In the second section, he included works, which focused on the timing and synchrony of interaction.

In other words, the interactive process is given importance (Erickson & Mohatt 1982). In the third section, he referred to studies, which look for specific sequence and pattern in interaction in particular types of learning and teaching events in the classroom (Martin, 1996; Mehan, 1981.). However, the aforementioned classification is not completely exclusive and there exists certain overlap. The review refers to a shift in research on bilingualism/codeswitching emerged in the last decade of 20th century from the concept of context of teaching and learning as given to the use of codeswitching as dynamic process of teaching and learning constituted through the process of interaction negotiated and renewed as the interactive process proceed. The analysis of the review shows that the researchers have handled CS as a whole and approached it from micro perspective, which helped the current study in understanding and unpacking the reasons for CS from micro sociolinguistic perspective. Again, Ferguson (2009) while making emphasis on the functions/purposes of using CS approached CS from a micro sociolinguistic perspective. The review discussed six different papers holding together by its common focus on the pedagogic functions/purposes of CS and attitudes of the teachers and educational authorities towards CS. The pedagogic functions of CS brought forth by the research studies were: marking change in topic, repetition of materials, rhetorical emphasis, parenthetical comments, gain learner approval, communicate solidarity and contextualisation of terms etc. These functions were summarised under three broader categories: CS for constructing and communicating knowledge, CS for classroom management and CS for interpersonal relations. The review assisted the current research study not only in exploration of teachers' attitudes towards CS inside the classroom but also helped in probing the reasons for using CS from micro perspective.

Besides, there also exist numerous individual studies, which have explored the functions and purposes of using CS in the classroom from a sociolinguistic perspective. Adendorff (1993) turned to explore the purpose of CS in teachers' and students' interactions in the context of English-isiZulu languages in South Africa. The study reported that the teachers used CS for academic as well as social purposes. The study showed that the teachers used CS to build the learners' understanding of subject matters, to help learners interpret subject matters, to involve them in discussion, to boost their confidence, to develop their fluency, to manage the proceedings of classroom and finally to signal group membership (solidarity). The study is impressive and influenced many other subsequent studies addressing the functions/reasons and purposes of CS in academic settings in South Africa. Uys and Van Dulm (2011) following Adendorff (1993) investigated the functions of CS in students' interaction in South Africa in the

context of English and a number of other African languages. The study showed that teachers and students code switched for certain academic and social reasons /purposes. On the academic side, CS was used to explain and clarify subject content, assist learners in understanding and interpreting materials, confirm students' understanding, encourage students' participation and manage classroom activities. On the social side, CS is used for humour and bilingual identity. Although, the current research is broader in range, but still Adendorff (1993), Uys and Van Dulm (2011) helped in understanding the role of academic/pedagogic and social factors in triggering CS inside the classroom. Likewise, Metila (2009) investigated the functions and reasons behind CS in students' interaction and found that the students used CS for certain pedagogical, social, communicative and psychological purposes/functions. Similarly, Gulzar (2010) also explored the functions and reasons for teachers' CS in the classroom in the multilingual setting of Pakistan. The study revealed that the teachers' CS inside the classroom was triggered by certain pedagogic, social and linguistic factors. As the current study is also conducted in a multilingual setting, therefore, Gulzar (2010) though restricted in range (investigating CS in teachers' interactions), remained of special use in exploring the reasons for CS in teachers' and students' interactions and then their perceptions regarding the same

Likewise, Amorim (2012) moved to EFL setting and investigated the reasons and functions of CS in the interaction of students in a university in Portugal. Again, here the functions of CS have been investigated from a specific dimension aiming at uncovering the communicative strategies used by the speakers to cover their lack of language proficiency in target language. In most of the studies mentioned above the emphasis has been mostly on the pedagogic and communicative dimension of CS, while the broader sociocultural dimension (macro aspect) has been slightly ignored. Canagarajah (1995) on the other hand, approached the functions of CS in teachers' interaction from both: micro and macro perspectives, in the ESL setting, Sri Lanka. He divided the micro functions into classroom management and content transmission. The classroom management functions brought forth by the study were: starting the class, teacher's advice, directives, admonition, managing discipline and encouragement. The content transmission functions were: review, definition, explanation, negotiation etc. The macro functions of CS highlighted by the study were to prepare the learners for social and communicative life outside the classroom. In other words, it can be stated that micro functions of CS dealing with activities inside the classroom while the macro aspect mainly concern with the affairs outside the social world.

Some of the research studies while exploring CS inside the classroom have mainly focussed on the attitudinal dimension and investigated the perceptions and attitudes of the students, teachers and researchers towards CS, specifically in academic setting. A number of studies have shown that traditionally CS has not been favoured and mostly the teachers discourage the learners to avoid CS and code mixing inside the language classroom (Martin, 2005; Zentella, 1981). A number of studies have reported the discrepancy between the actual practices of the speakers and their apparent negative perceptions of CS (Ibrahim, 2013; Lawson & Sachdev, 2000; Rahimi & Jafari, 2011). These studies depicted CS as a negative practice affecting the proficiency of the speakers in target language. They explained that CS emerged due to lack of proficiency on part of the speakers. They recommended that CS should be avoided in the classroom.

On the other hand, some of the studies argue that languages are not exclusively separate entities rather interrelated and interdependent and therefore, there should be no restriction on its mixing and fusing. A number of studies have shown that both the teachers and students have taken CS as a positive practice, which enhances the communicative potential of the speakers (Jingxia, 2010; Lee, 2010). Most of the studies, favouring bi-multilingual resources in the classroom are in line with flexible bilingualism and the language ecology approaches. They considered the use of more than one language in the classroom as something positive which facilitates the teachers, learners and the overall teaching process (Arthur & Martin 2006; Creese & Martin 2008). They argued that like the monolingual, the bilingual and multilingual should also be given the right to use the languages that they have in their linguistic repertoires in a free manner. They approached these multilingual practices from internal/individualistic perspective. This approach is generally labelled as translanguaging. Creese and Blackledge (2010) explored translanguaging (flexible bilingualism) in the context of Chinese and Gujarati community language schools in United Kingdom. The study tried to show that bilingual children should be taught through bilingual instructional strategies. They explored the students' bilingual interaction by adopting an ethnographic approach and tried to unlock the reasons, objectives and utilities of bilingual approach for teaching and learning purposes. These studies helped to understand the different facets of bilingual and multilingual practices and resources used in the classroom in particular.

3 Methodology

The research study aimed at exploring the perceptions of students and teachers regarding the functions/reasons for students' and teachers' CS in the classroom in a Pakistani

University. For this purpose, Abdul Wali Khan University Mardan was selected, where the study was conducted. Data were collected by means of recording students' and teachers' interactions in the classroom and by serving an open-ended questionnaire to the participants of the study. The data were qualitatively analysed guided by Canagarajah (1995), which were then discussed in details.

3.1 Setting and Participants

The study was conducted in the faculty of Arts and Humanities, Abdul Wali Khan University Mardan (WKUM). AWKUM is a public sector university, located in Mardan, which is in term of population, one of the biggest divisions of Khyber Pakhtunkhwa, Pakistan. Khyber Pakhtunkhwa is one of the four provinces of Pakistan mainly dominated by the Pashtun community. Pashto is one of the dominant languages of the province spoken by about 80% population of the area. Pashto is mostly used in the domestic and social settings while English is mainly used as the medium of instruction in higher educational institutes. Further, Urdu is the national language and medium of instruction at school and college levels as well.

The participants of the research study were the teachers and graduate students. The students were purposively selected from the Department of English, Abdul Wali Khan University Mardan and other affiliated colleges. In the first sections of the research study in students' interaction inside the classroom, there were six participants (graduate students of the final semester) and all of them were females. In order to anonymise the identity of the participants, they were named as 'S1', 'S2', 'S3', 'S4', 'S5' and S6. The age range of the students was from 19-21 year. In teachers' interaction in the classroom, there was only one teacher and 15 graduate students of the final semester (7 female and 8 male) but the students did not actively participate and mostly remained silent observers. In the 2nd section of the research study (open-ended questionnaire), the total numbers of participants were 7 teachers (3 male and 4 female) with age range 30-40 years and 15 students (7 female and 8 male) with age range 20-22 year. The teachers were on the faculty of Arts and Humanities, AWKUM and its affiliated colleges. All the ethical procedures/formalities regarding the participants' consent and protection of identity were fulfilled and observed.

3.2 Data Collection

Data for the research study were collected by means of recording students' and teachers' interactions inside the classroom and distribution of an open-ended questionnaire (having questions requiring detailed answers) among the participants.

A total of 27 minutes interactions of the students and 25 minutes teachers' interaction were audio recorded. The interactions were transcribed guided by Seedhouse (2004). In order to obtain the feedback/ perceptions of teachers and students, a questionnaire with open-ended questions probing teachers' and students' perceptions regarding the functions and reasons for CS in the classroom were distributed among 15 students and 7 teachers. As some of the questions were having very fine differences, therefore, the participants left it either blank or just stated "as mentioned/stated above" or they repeated their earlier responses. Therefore, for the sake of convenience, responses on the following questions (as given below) were merged and analysed together.

1. *Why do students do CS inside the classroom? Why do you codeswitch inside the classroom? What are the reasons of students CS inside the classroom?*
2. *Why do teachers do CS inside the classroom? Why do you use CS inside the classroom? What are the reasons of teacher's CS inside the classroom?*

3.3 Data Analysis

First data was described informed by Seedhouse (2004). Thereafter data were analysed on the sequence of the questions of the open-ended questionnaire informed Canagarajah (1995). The open-ended questions and the interactive data were combined on each reason and analysed accordingly analysed. Besides, there exists certain overlap among some questions of the questionnaire; consequently, the participants repeated their early responses on the same, which were thus integrated and combined.

4 Analysis and Findings

The aim of the research study was to investigate the reasons for CS and the perceptions of students and teachers regarding the same in the classroom. For this purpose, students' and teachers' interactions inside the classroom were recorded and transcribed, and a questionnaire, probing students' and teachers' perceptions was served to the participants of the study. Data were analysed guided by Canagarajah (1995). In order to compare and contrast the students' and teachers' perceptions and their perceptions and interactions, the students' and teachers' perceptions and their interactions are combined and analysed on each question. Moreover, in order to support a particular reason/point, mostly two examples are quoted from the data. It is to be noted here that the direction of CS of the interaction data is mostly from Pashto to English, while the students and teachers have perceived CS, in most of the cases, in the direction from English to Pashto. Furthermore, the students' and teachers' responses have been exactly reproduced without any correction or change. The details are as under:

4.1 Students' and teachers' perceptions and their interactions in the classroom

Q: 1 (a & b) In your opinion, why do students in the classroom change languages or use more than one language?

Both, the students and teachers, highlight three major reasons for students' CS inside the classroom. The most dominant of all of them is that the participants code switch unconsciously.

i. Unconscious CS due to socialisation

Five students believe that students code switch unconsciously and habitually. For the sake of convenience, we have just quoted the responses of the two participants who explicitly state that the students code switch unconsciously.

S 2: The students' code switch naturally, as they are having bilingual background and they cannot help it

S 4: The students are not aware of code switching. It is something automatic

The analysis of the interactions of the students also shows that they code switch in the classroom unconsciously. For example, in line 1, a student (S1), while referring to the last lecture of the teacher, states that the teacher was saying that Heathcliff was the most attractive character of the novel, *Wuthering Heights*, asked the other students that whether they agree with the teacher or not on the point. Here, in this line which is in Pashto matrix, the speaker very fluently integrates the English words *class*, *agree* and *attractive character* without any break or hesitation. Again, in the subsequent lines 'S3', with equal ease, code switches to English language by using the English words such as, *still*, *character*, *female*, *like* and *passionate lover* where the matrix language is again Pashto.

S1: sir chi nun mung ta pa class ki lagya o kana chi Heathcliff sum ziyat attractive character da ta ba di agree kave k na

(Today, the teacher was saying in the class that Heathcliff was an attractive character - do you agree?)

S3: aow still chi kom da Heathcliff admire kave even chi hagha yaw

(Despite the fact that Heathcliff is an evil character but still admired by everyone)

character da khu still ziyat halq hagha khwakha ve kana nu zaka

female like kavi chi hagha passionate lover da

(Despite all these things most of the people like him because he was a lover)

Similarly, four out of seven teachers also consider that students' CS in the classroom is a habitual and unconscious practice.

T1: Students do CS unconsciously inside the classroom.

T2: They are doing so without any conscious effort.

The analysis of the perceptions of the students shows that they also refer to bilingual background as a reason behind students' unconscious CS. They believe that the students normally use two different languages (English and Pashto) in two different settings (academic and non-academic) quite regularly, which led to the emergence of unconscious CS in their interactions. However, the teachers did not refer to any reason for students' unconscious CS in the classroom except the fact that they just stated that the students' code switch unconsciously.

ii. CS due to lack of language proficiency

Five out of fifteen students perceive that the students code switch due to their lack of proficiency in the target language. As Pashto is the native language of the teachers and students and English is mostly used as a medium of instruction in educational institutions in Pakistan, therefore, students perceived CS in the direction from English (target) to Pashto (native).

S6: Students code switch to continue the free flow of their speech.

S7: They code switch to avoid the break in their fluency.

Likewise, four out of seven teachers also refer that students code switch in the classroom due to their lack of proficiency in the target language. However, here like the students, the teachers also perceived CS in the direction from English to Pashto.

T5: The students are lacking in fluency in target language, so to cover their language deficiency they code switch in the classroom.

T6: Students codes switch due to lack of proficiency in target language.

The teachers believe that the students, being non-native speakers of the target language (English), could not communicate fluently in English, so to address their lack of language proficiency and avoid communication breakdown, they code switch to their native language (Pashto).

On the other hand, the students' interaction inside the classroom shows that the students did hesitate and make breaks and pauses but it was not only in English but in fact mostly observed in Pashto too. This is shown by the speakers' hesitancy and reluctance demonstrated through the frequent substitution of Pashto and English words. For example, 'S2' says in Pashto language that Nelly does not love Heathcliff but then feels hesitant to proceed further in the same language. Thus, 'S2' moves to English language to choose the English words. Again, the same hesitancy in Pashto can be

observed in line the subsequent line wherein 'S2' continues her discussion of Heathcliff and elaborates that he has many shortcomings and then turns to English *nothing to do*

S2: Nelly love na wo khu: (.) sympathetic words to Heathcliff than Edgar and (Though Nelly was not in love with Heathcliff but sympathetic towards him)

da da personal character k sa kamyanu ve hagma sara, hagma sara (.) nothing to do with (There were some shortfalls in his character but that has nothing to do with his obsession)

iii. CS for social status

Finally, five students perceive that the students code switch for social status.

S13: They think that by speaking English Language, they will appear to be social, so code switch to English

S14: The student's code switch to show that they belong to a high social class talk in native language.

The students believe that in Pakistan, English language is associated with educated and prestigious social class, as a result, the students in order to give an impression that they belong to an educated and elite class, mostly code switch from native language (Pashto) to English. As social status and prestige are the outcome of socio psychological factors which can be linked to the broader social structure of the community concerned. Therefore, CS for social status can be traced back to socio-psychological reasons. On the other hand, the teachers did not refer to this reason.

iv. CS for solidarity

Similarly two out of seven teachers consider that the students code switch inside the classroom to signal group memberships (solidarity).

T3: Student also codeswitch to signal group membership and highlight their identity.

T2: The students code switch to establish good rapport with their fellow students.

The teachers believe that the students as well as the teachers share Pashto as their native language and English as a target language, therefore, the students, in order to show that they belong to the same community (solidarity), code switch from English to Pashto. Solidarity is a sociocultural phenomenon; therefore, code switching for solidarity can be linked to sociocultural factors. So, the difference between teachers' and students' perceptions can be observed in the socio-psychological (social status) and sociocultural reasons (solidarity).

v. CS for emphasis

Besides, the interactions of the students also show some additional communicative and discourse oriented reasons, which are neither mentioned by the students nor teachers. For example, it has also been observed that sometimes the students codeswitch just to repeat a sentence/phrase/word, which they have already stated in another language in the preceding word/phrase/sentence, for the purpose of clarity and emphasis. An example of the same practice can be seen in line 35, where 'S3' uses the English word *charm* and then the Pashto word *hwand* (charm) having almost the same meaning. Here, the purpose of repetition is to emphasize the concept *charm*. Canagarajah (1995) mentioned the same as repetition under the title *explanation*.

S3: aow devdaas hun hpal yaw **charm** yaw **hwand (charm)** o kana da
hagha ghundy (Devdaas has its own charm and attraction)

vii. CS for conclusive remarks

The interactions of the students also reveal that the students have frequently used CS for making some conclusive remarks or communicating some important information. For example, in the following extract student (S2) names different female characters such as *Nelly and Isabella* in Pashto but when it comes to a predominant emotion *love*, which is shared by all the female characters, she switches to English language *they all are in love with Heathcliff*.

S2: Nelly shwa aow bul (Isabella) **they all are in the love with Heathcliff**
laka (Catherine, Nelly and Isabella, all were in love with Heathcliff)

viii. CS for changing topic

Finally, the interactions of the students also show that they do CS for changing topic or direction of activity and this happens just once. In the following extract 'S2' changes the topic, turning from a discussion of Catherine's rejection of Heathcliff to Heathcliff's obsession and this is done by code switching from Pashto to English.

S.2: **What do you think was Heathcliff obsession** sa waye chi da real wo
(What do you think? Was Heathcliff obsession real?)

The analysis shows that on the one hand, there exists overlap and differences in teachers' and students' perceptions regarding CS in the classroom and on the other hand, there emerges similarities and dissimilarities between students' interaction and their perceptions. The overlap between students' and teachers' perceptions exists in students' unconscious use of CS and students lack of language proficiency in the target language. However, the overlap in the perceptions of students and their interaction is noticed only in the unconscious CS of the students. The differences between the perceptions of

students and teachers can be observed in students reason (CS for social status) and the teachers' reason (CS for solidarity). Moreover, the students perceived that students make breaks and pauses only in target language, while the interaction data show that the students make pauses and breaks in both the languages (Pashto and English). Besides, the analysis of the interaction data also show some additional functions and reasons such as CS for changing topic, making important remarks and reiteration for emphasis, which are neither perceived by the students nor teachers.

Q: 2 (c & d) In your opinion, why do teachers in the classroom change languages or use more than one language?

Regarding the reasons for teachers' CS, the students and teachers came up with different responses. Here again unconscious CS proved to be the most dominant reason for teacher code switching in the classroom.

i. Unconscious CS

Seven out of fifteen students consider that teachers code switch unconsciously in the classroom. Two of those responses are quoted below.

S3: The teachers code switch unconsciously with no deliberate efforts

S4: The teachers code switching inside the classroom is a habitual phenomenon, which is beyond their control.

The teacher's interaction inside the classroom also shows that at times they code switch unconsciously. The data reveal that the teacher frequent code switch from Pashto to English by embedding the common English academic terms/phrases in Pashto matrix, which is indicative of the influence of his routine involvement in academic activities and his academic background. For Example, in the subsequent lines, the use of words/phrases *performance*, *degree* and *terminal examination* are mostly used in academic environment, which the teacher uses habitually in an effortless manner in a Pashto matrix.

T1: teer shu aow staso **performance** hum kha os di Allah kri chi taso ta (Your performance was good and may Allah help you now).

T1: **degrees** hum kha milao shi zaka chi keday shi da cha paky (I pray that you may get good grades, because some of the people will have the problem of low CGPA in their degrees).

T1: **terminal exam** k hagma **cover** kri **otherwise** biya b warta laka rusto b warta grana v (They have to cover their low marks in terminal examination, otherwise, later on it would be difficult for them to do the same).

The analysis shows that the teacher codeswitches in a fluent and effortless manner, which is indicative of the unconscious CS. However, the teachers did not refer to the

teachers' unconscious use of CS in the classroom. It means that there exists a discrepancy in teachers' perceptions and their practices. They did not perceive that they code switch unconsciously but in practice they did so.

ii. CS due to lack of proficiency

Two out of seven teachers believe that teachers code switch inside the classroom due to the low proficiency of the students in the target language.

T1: The teachers also codeswitch due to linguistic deficiency of the students.

T2: In order to accommodate the less proficient students in target language, the teachers move to other language.

Again, here, the direction of CS is from English to Pashto as English is the target language and the students lack proficiency in target language, so the teachers in order to accommodate the less proficient students code switch to their native language.

On the other hand, two out of fifteen students also consider that the students lack language proficiency in the target language and the teachers, in order to accommodate the low proficiency of the students, code switch to their native language.

S8: The students some time find it difficult to understand content/concept in the target language, the teachers in order to cover the students' lack of proficiency in target language move to their mother tongue.

S9: Due to students' weakness in target language the teachers code switch.

As here, the speakers code switch to accommodate his/her co-participants, therefore, Auer (1998) has called it as hearer-oriented CS. However, teachers code switching to accommodate the students, has not been spotted in the interactive data.

iii. CS for clarity of content

Five out of fifteen students believe that teachers code switch inside the classroom for the purpose of clarity of content.

S13: Certain points in the lesson are difficult to explain in target language and the teacher in order to explain it change the language to native language.

S14: Due to content difficulty the teachers code switch from English to Pashto

iv. CS for explanation

Likewise, four out of seven teachers consider that the teachers use CS in the classroom for explanation of content.

T6: Teachers code switch to other languages for explanation

T7: They change the language for clarification of a specific idea/term etc.

The use of CS for clarification and explanation of certain ideas, have also been observed in the teachers' interaction in the classroom. For instance, in the following line, the teacher refers to the absence of students and says that the *quorum* is not complete and then gives an explanation that what he means by *quorum*. The practice of stating a concept in one language and then moving to another language for explanation of the same is called as *Message Qualification*. Canagarajah (1995) mentioned Message Qualification under the broader banner of *Content Transmission*. Besides, in the same line, the speaker also uses the word *total* both in English and Pashto *total* and *tool*, (total) serving as reiteration for clarification. For example, in the following lines, the teacher uses a phrase *new one* and then, in order to explain/and clarify that what does he mean by new one, code switches to Pashto to clarify that the speech will be delivered by a speaker who has not done it before.

Line 18.T: di chi chorum pora hum na da **total tool** na di raghaly
(Though the quorum of participants have not yet completed).

T: speech da aow aow speech da ee () **new one** cha chi mahky (Those who have not participated before should come forward).

So, the teachers code switch due to content difficulty.

v. CS for emphasis

Moreover, the teachers also perceived that the teachers code switch inside the classroom for emphasis through reiteration, which has not been referred by the students.

T1: The teachers repeat certain ideas or utterances in two languages for the purpose of emphasis.

T5: The teachers code switch to bring the point in focus

Besides, the data also outline instances of the repetition of certain words/phrases/utterances by teacher in two different languages to clarify and emphasize some specific concept/idea. For instance, in the following extract, the teacher refers to the absence of students and says that the *quorum* is not complete yet and then gives an explanation to explain what he mean by *quorum*. Here, the teacher uses the word total both in English and Pashto *total* and *tool* (total), serving as reiteration for clarification.

T2: di chi chorum pora hum na da **total tool** na di raghaly (Though the Quorum of participants have not yet completed)

Again, in the following extract, the teacher uses reiteration twice. First, in the very beginning of the extract, he utters in English *ok* and then in Pashto *kha* (ok) having the same meaning and then closes the same line with an English utterance *lets started from the ehhe root* and subsequently code switches to Pashto language to repeat the same *chi*

a b c na taso start walo biya (To take start from the basics). The analysis shows that the teacher reiterates for emphasis and clarification. As in reiteration, message qualification and quotations, the teacher code switches for teaching and learning purposes, therefore, it can be stated that in all these cases, the teacher code switches for certain pedagogic purposes/reasons.

Four out of fifteen students believe that teachers code switch in the classroom due to their lack of command on the target language. Again, here, the direction of code switching is from English to Pashto.

S4: The teacher code switch to Pashto as the teachers did not have mastery on English and find it hard to locate the appropriate words.

S8: It may be due to lack of language proficiency of the teachers.

The students consider that the teachers sometimes find it hard to locate the appropriate words in the target language and thus, to continue the free flow of their speeches, they code switch to other language. The teachers did not refer to this factor/reason. The same reason has also not been spotted in the teacher's interactional data.

vi. CS to accommodate the students

Finally, four out of fifteen students perceived that the teachers code switch to make their teaching more effective.

S11: The teachers code switch to make their lessons effective.

S12: As the proficiency level of the students happened to be varied, so the teacher Code switch to effectively teach.

The students believe that in the class, the proficiency level of the students are varied, so the teachers try their best to make everybody understand and for this purpose, they use CS as a tool to make their delivery more effective. The teachers and the teachers' interactional data did not endorse this reason.

vii. CS for classroom management

Moreover, the teachers also refer to some additional reasons, which are missed out by the students. Three out of seven teachers consider that teachers use code switching in the classroom for classroom management purposes. They explained that the teachers code switch at points when they want to make the students attentive or comply with their directives or making some important remarks or maintenance of discipline etc.

T3: The teachers codeswitch to control the classroom

T4: They codeswitch asking for attention

T6: The teachers change language for compliance

The same has also been observed in the teachers' interaction in the classroom. For example, in the following extract the teacher, while guiding the students about the content of their presentations in the annual function, explains in Pashto that they can talk about their experiences and achievements, meanwhile the students start chattering whereupon the teacher code switches to English and uses the word *listen*, calling for attention, and maintenance of order in the class. Then in the next line the teacher code switches again calling for attention and maintenance of discipline in the class but here, the direction of code switching is from English to Pashto. The line begins with an English utterance *that one is the best one* and then, in order to invite the attention of the students, switches to Pashto language *taso zama habar aoray* (Are you listening to what i am saying?)

T3: ye tayar ka open option da taso **ta listen!** (.) nu (You have open option. Listen!)

T3: **that one is the best one** () taso zama habar aoray (sound) (The teachers will select the best one. Are you listening to what I am saying?)

The students did not refer to the teacher CS for classroom management purposes and the reason may be that the students' might have not paid much attention to this aspect of teacher's CS or might not have properly understood the phenomenon. Besides, it is also possible that the students might have approached CS from their own personal perspective and could have not seen it from the perspective of the teachers.

viii. CS for quotation

A few (2 out of 7) among the teachers also referred that teachers code switch in order to quote important statements/sayings.

T2: The teachers codeswitch to quote the exact statements of the speakers for communicative effect.

T7: The teachers codeswitch for quotation to strengthened their argument

The teachers consider that the teacher code switch for quotation to enhance the communicative effect of their statements and strengthen their arguments. In other words, the reason for using quotation may be either pedagogic or communicative or both. Pedagogic in the sense that the teachers can use quotation for the purposes of consolidating their arguments or to increase the credibility of their statements/views. Likewise, the speaker may quote some statement with the reason to enhance the communicative effect of their sayings. Neither the students' perceptions nor the teacher's interaction data endorse this reason.

ix. CS for solidarity

Two out of seven teachers consider that sometime the teachers use CS inside the classroom for solidarity purposes. It means that the direction of CS is from English (target language) to Pashto as Pashto is the native language and the people codeswitch to Pashto for solidarity.

T6: The teachers code switch to establish familiarity with the students.

T5: The teacher code switch for solidarity.

The teachers, being part of the same social community, in order to show closeness and establish good rapport with the students, code switch to their native language. The students as well as the teacher's interaction did not endorse this reason.

x. CS for making learning interesting

Finally, two out of seven teachers consider that the teachers code switch inside the classroom for making learning and the teaching process/activities interesting.

T1: Sometime the teachers code switch to make the lesson interesting

T2: The teachers code switch to awakened the students and make the bore and tedious topic interesting.

The teachers believe that sometime when the teachers use the same language during the entire period of instruction (teaching process); it makes the students tedious and bore. Therefore, the teachers code switch to make the learning process interesting and invite the attention of the learners towards the teaching and learning activities. The students' and the teachers' interactional data did not endorse this reason.

5.2 Discussion

The findings show overlap as well as differences between the teachers' and students' perceptions and teachers' interaction and their perceptions regarding CS in the classroom. The differences between the perceptions of teachers and students perception could be observed in the sociocultural, pedagogic, communicative and socio psychological reasons. Similarly, the difference in the teachers' perceptions and their interaction can be observed in communicative, pedagogic and discourse oriented reasons. On the whole, the findings of the current study to certain extent could be subsumed under Canagarajah's (1995) broader categorisation for the reasons of CS i.e. content transmission, classroom management and socio-cultural considerations. However, it can be noted that Canagarajah's (1995) did not talk about the speakers' unconscious use of CS, which emerged strongly in the current case.

The analysis of students' and teachers' perceptions and their interactions reveals that the students and teachers code switch for certain pedagogic, communicative, sociocultural and psychological reasons. It may be noted here that some of the students

and teachers, while referring to code switching inside the classroom, have taken it in the sense of code switching from English to Pashto while the direction of code switching of the interaction data is dominantly from Pashto to English. In this way, it can be stated that the students and teachers code switch in both directions i.e. English to Pashto and Pashto to English. In other words, the speakers freely move back and forth between the two languages. It takes one close to translanguaging and language ecology approaches where the boundaries between the languages permeate and remain elusive and the speakers use different languages for different purposes, specifically in pedagogic context (e.g. Creese and Blackledge 2010; Garcia 2007 etc.). Creese and Blackledge (2010:104) explain that language ecology is the study of language diversity within a specific setting, where the process of language use reflects challenge and creates particular hierarchies and hegemonies. Approaching the findings of the current study from an ecological perspective, the existent socio political position on the use of languages in Pakistan is challenged. Because from a socio-political perspective, English language is the official language and medium of instructions in most of the educational institutions, while the other local languages are used in domestic and other informal settings. In the current study, the students and teachers violate the socio-political standing on the use of languages by using Pashto in the classroom and vice versa.

The analysis reveals that the unconscious CS emerged as the most dominant form of CS in the interactive practices of teachers and students in the classroom and mentioned by majority of the students and teachers in their open-ended questionnaire. The only exception in this regard is that the teachers did not refer to the teachers' unconscious use of CS in the classroom, which establishes the first important difference between teachers' and students' perceptions on the one hand and teachers' perceptions and their interaction on the other. The reason for speakers' development of unconscious CS may be their' socialization in a multilingual environment. In Pakistan, mostly the speakers use native language in their domestic settings while English is used in educational settings and this situation may be one among the possible reasons of the emergence of unconscious in their CS practices. A number of other studies supported the findings of the current study on the same point (Creese & Blackledge, 2010).

Further the findings show that mostly the participants code switch for pedagogic reasons and this is also strongly supported by a number of other studies (Adendorff, 1993; Arthur & Martin, 2006; Canagarajah, 1995; Uys & van Dulm 2011). Another very important reason, mentioned by the teachers and students regarding students' CS in the classroom, is the students' lack of proficiency in the target language. Interestingly, it is to be noted that in the students' interaction in the classroom, the students feel hesitant

and make pauses not only in English but also mostly in their native language (Pashto). On the other hand, both the students and teachers perceived that the students code switch inside the classroom on account of low proficiency in the target language (English). The speakers lack of language proficiency in the target language make sense as they are the non-native speakers of the target language but the speakers' hesitations, breaks and pauses in their native language, as observed in the interactions mostly inside the classroom, seem interesting. Keeping in view the background of the speakers (socialization in a bilingual environment), where English language is the medium of instruction and at home and other domains mostly the people dominantly use native language (Pashto in Khyber Pakhtunkhwa), it can be stated that the students' hesitation, breaks and pauses in either of the languages may be due to the ready availability of resources from both the languages, where they find it difficult to decide that which one is to be used and which one is to be left out. In other words, it can be stated that the speakers' hesitation, repetition of the same words, breaks etc. may not be ascribed to their lack of proficiency, specifically in their native language, but rather there may be other possible socio-psychological and socio-cultural factors behind that. It appears that both the target and the native languages are used in as a complement to each other, which strengthen and enhance the communicative potentials of the speakers. This take us to the translanguaging approach, which emphasizes on the fluidity and free mixing of languages and highlights that at times, it seem that the two languages, involved in interaction look like to be essential for each other (Creese and Blackledge 2010).

Along with pedagogic and communicative reasons, the data analysis also brings forward some other important reasons including teachers' and students' CS for social status and solidarity. The students CS for social status and Cs for solidarity take to the participants' social background. The teachers and students code switch just to give an impression that they belong to a higher social and educated class. As social status is something related to social psychological and sociocultural background of the community concerned, which get reflection in their interaction inside the classroom that is why Canagarajah (1995), while highlighting the influence of the broader social structure, explains that the activities in the outside social world have far reaching effects on the proceedings inside the classroom. In this way, the general attitude and perception regarding the use of English language is reflected in the students' activities in the classroom.

On the whole, the findings of the current study, on the one hand, outlined certain differences between teachers' and students' perceptions and then their perceptions and

interactions but on the other hand, to a greater extent keeping up with the translanguaging and language ecology approaches.

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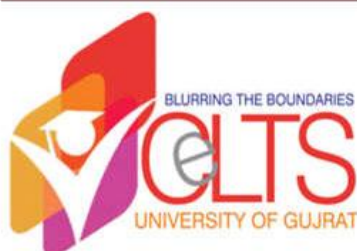
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