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TABLE OF CONTENTS

1. Religious-Sociocultural Intertextuality in Arabic-English Translation
2. Translation of Political Discourse in the Middle-Eastern Context
3. Reflexives and Reciprocals in Classical and Hijazi Arabic
4. Use of Mnemonic Devices in Teaching English Idioms
5. Seeing Across the Globe through Multiple Perspective Approach in Comparative Literature and Translation Studies
6. Woman, a Game of Profit And Loss: A Materialistic Feminist Analysis of The Holy Woman by Qaisra Shahraz
7. The Creation of Irony through the Flouting of Grice's Maxims: An Analysis Of Pakistani Urdu Comedy Show Hum Sab Umeed Say Hain

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RELIGIOUS-SOCIOCULTURAL INTERTEXTUALITY IN ARABIC-ENGLISH TRANSLATION

Mohammad Ahmad Thawabteh

Abstract

*The principle aim of the present article is to explore the significance of religious-sociocultural intertextuality in recognisable socio-textual practices exploited by language users as may be illustrated in *Muthakrāt Sāim*, a novel written by Ahamad Bahgat (1986) and translated by Nermeen Hassan (1988) as □Ramadan Diary□. First, meta-text functions of intertextuality in the Source Language (SL) and how they can be handled in the Target Language (TL) are meaningfully examined. The article shows that religious-sociocultural intertextuality is distinctive, drawing on textural clues from Islamic sources that are most diversified and corroborated, e.g. the *Qur'an* and *Prophetic Traditions* (PTs). The article finally reveals substantial and damaging discrepancies between the SL and TL in terms of maintaining the SL intertextual potential of semiotic entities despite the strenuous efforts exerted by the translator to preserve surface aspects of the message. The strategies employed by the translator are mainly twofold: formal-based strategies which seek out the form utilised by the SL utterance and functional-based strategies which search out the function of the SL utterance.*

1. Prefatory Remarks

Since time immemorial, translation has played a pivotal role in (and is bound up with) intercultural communication. Perhaps it is safe to argue that translation has contributed to the resuscitation of several cultures which have been open and engaged in multifarious cultural exchange, and it goes without saying that “all major cultural exchanges in history involved translation: be it the rendering of Buddhist texts from Sanskrit and Pali into Chinese during the early medieval period; or the transmission of Greek philosophy into Arabic in the early medieval, and the subsequent translation of the same texts from Arabic into Latin during the high medieval centuries” (Burke & Hsia 2007: 1). By the same token, scientific interchange the world over bears witness to how

translation activity has paved the way for the acquisition and expansion of knowledge throughout history. In a sense, translation has undoubtedly been viewed as a virtuous circle. Yet, there has been a considerable degree of consensus among translation theorists and practitioners in considering translation as a discipline which is replete with a composite of various intricacies, hardly to capture—a moving text going from the sublime to the ridiculous, as it were. The Source Language (SL), which refers to the language we translate from, is thought to enjoy a special status within the SL cultural spectrum, and it is fairly transparent that maximum communicative thrust is habitually preserved insofar as SL audience is concerned; when a text is rendered into the Target Language (TL), the language we translate into, the language user-related aspects of the message should, or even must, be relayed in a coherent and cohesive fashion. It is perhaps not entirely false to assume that languages have propensity for divergence which is readily apparent at syntactic, semantic, pragmatic, and/or cultural level, etc. as is the case with (un)related languages. Arabic and English stand as a perfect example of wholly unrelated languages. Whilst the former is a Semitic language, the latter is an Indo-European one. It has not taken translation scholars much time to get straight to the core of the problem. Neither the “attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original”, nor the “attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original”, as Newmark (1981: 38-69) aptly remarks, seems to have succeeded in various translation activities. In a nutshell, Tytler (1790: 20), sees translation as an “evaporation of the beauties of the original.” Likewise, Barnstone (1993: 271), it is “an x-ray, not a Xerox” and so on so forth. One aspect of the differences between the two languages is a significant discursive feature (i.e. intertextuality), of which the examples below are representative instances.

2. Discourse Analysis

It seems plausible to assume that Discourse Analysis (DA) approach is the common ground which we shall take as the point of departure in this study, simply because it marks a new epoch in communication studies as it enables us as language users to carry out manifold communication transactions as efficiently and as possible and, most importantly, read off a given ideological lining. In Translation Studies (TS), DA has really contributed to workable solutions for the growing problems a translator may encounter in translating from one language into another, and is needed for translation, without which, a myriad of problems may still befuddle the translator. Hatim and Mason (1997: 3) argue that “one such shared concern may be the rhetorical structuring of a text and the use of logical connectors to enable readers to retrieve intended meanings.” In a

sense, better comprehension of SL text can be ensured, and as a corollary of this, more optimal conditions for a more natural translation in the TL context can be created.

In order to prepare the ground for our argument, a review of three major relevant concepts in the service of communicative transactions among language users would be advantageous, namely text, genre and discourse. A text, to start with, “involves the language user in focusing on a given rhetorical purpose (arguing, narrating, etc.)” (ibid.: 18). Secondly, genre refers to “the way in which linguistic expression conventionally caters for a particular social occasion” (ibid.). Finally, discourse embodies “attitudinal expression with language becoming by convention the mouthpiece of societal institutions (sexism, feminism)” (ibid.), thus is often considered to be “the major vehicle of ideology and it often represents the ideology of the powerful against the powerless” (Al-Mohannadi 2008: 530). More to the point, Brown and Yule (1983: viii) pinpoint that “DA has come to be used with a wide range of meanings which cover a wide range of activities”. They further state that,

“It is used to describe activities at the intersection of disciplines as diverse as sociolinguistics, psycholinguistics, philosophical linguistics and computational linguistics. [...] Sociolinguists are particularly concerned with the structure of social interaction manifested in conversation, and their descriptions emphasise features of social context which are particularly amenable to sociological classification. They are concerned with generalising across □real□ instances of language in use, and typically work with transcribed spoken data” (ibid).

As for the translator, the “concern may be the rhetorical structuring of a text and the use of logical connectors to enable readers to retrieve intended meanings” (Hatim & Mason ibid.: 2). Beyond mere textual domains within linguistic boundaries of a given text, there are always a number of textual devices as vehicles through which language users can promote a given discourse (e.g. feminism, patriotism, etc.).

3. Intertextuality

Perhaps it is important at this juncture to review emergent literature on intertextuality. It, broadly speaking, constitutes the fulcrum of □the structure of social interaction manifested in conversation□ as Brown and Yule (ibid.) would usefully suggest. A fairly comprehensive definition of intertextuality is offered by Hatim and Mason (1990: 120): “the way we relate textual occurrences to each other and recogni[s]e them as signs which evoke whole areas of our previous textual experience” (see also Kristeva 1986). Intertextuality is then “a precondition for the intelligibility of texts, involving the

dependence of one text as a semiotic entity on another, previously encountered” (Hatim & Mason 1997: 219; see also Fowler 2000: 117; Alawi 2010: 2431). Truly, in all use of language, Bakhtin (1986: 93) admits that “[t]he speaker is not biblical Adam, dealing only with virgin and still unnamed objects, giving them names for the first time. [A]ny utterance, in addition to its own theme, always responds in one form or another to others’ utterances that precede it.” By the same token, Allen (2000: 27) states:

The word is not a material thing but rather the eternally mobile, eternally fickle medium of dialogic interaction. It never gravitates toward a single consciousness or a single voice. The life of the word is contained in its transfer from one mouth to another, from one context to another context, from one social collective to another, from one generation to another generation.

Martin (1992: 74) further argues that “[b]ecause no text is produced or processed in a contextual void, every producer or receiver brings with them □conceptual baggage□ which includes past experience with other texts.” Thus, for an exchange to take place by means of using intertextual potentials, Hatim and Mason (1997: 219) add in a punctilious manner that “texts producers as well as text receivers rely upon their own and other people previous experience of other texts in order to communicate and comprehend the particular meanings that they are seeking to exchange” (see also Hatim 1997: *ibid.*). Fairly obvious use of intertextuality by a given community of language users is ideologically-motivated and, as will be demonstrated later, it usually occupies a position on a continuum that starts with text and ends with discourse, and can do the job of the three concepts discussed by Hatim and Mason (1997: *ibid.*) above. Intertextuality could be a composite of politics, economics, literary, religion, etc. Religious intertextuality culminates in a rhetorical purpose as we shall see in the illustrative examples below and we should travel across memories and experiences of other people for better understanding.

4. Methodology

4.1. Data of the Study

The present article is intended to examine religious intertextuality as can be demonstrated in *Muthakrāt Sāim*, a deservedly known novel written by Ahamad Bahgat (1986) and translated by Nermeen Hassan (1988) as □Ramadan Diary□ and also, more importantly, to investigate the translation strategies employed to render intertextual potentials. □Ramadan Diary□ reflects the collision of secular and religious cultures during Ramadan. According to Enani, the editor of the translation in question, the protagonist “regards the month of Ramadan as the month of worship, a month during which he can

concentrate on ‘other-worldly’ matters, even while carrying on in daily life as usual. He knows what he should do and what he should not but, being a human, he sins consciously and enjoys it” (Hassan 1988: 18). The data of the present article consist of a corpus of five texts in Arabic (SL), neatly infused with Prophetic Traditions (PTs) and Qur’anic verses, followed by their translations in English (TL).

4.2. Significance of the Study

The article could be deemed significant as it drifts away from the present focus on intertextuality on a more general level, and above all, it appropriately handles a type of intertextuality (namely PTs and Qur’anic) that has received scant attention, to the best of our knowledge, perhaps with the exception of the two studies by Alawi (2010) and Thawabteh (2012) we are referring to in the present study. Therefore, it also hoped to set a path for further research in Arabic and other languages. It is possible to draw some conclusions about the optimal translation strategies to be employed in the course of translating utterances loaded with religious intertextualities. Finally, this article will increase the Arab translators’ awareness of the significant role religious intertextuality can play in the course of translation from one language into another.

5. Discussion and Analysis

As we shall see in the following section, points relevant to translating intertextual potentials from selected examples will be shown in light of DA approach. As an example of how PTs might be analysed, let us consider Text 1 below:

- (1) قال جدي العشرون: لو رفضت دخول الإسلام، ماذا تفعلون لي؟ قال الجندي المسلم: لا إكراه في الدين. قال جدي: عظيم جداً، لا أحبُّ ضغطاً من أحد. (بهجت، 1986: 110)

“If I refuse to become a Moslem, what would you do to me?”

- “Nothing. There is no compulsion in religion”, the Moslem soldier answered.

- “That is great, because I really hate to be compelled by anyone to do anything at all.” (Hassan 1988:93)

In the exchange in Text 1 above, a Moslem soldier shows leniency with the speaker’s Christian forefather— an exchange which is free of coercion or intimidation to choose Islam. To make his argument more solid, the speaker opts for an obvious dependency on a prior text, “indicated by linguistic and/or nonlinguistic means at any level of text organi[s]ation: phonology, morphology, syntax or the entire compositional plan of

the text” (Hatim & Mason 1997: 15). A suitable example is found as can be shown in the underlined Qur’anic verse (i.e. a religious text) لا إكراه في الدين (□no force to choose your religion□), a verse which is intertextually linked to “Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things” (Ali 2: 256)¹. The phonology, morphology, syntax etc. of the underlined لا إكراه في الدين above are conventionally recognised “as being salient in the life of a given linguistic community, often reflecting commonly held assumptions” (ibid.), of social structures of Arab and Islamic culture, with many connotative meanings in mind such as being mild-mannered, meek, forbearing, merciful, among many others. As a religious sign, the verse (as a minimal unit of communication) works and interacts closely with other signs in the text in such a semiotic ambience to fulfill a rhetorical purpose— to corroborate and diversify one’s thesis for instance. As part of this process, Hatim and Mason (1997: 16) add that intertextuality is a semiotic parameter exploited by text users, which draws on the socio-cultural significance a given occurrence might carry, as well as on recognizable socio-textual practices (texts, discourses and genres). As a genre, this verse comes to be habitually used in multi-religion societies whereby Islam shows respect to other religions, so the verse has become common to address non-Moslems in other similar social occasion.

Having examined the translation in Text 1, we also notice that it falls short of the original due to the fact that “intertextuality may and often does involve aspects which are more challenging than the socio-cultural. The reference could indeed be to entire sets of rhetorical conventions governing texts, genres and discourses” (Hatim & Mason 1997: 15; emphasis in original). First, the translation in Text 1 above bears witness to genre ‘violation’, particularly the lack of a clear-cut distinction between the Qur’anic verse as an intertextual potential and other textural occurrences embedded in the translation. In original, Moslems can easily process the text by means of delineating the borderline between the Qur’anic and homo sapiens□ speech. The only possible reason for their processing is due to the fact that conventionalised forms of language use are taken to go in harmony with a given social activity (ibid.). They even dare to □hijack□ the Qur’anic verse(s) to serve an ideological stance, i.e., to steer a given audience towards a particular ideology. The version author of Text 1 above is a case in point. Second, from a discourse perspective, the author employs the Qur’anic verse probably to hint at the discernible troubled Egypt comprising a diversity of religious, racial and ethnic communities, particularly to sectarian violence between Moslems and Copts over decades. Most

¹ Available at: <http://corpus.quran.com/translation.jsp?chapter=2&verse=256> (visited December 1, 2014). The enclosed information in brackets first includes the name of the translator, followed by chapter’s number and finally by verse’s number.

tellingly, intertextuality occupies a position between two ends of a cline starting with text, through the continuity of textual occurrences and ends with discourse. Perhaps more to the point, these socio-textual practices shape our ideologies. In order to more appreciate the occurrences of socio-religious intertextuality, take Text 2 below:

- (2) ورد في الأثر عن رسول الله صلى الله عليه وسلم أنه قال: "المؤمنُ القويُّ خيرٌ وأحبُّ إلى الله من لمؤمنٍ الضعيفِ". ولفظ القوة عامٌ ينبسطُ على العلوم والفلسفة والتاريخ والآداب والحروب وكلِّ شيءٍ، هو دعوةٌ كاملةٌ إلى القوة، دعوةٌ بغيرها ينزوي الإسلام وتنفد أعلامه نبضها العظيم الموحى. (بهجت، 1986: 83)

Allah's Messenger, prayers and peace be upon him, was quoted saying: "A believer who is strong is better and closer to Allah, than a weak believer". The term 'strong' meant to be strong in every possible respect: in science, philosophy, literature, and the art of warfare. It was an all-out call to be strong, for without strength Islam should collapse from within. (Hassan 1988: 73-4)

Let us consider what Text 2 confronts us with as SL and TL readers. As SL readers, we may truly appreciate the underlying nature of the intertextuality in its socio-cultural environment. Conversely, as TL readers, the matter seems to be quite different. The intertextual potential of underlined Prophetic Tradition (PT) 'المؤمن القوي خيرٌ وأحبُّ إلى الله من 'المؤمن الضعيف' (□a strong believer is better and closer to Allah, than a weak believer□) does not occur in a vacuum, but on the periphery of discourse boundaries, with a view to confirming an overall rhetorical purpose in the text. In a sense, its argumentative undertone materialises only when we take into account formal parallelism and conceptual juxtaposition of opposites, i.e. 'المؤمن القوي' (□a strong believer□) and 'المؤمن الضعيف' (□a weak believer□) (see also Hatim & Mason 1997: 26). This macro-sign realised through such parallelism paves the way for more discursual considerations necessary for making appropriate choices for optimally effective communication. The above texture of argumentative text is subsumed within a moderately didactic discourse, intended for purpose of teaching SL readers to be strong, dedicated and stoical. In this particular context of situation, the SL author is didactic, thus borrowing the PT from an elevated and authoritative discourse to make maximum use of communicative thrust. All-powerful person is not pejorative in the SL cultural environment as it is linked to other subsequent signs (e.g. "the term 'strong' meant to be strong in every possible respect: in science, philosophy, literature, and the art of warfare"). It is obvious in the original text above how three layers of texts are inextricably interwoven to make argumentation the predominant text type. The most immediately conspicuous first layer comprises of a conventional use of preambular paragraph, i.e. a PT-related benediction as a genre, i.e. ورد في الأثر عن رسول الله صلى الله عليه وسلم أنه قال (□Allah's Messenger, prayers and peace be upon him, was quoted

saying□). This is essentially of a largely formulaic nature benediction which sets out to initiate the rest of the tradition and then highlights its importance to other layers of meanings in the rest of the utterance. It sets the scene for what is to follow or, in the words of Hatim and Mason (ibid.), □scene-set-then-expanded?. Broadly speaking, the translator opts for a formal strategy as literalness is obvious throughout. For more elaboration, consider the intertextually-related segment in Text 3 below:

- (3) إذا طلبتُ من سويتش المصلحة نمرة تليفونية، وتأخرتُ قليلا أو قالَ إنها مشغولة، ساعتها أشعر بنفس الحقد الذي شعرَ به قابيل نحو أخيه هابيل فقامَ عليه ذاتَ ليلة وضربه بفك حمار ميتٍ وقتله. (بهجت، 1986: 50)

If I asked the Department's switch operator to dial a number for me, and he was a little late in connecting me, or told me that the line was engaged I would then have the same grudge against him that Cain had against his brother Abel when, one night, he turned on Abel, hit him with a dead donkey's jawbone, and left him lifeless. (Hassan 1988: 61)

In Text 3 above, the underlined الحقد الذي شعرَ به قابيل نحو أخيه هابيل (lit. 'Cain has a grudge against his brother Abel□) is an intertextual reference very much related to a Qur'anic parable of Cain, the eldest son of Adam and Eve, who murdered his brother Abel. Allah says:

“Recite to them the truth of the story of the two sons of Adam. Behold! They each presented a sacrifice (to Allah): It was accepted from one, but not from the other. Said the latter: □Be sure I will slay thee.□ □Surely, □ said the former, □Allah doth accept of the sacrifice of those who are righteous□”. “If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear Allah, the cherisher of the worlds”. “For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the fire, and that is the reward of those who do wrong”. “The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones”. Then, Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; □Was I not even able to be as this raven, and to hide the shame of my brother? □ Then, he became full of regrets- (Ali 5: 27-31)².

² Available at: <http://corpus.quran.com/translation.jsp?chapter=5&verse=27> (visited December 1, 2014).

The hijacked level of meaning is conducive to the overall meaning of the utterance. The speaker comes down hard enough on the operator via one-of-a-kind religious-intertextuality utilised outwith its natural linguistic habitat for a rhetorical goal to pursue. In Text 3 above, the telephone operator is severely reprimanded by the speaker for the bloated bureaucracy. The operator actually represents the dead hand bureaucracies of the government departments in Egypt. The translator opted for formal and functional translation strategies which do the trick, in the short run. However, in the long run and due to the differences of the parable in the Bible and the Qur'an, more Christian implications are expected to come to the fore insofar as the TL audience is concerned. No sooner had the TL readers read such translation than they forged their own interpretations by means of linking various scattered text signs together, each in its own right contextually. To more illustrate our view, consider Text 4 below:

- (4) تعطي الشريعة لك حق النظرة الأولى ... ربما يكون الشيء الذي خرج من الشارع الجانبي أسدا سيأكلك. من حقا أن تتظر لتطمئن. النظرة الأولى لك والثانية عليك كما يقول الفقهاء. (بهجت، 1986: 31).

The Shari'ah gives man the right to have a first look. For the thing coming out from the side street could be a lion that would gobble him up. So you are entitled to a single look to ensure your safety. But as legal fraternity have it: "If the first look is for you, the second is against you". (Hassan 1988:41).

In Text 4 above, the underlined segment النظرة الأولى لك والثانية عليك كما يقول الفقهاء (□But as legal fraternity have it: "If the first look is for you, the second is against you"□) is firstly intertextually linked to the Qur'anic verse: "Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do" (Ali 24: 30), and is secondly akin to a PT: "O Ali, do not follow a glance with another, for you will be forgiven for the first, but not for the second" (Reported by al-Tirmidhi, 2701)³. Obviously, spurious argument sets off the dialogue giving rise to side-splitting joke, that is, □first look□ is permissible in Islam, lest a man-eating lion comes up and attacks. The intertextual reference here aims to achieve an overall rhetorical purpose, i.e. "a text type in which concepts and/or beliefs are evaluated" (Hatim & Mason 1997: 197). That is to say, the speaker, who was in a joking and upbeat mood, evaluates as well as monitors the situation by steering the addressee towards a jest rather than a reproach. At discourse level, this intertextuality the speaker

³ Available at:

http://d1.islamhouse.com/data/en/ih_books/single2/en_Fatawa_Concerning_Looking.pdf
(visited December 5, 2014).

may wish to perform in the exchange comprises attitudinal meanings embodied by what we may term as Islamic discourse of punctiliousness and moral righteousness by not making eye contact with women, that is, not looking straight at them which implicates in English culture the feeling of awkwardness or embarrassment.

Finally, in Text 5 below, the problem the translator encounters may be due to failure to recognise intertextuality which invariably runs the risk of upholding the argumentative nature of the SL text. Such SL intentionality, Hatim and Mason (1997: 83) remark, “acquires its communicative thrust when intertextuality comes into play and utterances become signs (socio-textual/rhetorical or socio-cultural/semantic).” This failure also makes it very difficult to attribute the SL significant religious influence to the translated text.

- (5) أحسُّ في الليلة الأولى من شهر رمضان أنني أرى من خلال النفس كل نفوس الآخرين في الوجود ... وينمو داخلي الحنين فأودُّ أن أعتَرَ على النملة التي كلمت سيدنا سليمان لأقبلها، وأتمنى أن ألقى الحوت الذي ابتلع يُونس لأربت على رأسه. (بهجت، 1986: 16)

On the first night of the month of Ramadan, I felt as if all other souls in the universe could be seen through my own soul. Inside me, a strong sense of nostalgia would grow: I wished I could find the ant that spoke to the prophet Solomon, and kiss it; I wished I could encounter the whale that swallowed Jonah and pat its head. (Hassan 1988: 27).

Two Qur’anic-related intertextualities can be observed in Text 5 above. These may be considered the be-all and end-all of the text flow and are not at all recalcitrant to the SL text, but meticulously utilised by SL author to make an argument and to steer the SL audience towards an ideology, namely praising the virtues of Ramadan. First, having observed Ramadan, the speaker extols the Holy month of Ramadan as a spiritual month which aids Moslems to show sympathy, love, compassion, mercy, sacrifice, among other things, and consequently uttering the underlined فأودُّ أن أعتَرَ على النملة التي كلمت سيدنا سليمان لأقبلها (□I wished I could find the ant that spoke to the prophet Solomon, and kiss it□). In a nutshell, the parable in the Qur’an was about Solomon’s army on the way to conquest Saba in Yemen when an ant warned other ants to get into their habitations: “At length, when they came to a (lowly) valley of ants, one of the ants said: □O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it□” (Ali

27: 18)⁴. Second, the SL author attempts a more communicative transaction via opting for swallowed Jonah and pat its head □), again, to pat its head for its heartfelt sympathy. In this regard, Allah says: “Then the big Fish did swallow him, and he had done acts worthy of blame” (Ali 37: 142)⁵.

Insofar as discourse analysis is concerned, two Qur’anic-related intertextualities concatenate in a particular amusing way to initiate □directive discourse□ defined by Hatim and Mason (1997: 182-3) as “modes of speaking and writing which involve social groups in adopting a particular attitude towards areas of sociocultural activity (e.g. racist discourse, bureaucratise, etc.).”

6. Conclusion

The foregoing analysis has shown that intertextuality poses problems in the translation from Arabic into English. The study shows that the task of the translator is fraught with peculiar perils, not only because of linguistic- and culture-specificity of Arabic as a language unrelated linguistically and culturally to English, but also because of discursal religious intertextuality. The translator seems to have taken the semantic problem of intertextuality in her stride but on discourse level, it is safe to argue that pitfalls are common in almost all the examples discussed above.

In our analysis, we take cognizance of what Thawabteh (2012) has pointed out “that version authors carefully designed their literary works drawing on intertextuality as much as possible. For intercultural communication to take place, text receivers should, or even must, call up knowledge structures.” We are also in agreement with what Alawi (2010: 2455) stated, that if “there is no original text and if all texts are a rearrangement of other texts, it must be useful for translators to acquaint themselves with textual patterns in both the target and the source languages.” The study shows that the realisation of intertextual references of Arabic does not only hinge on the process of translation, but it also requires a TL audience with such wide knowledge of the SL culture. The article shows that version author seems to have opted for prestigious religious intertextuality to offer a gateway to success for him as the Qur’an and the PTs observe an elevated language hardly compatible with other literary genres.

⁴ Available at: <http://corpus.quran.com/translation.jsp?chapter=27&verse=18> (visited December 5, 2014).

⁵ Available at: <http://corpus.quran.com/translation.jsp?chapter=37&verse=142> (visited December 5, 2014).

The study reveals that handling intertextuality makes a plea for greater consideration to be afforded to employing salient translation strategies, ranging from formally-based to functionally-based. The former seek “to capture the form of the SL expression. Form relates to the image employed in the SL expression” (Farghal & Shunnaq 1999: 5). The latter seek “to capture the function of the SL expression independently of the image utili[s]ed by translating it into a TL expression that performs the same function” (ibid.). More specifically, footnote, for instance, can be away out whereby explanatory notes can be added to the translation to make the TL audience appreciate the SL utterance the best way possible. In Text 1 above, it is clear that formal strategy is utilised in which the images of the SL text are used, e.g. □compulsion□ and □religion□, which happens to perform the same function in the TL. In Text 2, formal strategy is predominant in the translation and may give rise to a lack of naturalness insofar as the TL audience is concerned. In Text 3, the translation of the intertextual potential is functionally-based as the two cultural references, e.g. □Cain□ and □Abel□ exist in the TL culture. Text 4 merits a close investigation strategy-wise. It is a formal translation which may pose a cultural clash between the SL and the TL as in the latter eye contact is considered the point of departure to initiate communication. In Text 5, functional strategy is used.

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TRANSLATION OF POLITICAL DISCOURSE IN THE MIDDLE-EASTERN CONTEXT

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Abstract

This paper will demonstrate how politics, language and translation are influenced by each other, and how, through the media, ideological conflicts are intensified as the public becomes part of the relationship between these three elements. Examples from the Middle-Eastern conflicts will be used to illustrate the issues investigated. The paper consists of two main sections. The first section defines political discourse, explores strategic functions of political language and ends with listing various tools of political discourse employed by politicians to influence the public. The second section looks into the significant relationship between translation and political discourse and explores the challenges that face the translator of political discourse in terms of terminology and connotations.

1. Politics in Discourse

The goal of political discourse is to redefine *common sense* in a way to serve the interests of one's own group, employing media to influence the public. Politicians attempt to make their own ideological type of discourse the "natural" way of thinking (Fairclough, 1989: 90). They tend to make use of their persuasive skills to promote the ideology of the party, presenting it as *common sense* and something which mirrors the values and interests of the majority in society.

1.1 Political Discourse

Schäffner (1997a: 1) states that "any political action is prepared, accompanied, controlled and influenced by language." She adds that linguistic analysis should take into account "the broader social and political framework in which such discourse is embedded" (ibid). According to Chilton and Schäffner (1997: 206), politics cannot be practiced apart from language. Political discourse is the outcome of this connection between politics and language.

The “manipulated” and “persuasive” characteristic of the language used by politicians is not a secret any longer and can be easily recognized (Chilton and Schäffner, 1997: 207). In support of their argument, Chilton and Schäffner claim that Hobbes, the founder of modern political science, was the one who gave birth to the concept that what makes difference is not the content of a political discourse but rather the way it is presented (ibid). The impact of language goes beyond words; language can be a sort of action in itself. Due to the way he utilized language, the impact of Hezbollah Secretary General, Hassan Nasrallah’s threats against Israel on August 14, 2009 raised the discourse from the level of language to the level of action: “If you demolish a building in the Southern Suburb of Beirut, we will demolish buildings in Tel Aviv ... if you strike Rafiq al-Hariri’s International Airport in Beirut, we will strike Ben Gurion Airport in Tel Aviv.” Such a discourse could wage or prevent a war in the Middle East.

Political slogans and labels can be very influential in political discourse and are capable, if repeated over long periods of time, of changing opinions and beliefs. The gap, however, between what politicians say and do, or what is called the “dichotomy of rhetoric and reality” can, over time, affect their credibility, making this link between labels and repetition invalid, especially with the presence of political opposition (Schäffner, 1997a: 155-6).

An example comes from Hamdi Kandil, a well-known Egyptian journalist, who said on his program *Qalam Rasas* (literally, *Pencil*) aired on *Dubai TV* on April 30, 2008:

مرة وحدة طفحت علينا حساسية "الأمن القومي"، ارتيكاريا "السيادة المنتهكة"! الأمن القومي في خطر بسبب الفلسطينيين؟! ... "الأمن القومي" في خطر بسبب حماس؟! ولا بسبب اتفاقية كامب ديفيد اللي نازعة سلاح سيناء؟!

[All of a sudden, we become too sensitive about the notion of “national security;” “violated sovereignty”! Is “national security” threatened by the Palestinians?! ... Is “national security” threatened by Hamas?! Or rather by the Camp David Treaty which has made Sinai a demilitarized zone?!

In this example, Kandil mocks the Egyptian officials and journalists who heavily criticized the event in which numbers of Palestinians stormed the border crossing of Rafah after months of siege on Gaza. This criticism expressed by the Egyptian officials carried the political label of ‘national security.’ The gap between the Egyptian officials’ claims and the reality of the situation motivated this fierce comment by a well-known opponent journalist.

Van Dijk (2002: 203) argues that “various forms of text and talk” are what constitute our political “cognition.” Our attitudes towards social and political issues are

either changed or maintained by the political discourse communicated to us by normal people around us, educational institutions and media outlets. The political discourse which surrounds us is comprised of three levels:

The base level consists of individual political actors, as well as their beliefs, discourse and interaction in political situation. The intermediate level consists of political groups and institutions, as well as their shared representation, collective discourse, relations and interactions. The top level is constituted by political systems, and their abstract representations, order of discourse, and socio-political cultural and historical process (ibid: 205).

The democratic system of some countries puts discourse before action while, in other countries, action speaks louder than discourse. What former Egyptian MP and post-revolution presidential candidate Hamdeen Sabahi said in an interview on the *Baladna* (literally, *Our Country*) Talk-show on *ONT.V.* on May 10, 2009 provides a valid example:

ولا حاكم عربي في الاثنين وعشرين حاكم، سلاطين وأمراء وملوك ورؤساء.. هؤلاء كلهم نظام سياسي عربي فاسد خانع تابع، لا يصون أرض ولايحمي عرض ولا يسترد مقدسات.

[All the twenty two Arab leaders, including Sultans, Emirs, Kings and Presidents, represent a corrupt submissive subservient Arab political system which is not qualified to protect the land, preserve honour or retrieve sanctities.]

Sabahi is, here, expressing his own political belief as an individual. At the same time, as a member of the Nasserist school of thought, he represents the frustrated voice of the Egyptian opposition that lost faith in the ability of the Arab regimes to defend the Arab World against substantial threats posed, namely by Israel. Moreover, Sabahi is also operating within the Egyptian political system represented by the Egyptian Parliament and speaking on the behalf of the Egyptian society, seemingly embracing the same political discourse and sharing the same frustrations of Mr. Sabahi as well as his political opposition party. This serves as an example of van Dijk's three levels of political discourse.

1.2 Strategic Functions

Chilton and Schäffner (1997: 23-26) argue that four strategic functions are often employed in political discourse: *coercion*, when politicians, through their discourse, give their addressees no choice but to accept and process the discourse; *resistance, opposition or protest*, which is a position adopted by those who attempt to resist the coercive discourse of the authorities and resort to numerous of forms of resistance to achieve the purpose of protest, such as appeals, rallying, petitions and graffiti; *dissimulation* or discourse control which politicians use to manage information flow and can take the forms of secrecy, blocking information, censorship, denial and omission of reference; and *(de)legitimation*, according to which politicians manipulatively legitimate their positions and decisions, emphasizing the people's needs and principles while they project their enemies and opponents negatively.

Kharma (1997: 273-6) points out two main characteristics of political discourse: *the abundance of clichés*, aimed, in certain diplomatic and political contexts, at achieving euphemism; and *deliberate ambiguity* leading to multiplicity of interpretations. In the case of multi-national institutions, political discourse must aim at one interpretation to avoid disagreement, so clarity is essential.

1.3 Tools of Political Discourse

Beard (2000) refers to a few tools usually utilized in political discourse. First, *metaphors* of “war” and “contest” deal with the notion of confrontation, with reference to the conceptions of “enemies, opponents, winners and losers” (ibid: 22). The second tool, *metonymy*, “replaces the name of something with another thing connected to it” (ibid). In light of this connection, people's attitude to the original thing/person creates a similar attitude to the thing/person connected to it. For example, the expression ‘the Green Zone’ in the Iraqi context is associated with the ‘new political scene’ in Baghdad brought by the Americans following the invasion. The Iraqis associate the two expressions to each other and thus have the same attitude towards both of them. The third tool is *analogy*, i.e. comparison in terms of similarity. The fourth tool, *intertextuality*, refers to the existence of references to previously written texts in a given text. The expression *lā tuṣāliḥ* (literally, “make no conciliation”) in Amal Donkol's poem “Kulaib's Murder and the Ten Commandments” refers back to the historical incident of Kulaib's murder when King Kulaib gets killed by a cousin and in his last will asks his brother Salim not to take revenge. Donkol, however, gives it new political implications by using it to call on late Egyptian President Sadat to refuse to make any peace plans with Israel. Fifth, Beard argues that *contrastive pairs* can be used as a political tool, particularly as a religious or ideological reference. Osama bin Laden, in his first televised speech after the 9/11 attacks

says: “These incidents have divided the whole world into two sections: that of *Faith* with no hypocrisy; and that of *Infidelit*.” Bin Laden utilizes the constitutive pair of faith/infidelity to gain support from those who consider themselves ‘believers.’

Jones and Peccei (2004) mention a significant political tool widely used in political discourse: *euphemism* referring to “a figure of speech which uses mild, inoffensive or vague words as a means of making something seem more positive than it might otherwise appear” (ibid: 48). For instance, the invasion of Iraq was called a ‘liberation war’ by the US and its allies to hide the crimes and political agendas behind that description.

Chilton (2004) refers to the principle in politics that the *Self* is right and the *Other* is wrong. The actions of the Self are always justified and praised since the Self is the source of authority and vision. On the other hand, the *Other* is always presented in a negative way to the extent that even its humanness is questioned (ibid: 47). Chilton points out another phenomenon in political discourse, which is the influence of *religion*. Hassan Nasrallah says in a speech during the July War against Lebanon, 2006:

أنتم لا تعرفون اليوم من تقاتلون. أنتم تقاتلون أبناء محمد وعلي والحسن والحسين وأهل بيت رسول الله وصحابة رسول الله. أنتم تقاتلون قوماً يملكون إيماناً لا يملكه أحدٌ على وجه الكرة الأرضية.

[You do not know today whom you are fighting. You are fighting the descendants of Mohammad, Ali, al-Hassan, al-Hussein, the Household of the Messenger of Allah and the companions of the Messenger of Allah. You are fighting people who have the faith that no one on the planet has.]

Nasrallah attempts to link his people to great religious figures in Islam in general, and the Shi’a tradition in particular. By doing that, he associates them with *Allah* (God) and indirectly associates the other side with *as-Shaiṭ ān* (the devil).

According to Lazar and Lazar (2004), *outcasting* is the major macro strategy of political discourse, according to which individuals and groups in the New World Order are divided into in-groups (us) and out-groups (them) through four micro-strategies: *enemy construction*, *criminalization*, *(e) vilification* and *orientalisation*.

Enemy construction is justified by claiming that the other violates “our values” (ibid: 227). For instance, George W Bush, immediately after the 9/11 attacks, identified America’s enemy as “terrorism.” In a speech aired on the *CNN* on the day of the attacks, he said, “[t]housands of lives were suddenly ended by evil, a despicable act of terror,” and added in another speech, “freedom itself was attacked.” Bush not only identified America’s

enemy but also uncovered the motive beyond the attacks: namely, undermining the “freedom” of America.

Politicians sometimes resort to the *criminalization* of the enemy, accusing it of committing illegitimate violence (ibid: 231). Regardless of the truth behind it, describing Saddam Hussein’s regime by the West as “criminal” and “terrorist” serves as an example. Some politicians tend to link everything good to the ‘us’ whereas the ‘other’ is always evil and its beliefs are false (ibid: 236). This is called (*e*) *vilification*. Describing Iraq, Iran and North Korea by the US administration as “the axis of evil” serves as an example.

Orientalisation is when conflict is described as a confrontation between the West and everybody else, especially the Arabs and Muslims. This is obvious in Bush’s description of the war on terror as a “Crusade,” which suggests that Bush’s war against terrorism, in fact, targets the Muslims. The same applies to the Russian military operation against Syrian opposition factions. The campaign was described by the Head of the Russian Orthodox Church as a “sacred war,” targeting Russia’s historical enemy: the Islamic East. Lazar and Lazar (2004: 234) argue that the West, in fact, stereotypes the Arabs and Muslims in four ways: bellicosity, duplicity, moral degeneracy, and uncivilized behaviour and thought.

2. Political Discourse in Translation

2.1 Political Discourse & Translation

Translation plays a major role in politics, since language is the carrier of political discourse and is instrumental in conflict over power as well as resistance. “[A]ttention has increasingly focused on politically aware and sometimes politically engaged translators, who are conscious of their influence” on the translation of discourse and “may seek to impose it overtly” (Von Flotow, 1997: 35). Translation is a political tool used by the translator to implement a certain political agenda (Alvarez & Vidal, 1996). This shows the impact of ideology on translation, as a key factor which influences the translation of political discourse. An example of the role played by translation in world politics is the 95-minute speech of late former Libyan Leader, Muammar Gaddafi, addressing the UN General Assembly on September 23, 2009. Being aware of the major role of translation in communicating political discourse, Gaddafi paused, on many occasions, to listen to the interpreter’s interpretation of certain challenging culture specific items embedded in his speech.

Schäffner (1997b: 131) argues that political texts are categorized among “sensitive texts.” Translation of this type of can lead to “irritation” and “confusion” for the target reader. Their sensitivity arises from their cross-cultural communicative function. The translator of these texts may go through two major challenges. The first challenge is

culturally oriented and associated with the *function* of the text to be translated. For instance, if a text is intended to be persuasive, where not much information is provided for the source readership, the translator may find their selves in a position where they should change the text function to informative in order to properly address the target readership that may not have the same background knowledge as the source readership (ibid: 135). The second challenge has to do with lexical and semantic issues and is related to the problems of translating *terminology*. As far as ideology is involved, multi-interpretation and different understandings of certain terminology found in political discourse can occur, leading to major disagreements at various diplomatic levels (ibid: 136). Translators, therefore, should be familiar with the political background of the discourse in question and also acquainted with the right meanings of the terminology used in political discourse.

2.2 Translation-oriented Text Typology

Newmark's approach (1988: 40) identifies three text types in accordance with the functions of language. Following the *expressive* function, the translator is to be aware of the personal aspect of text since the focus is on the author's view. Most of the translators work texts with an *informative* function; hence, the translator is to make sure to include in the target text all the information embedded in the source text. As for the *vocative* function, the translator should observe the receiver's expected response, so the language should be structurally and culturally effective enough to achieve the persuasive goals of the text. The *vocative* type is of special importance to this study as it is usually the function of political articles in written media.

For Hatim and Mason (1997), text types are *expository* (narrative, descriptive and conceptual), *instructive* and *argumentative* (overt and covert). The last type, argumentative, is to be highlighted since it represents the rhetorical function of political discourse in media. This type manifests itself in two models: *through-argumentation* where the author presents and substantiates a particular point of view throughout the whole text; and *counter-argumentation* in which the author argues against a point of view cited in the beginning of the text (Hatim & Mason, 1997: 127). The translator should realize the differences between these types, taking into account the unique characteristics of the languages and cultures they are dealing with, and the differences between these languages and cultures. Unlike columnists in English newspapers, for instance, who follow the *counter-argumentation* model, writers of political articles in Arabic tend to adhere to the *through-argumentation* model (ibid: 138).

2.3 Translation Problems at the Terminology Level

Newmark (1991: 147) tackles translation problems related to political terminology. Widespread terms like ‘capitalism,’ ‘socialism’ and ‘communism’ are not easy to translate between languages, even between languages emerging from the same roots such as Germanic languages and Latin languages because this closeness can be “deceptive” and the cultural background of these terms varies from one language to another (ibid: 148). The translation of the term “socialism” into Arabic as *īstirākiya* (literally, “participation”) can be misleading and contradicts the original meaning of the English term. The Arabic translation refers to the values of sharing and participating between various (private and public) sectors in society whereas the English term does not indicate this sense, rather it merely focuses on the social aspect of the notion.

Newmark (1991: 149) lists a number of features for political terms: *culture-bound*, *value-laden*, *historically conditioned* and *abstract*. Having these features, political terms, even the basic ones, prove difficult to translate. The terms ‘regressive’ and ‘progressive’ are good examples, since these two terms can simply mean ‘advanced’ and ‘retroactive’ respectively. However, according to communist ideology, ‘progressive’ corresponds to communist and socialist parties while ‘regressive’ is attached to religious and capitalist trends. In countries governed by dictatorships, terms like ‘democratic’ and ‘freedom’ have fiercely disparate meanings influenced by political agendas to the extent that language itself is suppressed. Paradoxically, the word ‘democratic’ is likely to be included in the names of ruling parties which suppress the people, deprive them from their basic rights and prevent them from political participation and free and democratic voting. The word ‘democratic,’ therefore, acquires negative implications under regimes dominated by such political parties.

Newmark (1991: 157-160) mentions a number of issues which the translator has to pay attention to when translating political discourse such as: *political jargon* [using terms in broader meanings than the original]; *metaphors*; *neologisms* [for example, *Ṣahyū-Amirīkī* (literally, “Zio-American”)]; *acronyms* [for instance, *muḥādalit as-sīn sīn* (literally, “S-S equation”) referring to the Saudi-Syrian (dis)agreement governing the political scene in Lebanon, especially before the outbreak of the Syrian Revolution]; and *collocations*.

As political discourse is likely to be “sacred” and of particular importance, some translators might not dare to make changes through the actual translation process, but rather resort to intervening in the discourse through comments which come out as notes or introductory sentences in order to avoid criticism and blame (ibid: 160).

2.4 Thinking Connotations

A special section is given to the employment of *connotations* in translation as it accounts for most of the alterations in the translation of the political discourse broadcast in visual media outlets or published in newspapers. Hatim and Mason (1990: 112-3) argue that a sign can acquire additional connotative meanings although it is already attached to a denotative one. A sign is, therefore, “a self-renewing phenomenon which gradually establishes itself within the collective subconscious in a given culture” (ibid). A sign turns into a myth when the media continues to give it new connotations. The incident of Mohammad Bu Azizi, the Tunisian young man who set himself on fire on December 18, 2010, protesting against the government because of his poor economic conditions, leading later on to the outbreak of the Tunisian Revolution, has turned by the media to a myth with political and social connotations.

Translators should be aware of the changeable nature of connotations as well as the situations in which these connotations are used. The change of connotations is a result of its attachment to the media. Political agendas of TV channels and newspapers shift in line with the political atmosphere and the intervention of those in power. What was in media a ‘freedom fighter’ has become a ‘terrorist,’ and what is a ‘hero’ could turn to a ‘criminal.’ Terms such as *Mujahid* and *Jihadi* had positive connotations when used by Western media during the Soviet War in Afghanistan, and used to refer to those fighting for their freedom against the communist Soviets. However, these connotations were radically reversed following the 9/11 attacks and then the emergence of Islamic State (IS) in Syria and Iraq. Both terms now are used by the same news outlets as synonyms of ‘terrorist,’ to describe fighters beheading peaceful civilians and hostages. *Jihadi John* is a valid example.

However, Ingo (1993: 134) argues that many words can be neutral so the translator should not distort their neutrality by giving them positive or negative connotations. Furthermore, Aziz and Lataiwish (2000: 130-1) link connotative meanings to Newmark’s concept of vagueness of political terms. For them, a term can mean different things in different countries, such as ‘liberal’ which may refer to ‘freedom seeker’ or ‘anti-religious’ depending on the country, the culture and the political context. The translator, therefore, may face difficulties if they are not sufficiently aware of the political situation and social environment of the target and source societies, cultures and readerships.

3. Conclusion

Political texts are sensitive texts which require both skills and knowledge to deal with by translators who encounter numerous challenges, especially when it comes to

terminology and connotations. However, this paper has endeavored to prove that ethical considerations are no longer essential in determining the outcome of the translation process, when it comes to translation of political discourse. Politics, language and translation are influenced by each other. When ideologically-motivated media outlets are involved, this relationship becomes even more complicated. Politicians use the media to employ the tools of political discourse to influence the public. Translators cannot be neutral and often find themselves taking a side in political and ideological conflict, using different tools and strategies to serve their agendas and/or abide by the instructions imposed by the media outlets which they work for.

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REFLEXIVES AND RECIPROCALLS IN CLASSICAL AND HIJAZI ARABIC

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Abstract

Anaphoric expressions have attracted many researchers across languages, including some work done on Classical/Standard Arabic, such as Abdul Ghany (1981), as well as on some other Arabic dialects such as Al-Haq (1992) on Jordanian Arabic. However, research onto the Hijazi Arabic (henceforth, HA) dialect in general, and the expression of the anaphors (or anaphora) in particular is extremely minimal. Thus, this paper tries to fill in this gap by focusing only on the description of the CA and HA anaphoric expressions that include the reflexive element *nafs* "soul", and the reciprocal element *baʔ* *ʔ* "each". The paper uses the Government and Binding Theory to explore the syntax of these anaphoric expressions in the dialects of question. It shows their position in a clause, their syntactic properties and how they relate to some other preceding elements in the clause they occur in. It also shows the similarities and differences between these two dialects with respect to the use of reflexives and reciprocals.

ABBREVIATIONS LIST

1sg	First person singular	2sg	Second person singular
3sg	Third person singular	Acc	Accusative
Det	Determinative	/d̥/	emphatic alveolar stop
/ʔ/	voiced pharyngeal fricative	F	Feminine
Ind	Indicative mood	Gen	Genitive Case
GC	Governing Category	M	Masculine
Nom	Nominative	P	Preposition
Pl	Plural	PST	Past

1. Introduction

Chomsky (1981) suggests a system which helps explain the distribution of nominal pronouns and their antecedents. There are three elements considered as means by which a referent is identified. These three elements are anaphors, pronouns and referential expressions. Anaphors and pronouns co-index with their antecedents to show the reference while the last element, i.e., the referential expressions, have independent index.

This paper discusses the first one of the three elements, i.e., anaphors, depending on the Principles of Government and Binding Theory. It investigates the reflexives and reciprocals in both Classical Arabic and Hijazi Arabic. While Classical Arabic has received some more attention, the research on Hijazi Arabic is extremely minimal. Thus, this paper tries to fill in the gap between the two dialects, which share many similarities, as this paper shows. The paper describes the anaphors in Classical Arabic then shows if they are different and/or similar in the spoken Hijazi Arabic. The key finding is that there are many similarities, but there are some structural differences.

It is worthy to start with the relevant principles of Government and Binding Theory, and to briefly shed light on some terms and rules. This helps understand the points of question before moving on to the Arabic data.

According to Chomsky (1981), Government and Binding Theory has three principles:

- An anaphor must be bound in its Governing Category (GC);
- A pronoun must be free in its Governing Category (GC).
- An R (Reference) expression must be free everywhere.

Abdul Ghany (1981) uses the theory to account for the grammaticality of Classical Arabic sentences containing anaphors and as such he claims that an anaphor must be “bound in every minimal governing category”. This paper uses Abdul Ghany’s claim and builds its analysis on it to argue that this is also the case in Hijazi Arabic.

The term Governing Category means that the minimal phrase that contains the governee, its governor, and a subject (a NP at Spec of an IP or a NP) that c-commands the governor” (Saidat: 2006).

Chomsky (1981) has formally defined the Governing Category as “ β is a governing category for α if and only if β is the minimal category containing α , a governor of α and a SUBJECT accessible to α ”. Therefore, Saidat (2006) argues that in Arabic a GC is a basic sentence because it has the minimal structure that contains all the criteria of a GC set forth by Chomsky (1981). While Saidat’s (2006) claim works right for Classical and Standard Arabic, this paper shows that Saidat’s claim perfectly works for the Hijazi Arabic data.

The term anaphor refers to NPs that are lexically identified in the lexicon as anaphors, which need antecedents; they include reflexives, reciprocals and bound idioms as in ‘He lost his way’ (CF. *I lost his way) (Al-Haq: 1992, Abdul Ghany: 1981). According to Safir (2003, 2004) and Radford (2009: 62-63), it is a property of anaphors that they can never be used to directly refer to an entity in the outside world as they must be bound by an antecedent in the same phrase or clause. Binding means that anaphors must take their reference from suitable elements occurring before them in the phrase, i.e., their antecedents. In case an anaphor does not have a suitable antecedent, the structure is ill-formed as observed in the following examples, adopted from Radford (2009: 62).

- (1) a. “He must feel proud of *himself*.”
b. “*She must feel proud of himself.”
c. “**Himself* must feel proud of you.”

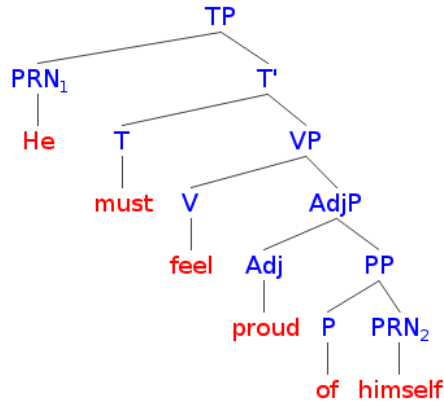
The example in (1a) shows the third person singular masculine anaphor *himself* bound by the suitable third person singular masculine pronoun *he*; hence, the grammaticality of (1a). This is not the case in (1b) as the feminine pronoun *she* is not a suitable antecedent for the third person singular masculine anaphor *himself*. This in turn shows that *himself* is unbound in (1b). This accounts for its ungrammaticality. In (1c) the reflexive anaphor *himself* is not bound by any element since there is no antecedent of any kind for it. Thus, (1c) is ungrammatical either. This explanation is built on the Binding Condition that states that “A bound constituent must be c-commanded by an appropriate antecedent.” (Radford 2009: 63).

The term ‘c-command’ refers to the relationship between two nodes in a parse tree. Haegeman (1996) presents it as:

A node A c-commands a node B if and only if

- a. A does not dominate B;
- b. B does not dominate A; and
- c. the first branching node dominating A also dominates B.

To apply this, consider the following tree for the sentence in (1a) above.



This tree diagram shows that the reflexive pronoun himself is bound by its antecedent element, i.e., the pronoun he. Notice that both PRN₁ and T' are sisters. Thus, the pronoun he, which is in PRN₁, c-commands the reflexive pronoun himself and consequently the Binding Condition is satisfied.

So far, for the purpose of this paper, we have briefly recalled some of the needed principles of the Government and Binding Theory. In the following sections, the paper focuses on how Classical Arabic reflexives and reciprocals are applied to the theory of question. Also, it shows the cases where Hijazi Arabic is the same as Classical Arabic and, if different, it sets out the differences. Notice that this essay builds its basis on the literature written on this theory in the Classical Arabic and it mainly depends on the author's nativity of HA as well as his friends' and students when comparing the Classical Arabic data to the Hijazi Arabic data. The next section describes the reflexives in both dialects of question.

2. Reflexives

According to Abbas (1960), Classical Arabic has three expressions for reflexivity: *nafs* 'self', *ruuh* 'spirit', and *wajh* 'face'. When the last two expressions are used as reflexives, they are meant to refer to the whole antecedent and not to part of it. In other words, the reflexive *ruuh* 'spirit' does not refer to the spirit only nor does the reflexive *wajh* 'face' refer to the face only. Therefore, these three Arabic reflexives are translated as "self" in this paper. To make this clear, consider the following Classical Arabic set of data that shows the three expressions.

- (2) *qatal-a nafs-a-hu* (CA)
 kill-PST self-Acc-3sg.M.Gen
 “He killed himself.”
- (3) *dalam-t-u ruuh-i* (CA)
 oppressed-1sg.M-Ind spirit-3sg.Gen
 “I oppressed myself.”
- (4) *aslam-t-u wajah-i li-llah-i* (CA)
 submitted-1sg face-3sg.Gen P-God-Gen
 Ind
 “I submitted myself to God.”

The Classical Arabic examples in (2) – (4) show that the three expressions *nafs*, *wajh*, and *ruuh* are metaphorically used to refer to one's self, i.e., to the third person singular's self as in (2) and to the speaker's self as in examples (3) and (4). Contrary, while Classical Arabic uses the three reflexive expressions, Hijazi Arabic uses only the first one, namely *nafs* ‘self’ to express these sense. The other two expressions, i.e., *ruuh* ‘spirit’ and *wajh* ‘face’ are not commonly used in Hijazi Arabic to metaphorically refer to one's self. Therefore, at least for the purpose of this essay, the reflexive expression *nafs* ‘self’ is used as the standard expression for reflexive pronouns in both Classical and Hijazi Arabic.

In Classical Arabic, the reflexive pronoun *nafs* ‘self’ can occur as an object of a verb as in the previous examples (2) – (4), an object of a preposition as in (5), or as an object of a verbal noun as in (6).

- (5) *qul-t-u fi nafs-i* (CA)
 said-1sg-Ind P self-1sg.Gen
 “I said to myself.”

The example in (5) shows that the reflexive expression *nafsi* occurs in the prepositional phrase (PP) *fi nafs-i* and is the complement of the preposition *fi*. Thus, it is the object of the preposition *fi*. Notice that the reflexive pronoun *nafsi* agrees with its antecedent reference in person (first person) and in number (singular). Notice that the referent of the reflexive pronoun is the little pro that corresponds to the pronoun "I". Now, consider the example in (6).

- (6) *dulm-u-na* *anfus-a-na* *ghair mogbool min al-axreen* (CA)
 oppression-Nom-1PI selves-Acc-1PI not accepted P Det-others
 “Our oppression of ourselves is not accepted by others.”

The example in (6) shows the expression *anfus*, which is the object of the verbal noun *dulmuna*. Notice that the reflexive pronoun agrees in person and number with its referent, i.e., agreeing with the little pro corresponding to the pronoun "our".

Hijazi Arabic is similar to Classical Arabic in that the reflexive pronoun *nafs* can occur in HA as an object of a preposition as in (7). It should be noted that the indicative mood marker *-u*, as well as all mood and case markers, are lost in HA (for more detail on HA see Al Zahrani (2008), (2013), (2014), and (2015).

- (7) *qul-t* *fi* *nafs-i*
 said-1sg P self-1sg.Gen
 “I said to myself.”

Example (7) shows that the reflexive element *nafsi* occurs within the PP *fi nafsi* and is the complement of the preposition *fi*. The reflexive pronoun is the object of the preposition *fi* and it agrees with its antecedent reference in person and number. Contrary to CA, in HA the element *nafs* does not occur as an object of a verbal noun. This shows a difference between these two dialects. In such a case, HA inserts a preposition before the reflexive pronoun as is shown in (8).

- (8) *dulm-u-na* *li* *anfus-na* *ghair mogbool min al-axreen*
 oppression-Nom-1PL P selves-1PI not accepted P Det-others
 “Our oppression of ourselves is not accepted by others.”

In example (8) the reflexive pronoun occurs as a complement of the preposition *li* "for" and it agrees in person and number with its referent expression. It can be clearly seen that there are some morphological differences between the Classical and Hijazi forms with respect to case inflections. That is the CA reflexive pronouns *anfus-a-na* differs from the HA *anfusna* in that the latter has lost the accusative and genitive case markers whereas the former maintains these markers. However, tracking these differences is beyond the scope of this paper, but the reader is advised to see Ryding (1994) and (2005) for CA case and mood markers; and Al Zahrani (2008) and (2013).

Observing the examples in (2) – (8), it can be clearly noted that in Classical Arabic and Hijazi Arabic the reflexive pronoun agrees with its antecedent in number and person where the morphemes /-na/ ‘our’ and /-i/ ‘my’ show this clearly.

The following examples show the agreement in person, number and gender in (9a), (10a), and (11a) and the disagreement in (9b), (10b) and (11b). The sentences in (b) are considered ungrammatical and I show how the theory accounts for their ungrammaticality.

- (9) a. *darab-a* *Ali* *nafs-a-hu* (CA)
hit-PST Ali self-Acc-3sg.M.Gen
“Ali hit himself.”
- b. **darab-a* *Ali* *nafs-a-ha*
hit-PST Ali self-Acc-3sg.F.Gen
“*Ali hit herself”
- (10) a. *sawwar-a* *al-moʔ alem-un* *anfus-a-hum* (CA)
photograph-PST Det-teacher-Nom.M.Pl selves-Acc.M.Pl.Gen
“The teachers photographed themselves.”
- b. **sawwar-a* *al-moʔ alem-un* *nafs-a-hu*
photograph-PST Det-teacher-Nom.M.Pl selves-Acc-3sg.M.Gen
“*The teachers photographed himself.”
- (11) a. *darab-ta* *nafs-a-ka* (CA)
hit-2sg.M self-Acc-2sg.M.Gen
“You hit yourself.”
- b. **darab-ta* *nafs-a-ha*
hit-2sg.M self-Acc-3sg.F.Gen
“*You hit herself.”

Sentence (9a) is grammatical and it has the reflexive element *nafs* that co-refers to the subject Ali. In other words, the element *nafs* is bound by the subject Ali within the same governing category (GC) “*daraba Ali nafsahu*”, and it has the governor *darab* ‘hit’. Notice the agreement between the reflexive pronoun *-hu* and its referent Ali in person,

number and gender. The absence of agreement renders the sentence ungrammatical as illustrated by the example in (9b).

Sentence (10a) is grammatical and it shows the reflexive element *anfus* that co-refers to the subject *almo? alemun*. The element *anfus* is bound by its subject *al-mo? alemun* within the same GC "*sawwara almo? alemun anfusahum*", and it has the governor *sawwar*.

Example (11a) is also grammatical as it has the reflexive element *nafs* that is bound in its GC "*darabta nafsaka*" and it is co-indexed with the little *pro* corresponding to the pronoun "you" which is the subject of the clause. Note that the reflexive *nafs* agrees with the pronoun to which it is co-indexed [*pro darabta nafsaka*]. It also has the governor *darabta* "you hit". Notice how the absence of the agreement between the reflexive pronoun and its antecedent referent renders the sentence ungrammatical as shown in (10b) and (11b). To put this account for the ungrammaticality in more technical terms, recall that principle 'A' of the Government and Binding theory entails that lexical anaphors must be bound in every minimal governing category because reflexives are anaphors and they are not variables. Since reflexive elements have to abide by Principle 'A', the Government and Binding theory accounts for the ungrammaticality of all (b) sentences in (9-11) as well as sentences (12) and (13) below where all the reflexives are free in their minimal category so each lacks a co-referred c-commanding NP in an argument position.

This account entails that reflexive pronouns never occur in subject position as the following ungrammatical sentences show with transitive and intransitive verbs.

- (12) **darab-a* *nafs-u-hu* *Salim-an* (CA)
hit-PST self-Nom-3sg.M.Gen Salim-Acc
“*Himself hit Salim.”

- (13) **thahaba-t* *nafs-u-ha* (CA)
went.out-F self-Nom-3sg.F.Gen
“*Herself went out.”

Arabic, irrespective to dialect, has free word order, as has been argued by different linguists such as Fassi (1987, 1993, 2013), Mohammad (2000), Ryding (2005); and Al Zahrani (2013); to name a few, but the main word order is VSO. The lexical verb in (12) is transitive and the word order is VSO. In (13) the verb is intransitive and the word order is VS. This shows that the reflexive pronouns in (12) and (13) occur in the subject position

and they bear the nominative case. Being in the subject position, they lack a co-referred c-commanding NP in an argument position and this explains their ungrammaticality.

Now, let us consider the two complex NP structures in (14a-b) to see how the theory of Government and Binding accounts for the grammaticality of the (a) sentences and the ill-formedness of the (b) sentences in (9-11).

- (14) a. *yaʔ refu* *Mohammad-un* *nafs-a-hu* *djayidan* (CA)
 know Mohammad-Nom self-Acc-3sg.M.Gen very-well
 “Mohammad knows himself very well.”
- b. **yaʔ refu* *Mohammad-un* *saahib-a* *nafs-i-hi* *djayidan* (CA)
 know Mohammad-Nom friend-Acc self-Gen-3sg.M very-well
 “*Mohammad knows the friend of himself very well.”

According to the Binding Theory, sentence (14a) is grammatical as it has the governor, which is the verb *yaʔ refu*, the reflexive element *nafs*, and its governor is in the same matrix clause. The subject NP *Mohammad* binds the reflexive element *nafs*, so it is argument-bound within its Governing Category, and it is co-indexed with the c-commanding NP *Mohammadun*. The GC is the entire matrix clause *yaʔ refu Mohammadun nafsahu djayidan* “Mohammad knows himself very well”.

Sentence (14b) would be accepted as grammatical if we took the verb *yaʔrefu* as the governor and the entire matrix clause as the governing category; then the reflexive element *nafsihi* would be bound. However, this is contrary to fact. Let us analyze the sentence more carefully as in (15).

- (15) *yaʔ refu* *Mohammad-un* [_{NP} [_N *saahib-a*] [_{NP} *nafs-i-hi*]]] *djayidan*

We can assume that the NP is the possible GC, and the governor will be the noun *saahiba*. This assumption makes the reflexive *nafsihi* argument-free, but not bound, within the NP because there is no c-commanding NP co-referred to the element *nafsihi*. This violates Principle 'A' which states that an anaphor must be argument-bound in every minimal GC. The linear representation in (15) shows that the element *nafsihi* is bound in the matrix clause but it is free in the NP, hence the ungrammaticality of 14-b.

By this example one can say that in Classical and Hijazi Arabic the NP-node should be considered as a GC and the element of question must be argument-bound in every governing category. If we do not consider this conclusion, Classical Arabic and Hijazi Arabic will find it difficult to interpret sentences like (14-b).

The following examples show how our theory accounts for the ungrammaticality of sentences where the reflexive pronoun is used instead of a pronoun.

- (16) a. *yaʔ taqidu* *Ali-un* *nafs-a-hu* *thaki-an* (CA)
 think Ali-Nom self-Acc-3sg.M.Gen smart-Acc
 “Ali thought himself to be smart.”
- b. **yaʔ taqidu* *Ali-un* *anna* *nafs-a-hu* *thaki-an* (CA)
 think Ali-Nom that self-Acc-3sg.M.Gen smart-Acc
- c. **Ali-un* *yaʔ rifu* *moʔ alem-a* *nafs-i-hi* *djayidan* (CA)
 Ali-Nom know teacher-Acc self-Gen-3sg.M.Gen very-well
 “*Ali knows himself’s teacher very well.”

Example (16a) has the governor *yaʔ taqidu*, the element *nafsahu* that is bound within its GC which is the entire matrix clause. The reflexive element has its antecedent with which it is co-indexed, namely the subject NP Ali. Thus, it is grammatical.

In contrast to (16a), the example in (16b) has the GC which is the embedded clause *anna nafsahu thakian* “that himself is smart” in which the element *nafsahu* does not have an antecedent. In other words, the complementiser *anna* does not select for a reflexive pronoun. For the grammaticality of (16b) only a pronominal is possible to follow the complementiser *anna* as shown in (17) below. Also, notice that in example (16c), although the NP has the reflexive element *nafsihi* and it functions as its GC, it does not have an antecedent for it. Therefore, we must have a pronominal in this situation as in (18).

- (17) *yaʔ taqidu* *Ali-un* *anna-hu* *thaki-un* (CA)
 think Ali-Nom that-3sg.M.Acc smart-Nom
 “Ali thinks that he is smart.”
- (18) *Ali-un* *yaʔ rifu* *moalem-a-hu* *djayidan* (CA)
 Ali-Nom know teacher-Acc-3sg.M.Gen very-well
 “Ali knows his teacher very well.”

We have seen how the examples in (16b) and (16c) have become grammatical when an appropriate pronominal attaches to the complementiser *anna*; and to the NP *moalema* as in (17) and (18) respectively.

This section has discussed the reflexive expression *nafs* in both Classical and Hijazi Arabic where it concludes that the reflexives function almost in the same way in both dialects.

The next section looks at the reciprocals showing how they are applied to the theory of Government and Binding in Classical Arabic. Also, it also compares the investigation with the reciprocals in Hijazi Arabic.

3. Reciprocals

According to Abdul Ghany (1981), Classical Arabic and Hijazi Arabic have the same reciprocal expression *baʔ ɗ*. Classical Arabic uses this expression in two different structures. Let us examine each one individually.

The first use has two occurrences of the reciprocal *baʔ ɗ*. The first occurrence is a syntactic structure to which a plural suffixal pronoun is attached as in (19). It may independently have a grammatical function or it may be an appositive to another.

- (19) *takallama baʔ ɗ-u-hum* *ila baʔ ɗ-in* (CA)
 speak some-Nom-3Pl.M.Gen P some-Gen
 “They spoke to each other.”

The second occurrence of the reciprocal *baʔ ɗ* is always indefinite and that is indicated by what is called in Arabic “*nunation*”⁶. Unlike the first expression, which is represented in (19), the second expression must have a grammatical function as can be seen clearly in (20).

- (20) *takallama al-nas-u* *baʔ ɗ-u-hum* *ila baʔ ɗ-in* (CA)
 speak Det-people-Nom some-Nom-3Pl.M.Gen P some-Gen
 “The people spoke to each other.”

⁶ In some Semitic languages, notably Arabic, *nunation* is the addition of a final *-n* to a noun or adjective to indicate that it is fully declinable and syntactically unmarked for definiteness. (AlKhuli 1991).

In (20), the expression *baʔ ɗ-u-hum* is the subject that c-commands the reciprocal *baʔ ɗ-in* that is indefinite and is the object of the preposition *ila* ‘to’. The governor is the verb *takallama* and the entire clause is the governing category (GC). This accounts for the grammaticality of (19). However, the difference being between (19) and (20) is that the expression *baʔ ɗ-u-hum* in (20) is appositive to the subject *al-nas-u* ‘the people’, and the complex NP that consists of the subject *al-nas-u* and its appositive *baʔ ɗ-u-hum* c-commands the reciprocal *baʔ ɗ-in*. Thus, sentence (20) is grammatical.

We have seen the first structure that Classical Arabic uses to express reciprocity. Now, we look at the second structure which involves only one expression, namely, *baʔ ɗ*. In this structure, Classical Arabic may choose a plural suffixal pronoun or it may do without. Examples (21a-b) represent the two possibilities.

(21) a. *tahaddatha al-nas-u ila baʔ ɗ-i-hum* (CA)
 speak Det-people-Nom P some-Gen-3Pl.M.Gen
 “The people talked to each other.”

b. *tahaddatha al-nas-u ila baʔ ɗ-in* (CA)
 speak Det-people-Nom P some-Gen
 “The people talked to each other.”

The examples in (21a-b) are structurally grammatical. The reciprocals *baʔ ɗ-i-hum* and *baʔ ɗ-in* are both objects of the preposition *ila*. The governor is the verb *tahaddatha*, and the whole matrix clause is the governing category. The subject NP *al-nas-u* that occurs in the minimal governing category c-commands the reciprocals. Using the suffixal pronoun does not change the English translation as both convey the same meaning.

Once again, let us look at another two CA complex examples to see how the theory accounts for their complexity.

(22) a. *danna al-tullab-u baʔ ɗ-u-hum baʔ ɗ-an aqwiaa*
 thought Det-students- some-Nom-3Pl.M.Gen some-Acc strong-
 Nom Acc
 “The students thought each other to be strong.”

b. **danna al-tullab-u baʔ ɗ-u-hum anna baʔ ɗ-an aqwiaa*
 thought Det-students- some-Nom- that some- strong-Acc
 Nom 3Pl.M.Gen Acc

“*The students thought that each other are strong.”

Example (22a) has all the requirements to show its grammaticality, i.e., it has the reciprocal element *baʔ ɗ-an* which is an argument-bound by the c-commanding complex subject *al-tullab-u baʔ ɗ-u-hum*, the governor *danna*, and the governing category which is the entire matrix clause.

In example (22b), the governor is the complementiser *danna* and the governing category is the embedded clause *anna baʔ ɗ-an aqwiaa*. Consequently, the reciprocal *baʔ ɗ-an* is argument-free and this violates Principle 'A' that states that anaphors must be argument-bound in every governing category. This explains why (22b) is ungrammatical.

Where Classical Arabic uses the reciprocal element *baʔ ɗ* in two structures as shown in examples (19) – (22), Hijazi Arabic uses *the reciprocal baʔ ɗ* only in one structure. In this use there is only one single occurrence of the reciprocal element *baʔ ɗ* in a clause. To make this clear, notice the VP “*takallama baʔ ɗ-u-hum ila baʔ ɗ-in*” in (19) above, repeated below as (23a) for convenience. Hijazi Arabic does not use the first occurrence of the reciprocal expression *baʔ ɗ-u-hum* which is the subject. Rather, it uses an agreement morpheme to show the subject. Notice that Hijazi Arabic has also lost the case marker. Sentence (23) represents this occurrence of the reciprocal element.

(23) a. *takallama baʔ ɗ-u-hum ila baʔ ɗ-in* (CA)
 speak some-Nom-3Pl.M.Gen P some-Gen
 “*They spoke to each other.*”

b. *takallam-u ila baʔ ɗ* (HA)
 spoke-they to each
 “*They spoke to each other.*”

Example (23a) is grammatical as is explained above in (19). The VP “*takallama al-nas-u baʔ ɗ-u-hum ila baʔ ɗ-in*”, shows two instances of the element *baʔ ɗ* in CA. Contrary to CA, HA in (23b) drops out the first occurrence of the reciprocal *baʔ ɗ* where it is appositive to the subject. However, the subject is indicated in the sentence by the agreement marker that the verb has inflected for. The subject can also be present as is shown in (24).

(24) *takallama al-nas-u ila baʔ ɗ* (CA)
 spoke Det-people-Nom P each

“The people spoke to each other.”

In (24), the reciprocal element *baʔ ɗ* is an argument-bound by the c-commanding subject *al-nas-u*. The governor is *takallama* and the GC is the entire matrix clause.

In this section, we have observed the reciprocal expression *baʔ ɗ* in Classical and Hijazi Arabic and seen how its uses in simple and complex sentences are accounted for by the theory of Government and Binding.

4. Conclusion

This paper has shown that the reflexive element *nafs* can occur in both Classical and Hijazi Arabic as an object of a verb or as an object of a preposition and it can be an object of a verbal noun only in Classical Arabic. We have also observed that the reflexive pronoun *nafs* in Classical and Hijazi Arabic agrees with its antecedents in person, number and gender and it never occurs in subject position. This essay has also shown how the theory of Government and Binding accounts for the grammaticality and the illformedness of sentences in Classical Arabic as well as in Hijazi Arabic with respect to the uses of reflexive elements.

Classical Arabic and Hijazi Arabic use one reciprocal expression, namely, *baʔ ɗ*. We have noted that it is used in two different structures in Classical Arabic where it has two occurrences in the first structure and only one occurrence in the second structure. This latter occurrence is the only one that Hijazi Arabic always uses.

In conclusion, both Classical and Hijazi Arabic have two lexical anaphoric types, reflexives and reciprocals. Their behavior indicates that they must be bound in every governing category. This behavior gives support to the basic principles of Government and Binding Theory.

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USE OF MNEMONIC DEVICES IN TEACHING ENGLISH IDIOMS

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Abstract

Foreign language learning is not an easy task. Different aspects of a foreign language pose different degrees of difficulty. English has its own host of problems to pose for its foreign learners. English idioms are one such aspect. They are difficult like the idioms in any language of the world because they lack semantic logic—a typical characteristic of an idiom which it usually possesses inherently. Looking at the meaning of the individual words that an idiom is composed of, one is always trapped since the meaning in most cases is altogether different from what it appears to be. Due to such an unusual composition of words in terms of meaning, foreign learners find idioms hard to learn, assimilate and retain for a long time. Similarly, teachers find it hard to get the meaning of an idiom across the minds of their learners. Mnemonic devices are memory enhancing techniques which are very helpful in teaching different concepts in a more effective manner. Since they directly target the memory, they are very useful in a situation where learners are supposed to assimilate a great deal of target language knowledge. Mnemonic devices help memory in retaining the acquired concept for a longer time besides making the whole learning process more interesting. Due to their effectiveness in language teaching, teachers have been using different mnemonic devices to teach difficult concepts in an easier and less boring manner. The present study was conducted to find out their effectiveness in teaching English idioms to Pakistani learners of it. This experimental study investigates the differential effects of two learning techniques: learning by cramming and learning through mnemonic devices. The treatment phase, that followed the pretest, focused on the teaching of English idioms with the help of mnemonic devices. Results indicate that the experimental group significantly outperformed the control group in the post-test.

Keywords: mnemonics, idioms, foreign language learner, language learning, NUML

1. Introduction

English language is rich in idioms. By employing idioms in our language, we can make it persuasive, forcible, terse, and vivid. In other words, the use of idioms enhances our expression. A person not having sufficient knowledge of idioms of a language will find him at a serious disadvantage in his reading, and even more in day to day communication.

Due to their illogical make-up, it is very challenging to guess the meanings of idioms. Likewise, often no reason can be given as to how or why a particular idiomatic phrase has assumed its present form. As a result, learners are supposed to memorize them as they are and it makes learning idioms a daunting task, especially for foreign learners. Learning idioms is a difficult task but by no means impossible. They can quite easily be learnt through active use of mnemonics. According to Shmidman, & Ehri (2010: 160), mnemonics are effective as they “speed up learning, reduce confusion among similar items, and enhance long-term retention and application of the information.” In addition, “mnemonic devices, such as acrostics, acronyms, narratives, and rhymes, can assist in making abstract material and concepts more meaningful for individuals” (Laing, 2010: 349). In present study the researchers hypothesized that mnemonic devices can make learning of idioms easy, interesting and meaningful.

1.1. Aim of the Study

The study aims to investigate the usefulness of mnemonic techniques in teaching idioms more effectively. Teaching students in this way is likely to increase their ability to learn them easily and retain them longer in their memory for later use in day to day conversation.

1.2. Hypothesis

The present study hypothesizes that:

Teaching / learning of English idioms becomes more effective if it is carried out through mnemonic devices.

1.3. Objectives of the Study

The following are the objectives of this study:

- i.** To enable learners to retain a large number of idioms in their mind-frames.
- ii.** To train learners to associate realia (real-life objects) with distinct images.
- iii.** To orient students to mnemonic devices as alternate strategy of learning.

- iv. To enable students to increase their vocabulary by teaching idioms through mnemonic devices.

1.4. Significance of the Study

The study is expected to be helpful for the cause of pedagogy, especially for teachers who intend to do away with the traditional approaches of teaching and learning such linguistic components where the focus is entirely on cramming.

1.5. Delimitations of the Study

The study was delimited to Diploma level, which is one of the three courses being offered at the Department of English F.C (Functional Courses), National University of Modern Language, (henceforth referred to as NUML), Islamabad. The students at this level enter the programme to polish their language proficiency. They are from various backgrounds and have diverse needs. Some intend to take up higher studies in English or other disciplines and hence feel the need to improve their linguistic proficiency. Others attend this course to improve their fluency and general language proficiency to meet their professional needs. Normally, all of them have attained at least Intermediate Certificate before taking admission to this programme.

1.6. Research Tools

The researchers made use of pretest and posttest as tools for the present study. These tests were modeled on different language tests used by NUML teachers for the same purpose. The collection of apt data reinforced the reliability of the tests.

2. Literature Review

An idiom, according to Thomas (2006: 253), is “a phrase or expression that cannot be understood by knowing what the individual words in the phrase mean”. In other words, the learners rely on translations of the idioms which may not be dependent upon the literal meaning of those words. Rather, this effort may produce illogical and humorous interpretation of a text carrying such idioms. In brief, in the words of Kirsten Malmkjaer (2010: 266), “there is widespread agreement on one general principal: an idiom is an institutionalized expression whose overall meaning does not correspond to the combined meanings of its component parts”.

As Iffill (2002) suggests “if natural language had been designed by a logician, idioms would not have existed”. Instead of finding what an idiom is, Liu (2007: 15) makes our task easier by giving us criteria to find which expression is not an idiom. According to him, “if an expression is fairly loose in structure- that is, it has very high "compositionality" and its meaning is quite literal or self-evident- then it should not be considered an idiom”.

Moreover, as a general rule, an idiomatic phrase cannot normally be altered; no other synonymous word can be substituted for any word in the phrase, and the arrangement of the words can rarely be modified; any attempted change will most likely render the expression meaningless. Due to such illogical composition of idioms, it is believed that it is hard to teach them by ordinary pedagogic methods. It means there must be some better technique to teach foreign learners idioms. Boers & Lindstromberg (2008: 375) propose a series of classroom activities that implement and integrate several cognitive linguistic research findings regarding the teaching and learning of figurative idioms: “some of the activities are meant to help students remember the meaning of idioms (through semantic elaboration) while others draw students' attention to the precise lexical composition of the targeted expressions (stimulating structural elaboration)”. According to Adams (1967:134), “At present students are given materials for learning and are left to their own memory devices.” He suggests that “much better it would be if an instructor told the students about proved mnemonic devices”.

Though there are different mnemonic devices that the teachers/psychologists have been exploiting, yet there is a room for better techniques. Miller, Galanter, and Pribram directed psychologists' attention to a more sophisticated technical mnemonic device. It was named the *peg word system*.' This mnemonic device is based on the children's familiar poems that are in themselves rhythmic and carry a great deal of music due to their internal sonic behaviour and are naturally appealing to children. There is also what they call *key word mnemonics*, but Wang and Thomas have shown that the initial benefits of using the key word mnemonic (an imagery-based technique designed to foster cued recall of paired associates) are not very durable over time when retention interval is manipulated as a between-participants variable (Thomas & Wang, 1996; Wang & Thomas, 1995; Wang, Thomas, & Ouellette, 1992; Wang, Thomas, Inzana, & Primicerio, 1993). Apart from the peg word system and other mnemonic methods, the loci method has been approved by various teachers and psychologists. Indeed, when compared with other mnemonic devices, the method of loci and the peg word system probably are the most effective strategies for serial learning and recall (Herrmann, 1987; Roediger, 1980).

Curiously enough mnemonic was applied to many diverse areas of study but language was generally ignored. There are, however, a few studies done on vocabulary learning through mnemonic devices which have consistently indicated that the use of

mnemonic devices substantially enhances higher levels of retention in immediate and delayed recall of second language vocabulary words in comparison with other learning strategies. For example, Raugh and Atkinson (1975) compared the keyword method for learning Spanish vocabulary and this method proved to be highly effective. Another similar research was carried out by Pressly et al (1981). They also applied keyword method to teach Spanish vocabulary items to children from 3 to 6 years of age. The results showed that children who used the keyword method remembered more vocabulary items than those children who were not instructed through keyword method. Another study by Roediger (1980) tested the method of loci. Results of the study revealed that all four mnemonic groups recalled the 20-word list better than the control group. In a similar study, Atay and Ozbulgan (2007) investigated the effects of memory strategy instruction along with learning through context on the ESP vocabulary recall of Turkish EFL learners. The study showed that memory strategies or mnemonic strategies can improve vocabulary learning. The results of classroom-based research investigating the effects of using visual/verbal and physical mnemonics in the teaching of the Korean script, Hangul conducted by Lucien Brown(2012, p72-90) show that “the mnemonics group enjoyed significant advantages both on an immediate and a delayed test. This suggests that the memorisation advantages associated with mnemonics extend to alphabetic scripts such as Hangul, in addition to the logographic and syllabic scripts targeted in previous research.”

In a nutshell, some novel and apparently nontraditional approaches to teaching and learning have brought about amazing changes to the linguistic behavior of learners in different parts of the world. Mnemonics is one such approach. It is a very useful device that surely assists learners’ mind in learning faster and better. It provides learners with a tool to control and steer their minds to their own way of learning. Joyce, Calhoun& Hopkins(1997:84) quote Hunter who points out that “The mastery of some simple mnemonic system may lead some people to realize, for the first time, that they can control and modify their own mental activities” (Hunter 1964: 302).This control over the mental activities is very helpful in the area of language learning as it guarantees long lasting learning besides making the very experience of learning something really interesting.

3. Theoretical Framework

Paivio's Dual Coding Theory (1990) provides ground for theoretical framework for the present study. Dual coding theory, according to Boehme-NeBler (2010: 74) is a “neuro-psychologically based theory of dual coding that has two implications which are important for understanding and remembering images, so also for visual communication. Images can transmit information which cannot be reproduced in text. Because the processing of images needs more cognitive resources, on the whole images are understood

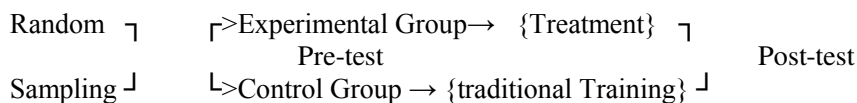
more rapidly and remembered better.” What the speakers have to do by using idioms is to bring certain images to work in expressing different ideas and thoughts. These images play a vital role in elucidating the meaning which would be difficult to convey through ordinary text.

According to Leonard (2002:232), dual coding theory is a theory of human cognition which is “parallel processing of verbal (i.e. Spoken and textual) information along with nonverbal (i.e., image) information.” This superiority of pictures for memory tasks is considered in the dual coding theory of information processing. According to Strom& Strom (2009: 162), “The assumption is that the two codes produce additive effects so if data is coded visually as well as verbally, the probability of retrieval doubles.” As suggested by Shmidman (2008: 96) the extensively the information is processed, the more easily it can be accessed. Because of this, the nonverbal code (picture) is mnemonically stronger (contributes more to the additive recall effect) than just the verbal code (letter sound).

4. Research Methodology

The present study is an experimental research, which tests hypothesis to find the influence of independent variable on dependent variable. It manipulates independent variable (treatment) through the use of mnemonic devices and controls dependent variable, that is, its effect on the learners.

First of all, students pursuing their Diploma studies in English language were randomly selected and encoded as Experimental and Control groups. Next, these students were given a pre-test (appendix A) to determine their present knowledge of English idioms and to see how closely they matched up intellectually. Then, the results of both the groups were compared. Thereafter, the Experimental Group was given treatment, that is, they were taught idioms through mnemonic devices such as keyword, picture, loci, rhyming word and acronym for six weeks whereas the Control Group was given traditional training during this period. After teaching them for six weeks, both the groups were given a post-test (appendix B) to see the effects of the treatment. The following diagram will elaborate the whole research plan:



5. Data Analysis

This part of the study presents analysis of the data collected through the aforementioned research tools (pre-test, post-test.). The results of both the tests were compared to find out the effectiveness of teaching through mnemonic devices on the Experimental Group.

5.1. Comparison between Pre-Tests

To determine the groups' existing knowledge of English idioms, both the groups (Experimental and Control group) were given a pre-test. The results of both the groups were compared to assess the difference of knowledge between the groups (see the results in table 1 below). The researchers established the subsequent null hypothesis:

$H_0, \mu_1 = \mu_2$ (both groups are similar)

$H_1, \mu_1 \neq \mu_2$ (both groups are dissimilar)

5.2. Comparison of Pre-Test's Results of Control and Experimental Group

	Control Group	Experimental Group	Difference
Mean	14.65	14.4	0.25
Standard Deviation	1.79	2.26	0.47
T-Value	0.39		

Table 1: Comparison of Pre-Test's Results of Control and Experimental Group

As is evident from the results in table above, the mean of the Control and Experimental group is 14.65 and 14.4 respectively. The difference between the two groups is of 0.25, as given in column 4; row 2, which is insignificant. Furthermore, the calculated t-value, which is 0.39, does not fall in the rejection region (which is either more than 0.5 or less than -0.5). Hence, our null hypothesis ($H_0, \mu_1 = \mu_2$) cannot be rejected. To put it simply, the performance of both the groups in the pre-test is almost similar.

5.3. Comparison between Post-Tests

After the pre-test phase, Experimental Group was taught English idioms through mnemonic devices for six weeks. On the other hand, the Control Group was taught with the help of traditional method (i.e. through cramming). Thereafter, in order to see the effect of teaching through mnemonic devices, both the groups took a post-test, performance/result whereof is shown in table 2 below. The researchers assumed the following hypothesis:

Ho, $\mu_1 = \mu_2$ (there is no significant difference in the performance of both the groups in the post-test)

H1, $\mu_1 \neq \mu_2$ (there is a significant difference in the performance of both the groups in the post-test)

5.4. Comparison of Post-Test's Results of Control and Experimental Group

	Control Group	Experimental Group	Difference
Mean	24.35	39.95	15.6
Standard Deviation	2.72	3.38	0.66
T-Value	16.09		

Table 2: Comparison of Post-Test's Results of Control and Experimental Group

The table above indicates that mean of the Control and Experimental group is 24.35 and 39.95 respectively. The difference between the two is 15.6 as given in row 2, column 4, which is quite high and significant as compared to the difference in the results of pre-test. Moreover, the calculated t-value, 16.09, falls in the critical region which is either more than 0.5 or less than -0.5. Consequently, we can reject our null hypothesis and accept the alternative hypothesis. In other words, the result of Control and Experimental groups in post-test is not the same. This difference in performance justifies researchers' hypothesis.

5.5. Findings

It was found that mnemonic devices had enabled learners to retain a large number of idioms in their mind-frames. These devices also helped them get rid of the habit of cramming. The members of the Experimental Group displayed better performance than the

members of the Control Group in the post-test because the learning of idioms via mnemonic devices made the retention and retrieval of idioms possible and easy for them.

6. Suggestions and Recommendations

As the experiment carried out on mnemonic devices has been a success, therefore, the researchers would recommend the following:

1. Mnemonic devices should be made the part of the syllabus.
2. The language teachers should also use these devices in their classes.
3. Mnemonic devices should be manipulated in other areas of language teaching.

6.1. Discussion

Mnemonic devices assist memory in retention and retrieval. They provide the learners with a firm control over their mental activities that help them remember a concept for a long time. Though every one of us makes use of these devices in day to day life, yet this art has to be utilized by the ELT teachers more effectively. These devices make learning long lasting and interesting. As a result, it enhances learners' performance.

7. Conclusion

The results of present study have justified our hypothesis that the use of mnemonic devices can make learning of idioms effective, interesting and easy for learners. The independent variable was manipulated; the Experimental Group was given the treatment through mnemonic devices, whereas the Control Group was given usual training for 6 weeks. The comparison between the results of the Experimental Group and the Control Group shows that the Experimental Group has performed much better than the Control group due to the treatment given to the participants of this group.

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Appendix A

Pre-Test

TOTAL MARKS: 50

TIME: 02 HOURS

Q1. Explain the meaning of the underlined idioms.

Marks: 10

- i. Matthew would leave his job and go abroad at the drop of a hat. He's just waiting for a suitable opportunity.
- ii. There's been nothing good on television for weeks. Good programmes are few and far between.
- iii. If you're not happy about the way Betty handled the situation, have it out with her.
- iv. We have run up against a few unexpected problems with the experiments. Gas seems to be escaping and we don't know why.
- v. Picnics are good fun, aren't they? Who is going to do the honours and open the wine?

Q2. Rewrite the sentences using the suitable idioms from the list given below.

Marks: 10

Be in on something

Make someone out

Come down to earth

By and by

Keep in with

- a. I was unhappy in my new job at first, but as time went by I realized that it was the kind of challenge that I needed.
.....
.....

- b. Apart from Saleem and Nasir, no one else was informed about the arrangements.
.....
.....

- c. I want to stay friendly with Noman. He is a good lawyer and I may need his advice soon.
.....
.....

- d. Saima has been behaving very strangely lately. I just can't understand her.
.....
.....

- e. Penny is still dreaming about becoming a famous actress. It's time she returned to reality and worked harder at her job in the bank.

.....
.....

Q3. Complete the conversation by choosing the correct idioms from the list given below. Marks: 20

- Be asking for trouble
- Be new to the game
- Blow one's own trumpet
- Call the shots
- Cross swords with someone
- Fly off the handle
- Know one's onions
- Pick holes in something
- Stick at nothing
- Tell someone where to get off

'Our new supervisor's not very popular with office staff.'
'Oh, why's that?'
'Well she's the type who'll to get what she wants.'
'She ?'
'Yes, she isn't new to the firm, but she hasn't had a department to supervise before. But she obviously enjoys and telling everyone what to do.'
'How does she treat the staff?'
'Well, she's already several people's work, although the previous supervisor never had reason to be dissatisfied. And she's quite fond of, telling us what a great person she is.'
'It sounds to me as if she The staff won't stand the sort of treatment for long.'
'You're right. Take old Henry, for instance. He's been with the firm for over thirty years and he really He's our best man, he won't take criticism that easily. If she ever with him, he's likely to and And we shall all support him!'

Q4. Which idiom with thick or thin describes the picture? Marks: 10

APPENDIX B

Post-Test

TOTAL MARKS: 50

TIME: 02 HOURS

Q1. Explain the meaning of the underlined idioms.

Marks: 10

- i. Ahmed knows just what he wants in life. He's a girl who will go a long way.
- ii. I know it's a long short, but couldn't the missing report have been sent to head office by mistake?
- iii. Salma said she'd lend me a book on Chinese music, but she hasn't brought it with her. It must have slipped her mind.
- iv. "Shall I buy French wine or Italian?" "It makes no odds. I can't tell the difference."
- v. Surgeons sometimes have to operate for six hours or more at a stretch.

Q2. Rewrite the sentences using the suitable idioms from the list given below.

Marks: 10

Go out of way

Tell someone flat

A big hit

Drop someone a line

Knock someone flat

- a) The new teacher is very popular with the children.
.....
- b) Aslam wanted to borrow some more money, but I told him quite definitely that I won't give him any.
.....
.....
- c) The tragic news of Ali's accident stunned me.
.....
- d) Don't forget to write to us as soon as you arrive.
.....
- e) Akram and Ali did everything possible to help me when my wife was in hospital.
.....

Q3. Complete the conversation by choosing the correct idioms from the list given below. Marks: 20

The tricks of the trade

A blessing in disguise

His own man

A cog in the machine

The gift of the gab

A pillar of society

Another cup of tea

A mug's game

A piece of cake

A feather in his cap

“Have you heard about Sam? He says that losing his job was probably because he was tired of being just one of a thousand wage-earners at the firm, just He thinks working for someone else is really, when you can work for yourself. So she's going to open up his own business now, a computer shop”.
“Really! Well, it will be if he makes a success of it. and I hope he will.”

“He's taking Jerry Dobson into partnership with him.”

“Jerry Dobson, eh? Now he's I don't like him at all.”

“Well, he may not be what one could call, but he's the right sort of man to get a business going. He's a good talker.”

“Oh yes. Jerry's certainly got And it won't take him long to learn”

“I told Sam that having his own business certainly won't be It's hard work. But he's determined to be at last, so I wish him good luck.”

Q4. Which idiom given below describes the picture? Complete the sentences with the correct idiom in the correct form. Marks: 10

See eye to eye

Be up to the eyes

Pull the wool over someone's eyes

Cry one's eyes out

Turn a blind eye to something

Catch someone's eye

Keep one's eye peeled

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SEEING ACROSS THE GLOBE THROUGH MULTIPLE PERSPECTIVE APPROACH IN COMPARATIVE LITERATURE AND TRANSLATION STUDIES

Mazhar Hayat
Shahida Parveen Rai

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. (Gayatri Spivak)

Since a translation comes later than the original, and since the important works of world literature never find their chosen translators at the time of their origin, their translation marks their stage of continued life. (Walter Benjamin)

Abstract

This research paper aims to evaluate the global significance of pluralistic approach in comparative literature and translation studies in the wake of the dialogue between the third world and the West in accommodating former's perspective on culture, history, literature and nation. An enquiry into the origin and the ideological perspective of comparative studies and translations establishes that the avowed aims of both the disciplines were cultural exchange across territorial frontiers. It was in the 19th century that both the disciplines became chauvinistic under the influence of Western imperial mindset and promoted Euro-centric cultural and linguistic pride against nationalistic sentiment in colonies. Despite the expanded horizon of literature in the aftermath of increasing influence of critical theory, European comparatists are not inclined to acknowledge the reality of extension in the domain of comparative studies. On the basis of its economic and technological hegemony e.g. Machine Translation (MT) and Language Service Providers (LSPs), West is maintaining unidirectional cultural transfer by translating European texts into the non-European languages. The paper calls for multicultural globalisation of literature by invoking inclusive approach in comparative studies which can be accelerated by utilising translation studies to represent the voiceless subaltern cultures of the world.

Key Words: multiple perspective approach, cultural exchange, Euro-centricity, politics of exclusion, mistranslation, subaltern cultures, decolonisation

1. Introduction

This research paper calls for the promotion of multiple perspective approach in the domain of comparative literature and translation studies to conceptualise international dimensions of modernity envisioned by the pioneers of the disciplines.

Comparative Literature in its pure classic form is on a steady decline. With its Euro-centric orientation of culture, it seems to have worn out its utility as a global discipline in this age of demographic shifts and hybridisation where world cannot be divided into self-contained areas. Similarly, translation studies with its care for language and idiom is promoting Euro-centric politics of exclusion by not bringing into its fold the extraordinary growth in Asian, African and Latin-American literary productions. Multiple perspective approach refers to the ways of approaching a literary text from various angles in the wake of post-structuralist and post-colonial perspectives which challenge Euro-centric assumptions of universality, originality and ahistoricity of the text. So, multiple perspective approach with encompassing and inclusive orientation seems to reengage the two disciplines in the accomplishment of their ideals of cultural exchange which remain unaccomplished under Western politics of exclusion. Before proceeding further on the subject of the paradigm shift from uni-directionality to the plural perspective, we need to contextualise the discussion in the ideological perspective and chronological growth of comparative literature and translation studies.

2. Shift from Universalism to the Euro-centric Politics of Exclusion in Comparative Studies

Literary scholars locate the origins of the comparative studies in 19th century Europe in Germany and France. German writer Goethe is acknowledged to have recognised the global dimensions of modernity. In the words of Ali Behdad and Dominic Thomas, “Many scholars of comparative literature locate the genesis of the discipline in Goethe’s coining of the term ‘weltliteratur’” (2011, p. 2). Edward Said (1993) in *Culture and Imperialism* also argues that the early practitioners of comparative discipline such as Robert Curtius and Erich Auerbach were inspired by the intellectuals of pre-imperial Germany such as Goethe and Herder who realised the transient nature of nationalism and recognised the global dimensions of literature. For early comparatists, “The idea of comparative literature not only expressed universality and the kind of understanding gained by philologists about language family, but also symbolized the crisis-free serenity of an almost ideal realm”

(Said, 1993, p. 45). Moreover, David Damrosch (2006) in *Rebirth of a Discipline: The Global Origin of Comparative Literature* argues that in addition to Germany and France, England and culturally less developed country of Europe, Hungary also contributed to the genesis of comparative field. He acknowledges Hungarian comparatists – Hugo Meltzl and Samuel Brassai – as the pioneers of comparative literature as an academic discipline. Damrosch says:

Comparative literature began to become an academic field in the third quarter of 19th century. Here, I would like to consider the inaugural essay of the first journal of comparative literature, the *Acta Comparationis Litterarum Universaum*, founded in 1877 by the Hungarian comparatists Hugo Meltzl and Samuel Brassai. (p. 99)

Furthermore, French literary scholars Joseph Texte and Fernand Baldensperger are also acknowledged as the major influence on the strength of the discipline.

Comparative literature is generally understood as an investigation of literatures from an international point of view to emphasise supranational convergences among nations and people beyond territorial boundaries. In the words of Claudio Guillen, “Comparative literature involves the systematic study of supranational assemblages” (1993, p. 3). Comparative studies expands our cultural horizon of its readers. In the words of David Damrosch, “Reading world literature gives us the opportunity to expand our literary and cultural horizons far beyond the boundaries of our own culture” (2009, p. 46). For him, the comparative study of literature means ‘reading across time’, ‘reading across cultures’ and ‘going global’. So, comparative studies offer its readers an unprecedented variety of literary pleasures and cultural experiences. Evaluating vast scope, aims and the vital aspects of the comparative field, Susan Bassnett (1998) in *Comparative Literature* argues that there is no writer in the history of literature who can be studied in isolation. We can look for influences, source materials and inspirations in works of his predecessors, contemporaries both within the national frontiers and without.

Nevertheless, contrary to this idealistic approach which insists on harmonies and mutual influences of literatures upon each other, the main pre-occupation of the European comparatists in second half of the nineteenth century was to use comparative literature as an imperialistic tool to counter the nationalist sentiment in colonies. This Euro-centricity of the discipline can proper be understood through a brief study of the European and American comparative schools.

2.1. European Comparative Models

Bassnett (1998) provides a comprehensive understanding of various models of comparative study. The author explains that France in the nineteenth century – a great colonial empire – was known for her pride in her language and cultural heritage. The French comparatists were oriented towards the comparative study of literatures to affirm French cultural characteristics and to accelerate cultural transfer from France to the rest of the Europe or vice versa. As French model was author-centred, it opted for the politics of exclusion. It excluded from the domain of its studies oral and folk literatures of the non-Western societies.

The situation in Germany was altogether different. In the nineteenth century, Germany was more of a loose confederation of small states which were bound together through common language with no political center. As it had no colonial enterprise so it was less chauvinistic than its French counterpart. The comparative study in Germany was in reality a search for roots, origins and national identity.

The English writers and the comparatists during the nineteenth century were mainly concerned with the politics of imperialism. They dismissed Asian and African cultures and their art forms as inferior and insignificant. They took the works of the ancient Greeks and the works of Shakespeare, Spencer and Milton as models for comparison against which the other texts were examined and found inferior both in form and content.

In the twentieth century, the French model which was of course positivist in approach, sought to narrow down the scope of comparative study. It was affirmed that comparison should take place between two elements. The theory of languages as the most vital basis for distinction between texts became widespread. So, French comparative study becomes pre-dominantly linguistic-based exercise. The German model which was taken over by Hitler became increasingly chauvinistic and lost its comparative value. In the twentieth century, British model became less committed to its European counterparts and became more inclined towards Anglo American literary tradition.

To conclude, Western comparative schools were structural and binaric and hence exclusive in nature which points to the inherent fallacy of the discipline regarding its ideals of universalism. Pointing to this paradoxical approach of the European comparatists, Edward Said says:

To speak of comparative literature, therefore, was to speak of interaction of world literatures with one another but the field was epistemologically organised as a sort of hierarchy, with Europe and its Latin Christian literatures as its centre and top. (In Behdad & Thomas, 2011, p. 7)

It means that to achieve universalism, comparative literature needs to resolve this contradiction.

2.2. American Comparative Model

In the twentieth century, parallel to the chauvinistic European models emerged American model of comparative studies. The origin of American comparative literature is mainly indebted to the flights of European intellectuals including such distinguished scholars as Auerbach, Rene Wellek, Leo Spitzer, Claudio Guillen and others from totalitarian regimes in Europe. Gayatri Spivak says, “One might say that US comparative literature was founded on inter-European hospitality, even as Area Studies had been spawned by interregional vigilance” (2003, p. 8). American comparative school benefitted from the limits of its European counterparts and opted for non-generic approach and is credited for the process of depoliticisation of the discipline. Under the inspiration of the myth of the melting pot, American model opted for interdisciplinary approach towards various art forms as parts of the organic whole of the culture. Language and politics-based European boundaries of cultural and literary studies were rejected in favour of universalism. However, the Euro-American models did not practically approve of the comparative study of literature beyond European and American frontiers. Charles Bernheimer (2004) in his report on comparative discipline admits that the “impulse to extend the horizon of literary studies that had motivated post-war comparativism did not often reach beyond Europe and Europe’s high cultural lineage going back to the civilisations of classical antiquity” (p. 40). So, despite its non-generic approach, American comparative model virtually remained binaric.

3. Shift from Cultural Exchange/Enrichment to the Euro-centric Politics of Translation in Translation Studies

Translation studies as an academic discipline gained prominence in second half of the twentieth century. It emerged out of academic fields such as comparative literature, modern languages and linguistics. The very term ‘translation studies’ was “first proposed by James S. Holmes as late as 1972 as a better alternative to translatology and to translation science, or science of translating” (Munday, 2009, p. 5). Though translation studies as an academic discipline is a relatively new area of enquiry yet the practice of translations dates back to the antiquity. It is widely acknowledged as a Roman invention. George Steiner in *After Babel* and Eric Jacobsen in *Translation: A Traditional Craft* claim that the subject of translation was discussed by Roman authors i.e Cicero and Horace in first century B.C. and Latin philosopher St. Jerome in fourth century C.E. For Cicero and Horace, the role of the translator was that of the poet who performed the universal human obligation of attaining and spreading wisdom. They took translation as a source of enrichment of Roman language and literature and emphasised upon ‘sense for sense’

translation. Acknowledging the aesthetic value of the translation, Horace (1965) in *Art of Poetry* says, “A theme that is familiar can be made your own property so long as you do not waste your time on a hackneyed treatment; nor should you try to render your original word for word like a slavish translator” (pp. 77-97). With the rise of Christianity, translation acquired new dimensions and began popularising the Word of God. St Jerome who first translated the New Testament declared that his was sense for sense approach. Wycliffe – the noted Oxford theologian – followed St Jerome’s views with the emphasis that each human being should have access to the text of the Bible. Wycliffe’s emphasis discards the notion of fidelity of the translation to the original text. Highlighting the cultural significance of Bible translation, Bassnett (2005) says, “A religion as text-based as Christianity presented the translation with a mission that encompassed both aesthetic and Evangelistic criteria. The history of Bible translation is accordingly a history of Western culture in microcosm” (p. 53).

In Renaissance period, translation did not remain a secondary activity. In the hands of theorists and translators like Edmund Cary, Wyatte and Surray and Philemon Holland, translation became a source of national pride and strength which was being used to subdue foreign literature. Even in Augustan period which was known for its pride in submission to the rules, translation did not squeeze to the status of an imitative skill. Critics like Sir John Denham and John Dryden rejected the principle of literal translation in poetry.

European romanticism which revolted against rationalism affirmed the role of the poet to be that of a mystic who created a new universe through the creative energy of his imagination. The romantic belief that the poets of all the ages and the societies were involved in a single task of recuperating Divine spirit in every individual, led to the production of translation work at a large scale. A translator was seen as a creative writer who enriched the literature of the target language.

It was in Victorian age that the notion of absolute fidelity to the original text was promoted extensively. With increasing scramble for non-Western territories among European powers, the latter exalted their national cultures and pride. European translators did not consider translations of non-European texts as a source of enrichment of European culture and literature. They translated non-Western texts only to construct a Euro-centric view of oriental cultures. This manipulated representation of non-Western cultures facilitated the colonisers’ patronage of the elitist culture and education in the colonies. “The processes of translation involved in making another culture comprehensible entail varying degrees of violence, especially when the culture being translated is constituted as that of the ‘other’” (Dingwaney, 1995, p. 4). The same imperial mindset discouraged translations of European text into the languages of the colonised and emphasised upon the latter to acquire imperialist linguistic and literary heritage in the original language. It

further marginalised the role of translation by only using it as a stop-gap arrangement till the reader of target language got proficiency in the source text. “For if translation were perceived as an instrument, as a means of bringing the TL reader to the SL text in the original, then clearly excellence of style and the translator’s own ability to write were of less importance” (Bassnett, 2005, p.75).

With the rise of plural perspective in post-war era which challenged binaristic and generic assumptions of language and literature, comparative studies got eclipsed in its formalistic mode and was branched off into various disciplines including translation studies. However, despite its elevation to the level of an academic discipline, translation studies remains Euro-centric due to Western scientific and technological advancement. European multinationals continue to monopolise translation processing and marketing. Commenting on the magnitude of translation processing under multinational corporations, Tony Hartley (2009) says, “It is not uncommon for a large multinational to be processing 1.5 billion words per annum for up to 500 products in over 30 languages, with the requirement that the different language versions be released simultaneously in their respective markets” (p. 106). So, the unidirectional transfer of European cultural and national pride continues unabated because Western translators, comparatists and publishers are translating European mother texts and manipulating their circulation in third world markets.

Nonetheless, it seems appropriate to point out that despite its Euro-centricity, the discipline of translation studies has to face challenges of plurality in the form of cannibalistic perspective which rejects the concept of power hierarchy of privileging the original text and relegating the translator to a secondary role. Rejecting translation as a servile activity, Andre Lefevere says:

Translation is not just ‘a window opened on another world’, or some such pious platitude. Rather, translation is a challenge opened, often not without a certain reluctance, through which foreign influences can penetrate the native culture, challenge it and even contribute to subverting it (1992, p. 2).

This historical survey of the discipline establishes that a balance between its care for language and idiom and the ideal of cultural exchange needs to be reworked.

4. Multiple Perspective Approach and Universalism

Postmodernist sensibilities, post-structuralist and post-colonial theories have brought about a paradigm shift from the unidirectional orientation to the multiple perspectives regarding the study of literatures. Mary Louise Pratt's (1993) "Comparative Literature and Global Citizenship" identifies three main historical processes which have expanded the intellectual boundaries of literary studies. These processes are global citizenship, democratization of society and the process of decolonization of literature, art forms and culture in postcolonial world. Global citizenship refers to the process of increased inter-action between different people, their cultural and material products based on fast expanding ways of communication. This process has generated global consciousness. Democratization refers to the expansion of opportunities like education to the people especially women and coloured people in West who were traditionally excluded from intellectual class. This process has posed challenges to the traditional gender and colour-based centres of truth and binarities. Decolonization stands for the process of dialogue between the Third World and the West in accommodating former's perspective on history, culture, nation, identity and race. The author argues that this revised perspective sets aside conventional literary and cultural dominance of Europe. As a result, comparatists and readers are more inclined to identifying the role of language in creating subjectivity, in formulating contrapuntal patterns in texts, in disarticulating assumptions of ruling ideology and rearticulating them with counterhegemonic forms. They are also interested in a dialogue between tolerance and resistance to the existing hegemonic order.

Comparative literature needs to become more encompassing and inclusive in this age of multiculturalism because without acknowledging cultural diversity, the aim of internationalism cannot be materialised. It is the multicultural approach which ensures the continuity as well as the expansion of the comparative field. Otherwise, the discipline seems to be a worn out phenomenon which may lead to the death of the comparative paradigm. Gayatri Chakraworty Spivak (2003) in *Death of a Discipline* affirms that comparative studies must always cross borders. The author argues that ours is the age of demographic shifts, globalism, media and cultural studies, diasporas, hybridization and labour migrations. These shifts and processes have challenged the notion that "the world can be divided into knowable, self-contained areas" (p. 3). She affirms that the comparative studies should no more remain restricted to a care for language and idiom. It must become interdisciplinary to ensure the production of more knowledge in area studies.

Extending the multiple perspectives further, Nele Bemong, Mirjam Truwant and Pieter Vermeulen (2008) in *Rethinking Europe – Literature and (Trans) National Identity* appreciate the revisionist perspective because it has contributed to the identity of political and multi-cultural works. They argue that multi-cultural vision adds to the comparative significance of Europe because uptil now Europe has been perceived in terms of bigoted

nationalism. Whereas from the angle of non-Western ‘others’, Europe is seen as an imperialists society claiming racial, cultural and intellectual superiority.

The lack of initiative among European comparatists to acknowledge the reality of extension in the domain of comparative field is illogical. Pratt (1993) puts forward certain suggestions to the comparatists to materialise the aim of internationalism in the existing literary scenario. First, comparative field should abandon its commitment with monolingualism and should opt for multilingualism. We need to accommodate people in the comparative fields who have multilingual and multicultural background. Second, we need to study literary and cultural formations relationally. Third, the comparatists require to relate the indigenous literary and cultural forms with the universal perspective. Fourth, we need to expunge the notion of foreignness while referring to non-European languages with reference to their European counterparts. As far as European comparatists are concerned, they ought to engage non-Western multicultural perspective because if Europeans do not abandon the policy of cultural and national superiority and do not expand their intellectual frontiers to the rest of the world, it will increase ethnic prejudice.

Under revised perspective approach, the emphasis upon political and cultural reading of literature has brought to focus the cultural value of translation studies. In past, translation was relegated to a secondary position in relation to the original text. However, under the postcolonial perception, the relationship of inequality between the source text and target text is rethought and rewritten. Translation is now considered as an act of creative rewriting. A translator liberates the world from the linguistic and cultural boundaries of source language and grants them a new life in the cultural and linguistic milieu of the target language. Commenting on the creative role of the translator, Bassnett (2005) says, “The translator is a force for good, a creative artist who ensures the survival of writing across time and space, an intercultural mediator and interpreter, a figure whose importance to the continuity and diffusion of culture is immeasurable” (p. 4). So, the cultural role of translation is pivotal to the literary aims of the accomplishment of pluralistic society.

5. Dangers of Euro-centricity in Plural Perspective

The emphasis on paradigm shift from Euro-centric unidirectionality to the revised perspective is not without the dangers of Euro-centricism in oriental studies. Rey Chow (n. d) in “In the Name of Comparative Literature” offers a counter-point to the oversimplification of the issue of replacing Euro-centric texts with non-Western ones. He argues that postcolonial languages and literatures should be extensively taught and analysed in Western comparative discipline but non-Western literary master pieces should

not indulge in Euro-centric practice in the name of the other. Euro-centric literary tradition is criticized for its nation-state orientation of culture. Comparative study in Europe has focused on the study of the literatures of a few strong nations at the cost of less powerful European states. The author argues that we are also familiar with master nations and cultures in Asian literatures. In Western literary and cultural centres, Indian, Japanese and Chinese cultural products occupy more space than less prominent cultures and literatures of Taiwan, Tibet, and Vietnam etc. So, it is the job of the comparatists to remain alive to the dangers of Euro-centrism in non-Western literatures. Nele Bemong, Mirjam Truwant and Pieter Vermeulen (2008) argue that non-Western comparatists should realise that the aim of the earlier Western and later American comparatists was the same as it is today: cosmopolitanism and internationalism. The postcolonial – non-Western comparatists – who criticize non-inclusive approach of European comparatists should not react in terms of abandonment of the ideals of universalism. Instead, they should consider their challenge as a solid hope of realizing international culture of tolerance.

Depoliticisation of Euro-centric politics of translation is not without the risks of similar manipulation under plural perspective. The relationship of a translator with the culture and language of the source text/text under translation does influence its translation. It may distort or misrepresent the culture-specific signs, metaphors and symbols of the original text resulting in its mistranslation. To add to it, the beliefs and world view of the translator may involve a measure of subjectivity. So, advocates of pluralism/ inclusive approach should not indulge in the politics of falsification and distortion of the texts under translation

6. Conclusion

Universalism can be conceptualised by re-engaging comparative literature and translation studies in the task of cultural exchange through pluralistic approach. The anticipated pitfalls of multiple perspective i.e. the dangers of Euro-centricity in non-Western texts and the chance of mistranslations in the process of trans-literariness should not supersede the resolve for the expansion of the literary canon. Let us first decolonise the processes of translation, publication and marketing of literary works which are still monopolised by a few Western publishing houses. Let us first give voice to the subaltern cultures through translation studies in the wake of the Western canon of ‘Dead White European Males’ (DWEMs) (in Awan, 2013, p. 11). Let us first invoke comparative mode in subaltern literatures to establish autonomous literary canon in postcolonial studies. These steps are a sine qua non for a meaningful cultural interaction between various cultural zones of the world. Without participation of all countries and people, a democratic planetary culture

cannot be materialised. Commenting on the possibilities of an egalitarian global culture, Faiz (1949) says:

A time when man, having accumulated in his consciousness the culture, the historical and spiritual experience of all countries and people, will be able to live with the wealth of that whole which is the essence, the real core of the universal concept of culture (p. 46).

We are for inter-disciplinarity and there is no need to place comparative literature and translation studies in antagonistic positions or to discuss their relationship in terms of disciplinary hierarchy. With the resolve for universalism, both the disciplines should work in collaboration with each other for the expansion of literary canon. With this collaboration, the aforesaid pitfalls could be overcome through structured coordination between multilingual and multicultural comparatists and translators.

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WOMAN, A GAME OF PROFIT AND LOSS: A MATERIALISTIC FEMINIST ANALYSIS OF “THE HOLY WOMAN BY QAISRA SHAHRAZ

Sumaira

Uzma Asmat

Abstract

Throughout the centuries, female remains a subject to abjection, sketches out as an inferior creature who doesn't have any right to stand for her own individual identity. The same subject of female abjection has been marked out by Qaisra Shahraz. She, through her novels not only has marked out the subject of female as an object but also takes up the challenge to raise voice against the rigid and nerve-racking practices at the hand of Patriarchs. For the exact depiction, she has selected the Pakistani primitive area of Sindh where landowners for their own material gains, never hesitate to sacrifice their own broods. The novel marks out the illegal practices done at the hand of patriarchs such as marrying to Quran for the preservation and getting hold on the territory collected as an inheritance by the female party. Such types of unjust practices are very common most probably in the Pakistani primitive area of Sindh. The topic is dealt with two main directions: one as on the bases of power game such as Patriarchal society and other on the materialistic bases.

KEYWORDS: holy, woman, Marxist, feminism, historical materialism, patriarchy, violence, injustice

1. Introduction

Female abjection is not a new phenomenon that sprinter in the shape of domestic violence, patriarchal domination and gender game of superior and inferior. Many research works are done to defend female subjugation at different levels and different feminist movements have emerged out as a standpoint to bring out the repressive condition faced by women. (khan & Sajid, 2011)

In this reverence, another kind of torment is used against women; when being used as products. The word ‘product’ is used differently here in comparison to an object. As on one side women are considered merely objects, things and bits and pieces in comparison to men as Beauvoir justifies it by saying,

“He is the Subject, he is the Absolute- she is the Other” (1989, p. 16).

On the other side the idea of calling women ‘products’, lead itself to materialistic explanation of women. Lerner after a detailed research has explained the materialistic aspect of women when used as products by calling “male sperm a ‘seed’ and the female womb as a ‘cultivating field’.” (Khan, 2006, p.12)

There are large numbers of societies in the world where men subdue the patriarchal phenomenon to get benefits out of women as products. The worse subjects in this regard are slavery, marriage system, land inheritance and prostitution. Pakistan is a heart throbbing example for the practices of such treatments.

This study certainly has a point, but observations are not sufficient to explain the practices. So for this purpose ‘The Holy Woman’ by Qaisra Shahrzad has been selected to defend the argument.

1.1. Statement of Profit and Loss

The statement ‘profit and loss’ is basically a summary of monetary performance of a business. But the statement here is used with some minor altering. Lets discuss the two items separately, firstly ‘profit’ and secondly ‘loss’. By separating the two; have brought two questions in appearance such as how being women are profitable? And second how women are reason for loss? Beauvoir has answered and defended this case very skillfully. She has argued the issue on extended level. Through analyzing different cultures, societies and historical perspectives, she brought forward the repressive condition of women when being treated as products for financial gains. She has expressed it as,

“If she were an inheritor, she would to an excessive degree transmit the wealth of her father's family to that of her husband; so she is carefully excluded from the succession.”
(1989, p. 106)

Beauvoir (1989) in the above explanation has indicated the profitable aspect of women when used as products. On the other point, when expressing women as reasons for bringing loss to the beneficial grounds; she has expressed her viewpoint as,

“In societies having the custom of the 'blood price', only a small sum is demanded when the victim is of female sex: her value compared to the male's is like the slave's compared with the free man's.” (1989, p. 107)

Women on broader level are used as objects for the material gains on three bases. First, as securer of inheritance, second as a threat of losing territory and last as cultivating fields. For this perspective Khan has elaborated it as structural or cultural material foundation. She has explained that this type of violence as “indirect, invisible, cannot be registered or complained.” (2006, p. 21)

In ancient former societies, many examples are found such as exchange of women as the first form of trade which totally leads to the explanation of women treatment as products. This according to Levi-Strauss is totally ‘dehumanization’ of women. (2006, p.177)

The act of ‘dehumanization’ of women is commonly performed in Pakistan. The practice of women marriage to their cousins for securing land and property named as (*Watta Satta*) and the worse form is marrying off daughters and sisters to Quran. In this case, the gender division of labor gives birth to the question of inheritance of property and surplus value. (2006, P. 174)

1.2. Marxist Feminist Standpoint

According to MacKinnon both the theories Marxism and Feminism are about power and its distribution inequality. Marxism criticizes female parties as working-class who work in the interest of ruling class. (MacKinnon, 1982, p. 516) Khan in this regard has clarified the Marxist concept of surplus value. ‘Surplus Value’ as above mentioned is an idea that had stemmed from Marxist critique of political economy. It is a form of profit acquired by capitalist as a form of profit so in this whole process the worker have no choice but to sell their labor. Hennessy & Ingrahman (1997) has elaborated the possibilities of “women participation to capital accumulation across the globe where women perform most of the world’s socially necessary labor such as inside household and outside professional duties, and yet they are more vulnerable to poverty.” (1997, p. 2) Khan (2006) has explained it from the point of material explanation of women.

“Material changes in the world history have changed the roles and status of women. For example, surplus value gave birth to private property, which accumulated in the hands of

men due to the division of labour according to the gender. Private property raise concern among men about the inheritance rules for their children and the result was efforts to assure paternity.” (2006, p. 17)

The theory of Max and Engels invites the oppressed to discover the material nature of their subordination. Marxism hadn't had elaborated the feminist form of oppression of women but it was later applied by different scholars and researchers to explore the material forms of oppressions. Marxist feminist scholars used Marxist mode of analysis specifically to understand the phenomenon of women's oppression. Khan (2006) has given Coole's perspective that defended Marxist mode of analysis for the material form of oppression of women under different mode of production. (2006, p. 15) Due to the controversial differences between the two theories as Feminism and Marxism, the idea latter had been adjust by Materialist feminism. In a research article, Jackson (2001) has elaborated the perspective of Marx's materialism.

“Materialist feminism is not a form of economic determinism. As Delphy and Leonard (1992) remind us, one of the original strengths of Marx's materialism was that he did not conceive of the economic as an abstract system with its own internal laws, but as a realm of social relations, constructed through social activity.” (2001, p. 284)

In his point of view, all “patriarchal and gender structured, relations and practices are as material as the capitalist”. Basically it is dealt with all form of materialistic inequality.

1.3. Shahraz's Perspective

Shahraz is one of the prominent feminist writers who has been writing to draw attention towards the female related subject such female subjugation, identity and for female stance. Her novels are amalgamation of love, woman modesty, and cultural ideology of women, patriarchal structure and social issues faced by women. She has chosen different subjects for her works. Each one dares a different subject matter but mainly subjected to women. In international solidarity magazine, Siddiqui (2011) has provided Hassan Zarizi's comments (professor of Humanities at University of Mohammedia, Morocco) on Qaisra Shahraz style.

“Her feminist writings vehemently uncover the weight of the patriarchal order in an ideologically-biased Pakistani Islamic context, unveil the misuse of Islam in depriving women of their human and sexual rights.” (2011, p. 40)

Her internationally published short stories are *A Pair of Jeans, Black and Priceless, No limits* and others. She begins as a novelist by publishing *The Holy Woman* in 2001. The idea that she had chosen to write upon was like risking her life. She has brought forward many social unjust aspects in her novel such as gender politics, feudalism, patriarchy and the ruthless performances done merely for materialistic gains.

She has brought forward the matter of female subjugation to violence particularly related to the rural areas of Pakistan where women are mere tools and things for profit and loss. She has presented the real image of the landowners who for the preservation of their land sale their own daughter to fate. For these landowners, their land and territory is much privilege then the lives of humans.

The novel doesn't only depict a single portrait of a family but present the whole group of the same sect in the same province of Sindh. The story is about a young educated girl Zarri Bano, who was sacrificed by her beloved father to a fate for his own material gains. She was centered to marry *The Holy Book* by accepting the book as a groom with which she was centered to spend her whole barren life. The act was pronounced after Zarri Bano brother's death. Shahraz selection of such daring topic for the revelation of the upper class politics in their own homes purposefully justify the materialistic lust of male parities specifically common between the landowners for the game of profit and loss.

To highlight the same abjection for the game of profit and loss, Shahraz takes up a daring step. She has marked out the life of an educated and modern girl who becomes the victim of norms and custom at the pry of her own father for whom land is more valuable than the life of his own daughter. Whether the whole drama ends up on a positive note but the subject with which the novel is dealt, draws the Bourgeois class manipulation of the weak (considerably) for their own benefits. On the one hand woman are considered as beneficial creature but on the other hand the defiler and worthless. Shahraz has presented the typical attitude of landowners who use woman for goods; goods for what ails them. The calamitous act of marrying woman to the Holy Quran is the main subject of Qaisra Shahraz to unveil the politicized image of the bourgeois patriarchs.

2. Literature Review

There is abundance of literature and research done in the field of woman oppression. Different researchers identify different types and level of women oppression.

Beauvoir (1989) in this regard has worked on the existential identity of women and offered the concept of women oppression from the historical canon. She has explained the idea of being a woman on the bases of categorization, gender inequality, discrimination and major one is women consideration as inhuman. She has provided a detail perusal treatment of women by different ancient societies in the creation of woman as object and a material product.

As in the Asian societies women are snubbed at many levels. They are taken up as burden just on the bases of dowry prices but on the other hand they are entitled as the facilitator as well. Watto (2009) in his research has provided gender rigid roles of sexual labor division when women are considered for a particular role as child-rearers where men as breadwinners. Under this context men are acting as facilitator. This concept further has been explained by Beauvoir (1989) who has provided the clarification.

“The male birth in a family... a praiseworthy act for one has given birth to a facilitator and female birth as a curse, a beast of burden...in the shape of dowry and the defiler of the territory.” (1989, p.107)

As on one side women are performing the role of a facilitator and a producer but in this context, if they give birth to a female child, they are bringing loss to the family because a large sum would be given to her in the shape of dowry and property when she would be bound up in the custom of marriage. This game becomes more rigid when woman comes in the comparison to land. As in most of the areas of Pakistan, every year many cases of burning woman alive become bulletin of the news just because of helplessness to fulfill the lusty, greediest desires of material goods in the shape of dowry. On the other hand, if a woman fails to give birth to a male child, she is considered useless object and is replaced by another female which is a very common practice in Asian societies. Another heart throbbing practice done at the hand of landowners is of land as a privilege priority then the life of their own daughters and sisters. Casting up women in the shades of custom and tradition, they compel them to surrender their hereditary right in the shape of marrying to Quran or marrying them off inside the family tree such as marrying a young woman to 12 years old boy, killing or burning them alive, cross marriages within the family circle and the other best way is to compel her to transfer her share to the brother. These landowners perform every sort of illegitimate trick for keeping hold on their lands.

Bukari (2010) verify another kind of women oppression when working as domestic slaves with zero wages and salaries for their labor. Isran & Isran (2013) has given the same view point about Pakistani women who are facing unequal distribution of

resources. Isran has given the reason behind. She explained it as a 'result of tenacious feudal tradition'.

Faridi (2011) has shed light on the subject of 'women labor forced participation rate' inside and out the house boundaries. He has noted women contribution and wages they earn in comparison to men are asymmetrical. Their contribution is always there in the formation of house hold labor but in this case receiving nothing, only providing their facilities to prevent the threat of divorce.

Rehman (2010) on the other hand, after a detailed research has identified the major subjugation levels of women oppression. The subject is dealt with the equal distribution of land and property inheritance laws in Pakistan. He has pointed toward the notion of women's deprivation for inheritance by plotting different methods. He has provided his view on the subject of inheritance such as property, land, jewellery, and dowry that are considered substantial amount at the time of marriage for women. He gives the explanation that dowry system is used to keep the oppressed (girl) quiet. In most of the cases women are blackmailed through different mediums to accept dowry in the exchange of property. Even the worse condition is when women are compelled to marry Quran.

Coon (1997) justifies the practices of turning women into holy women in the historical context. He has explained women turning into holy characters such as nuns and saints according to their own will and by accepting Christianity as role model. But this custom or tradition has been selected for women in the broader contexts such as compelling them into holy roles, marrying off daughters and sisters to Quran but for materialistic gains. This idea later been adopted specifically by feudal and patriarchal societies who are compelling women to select former roles. He also has provided the contradiction in selecting the former roles for men and women. As in the turning oneself into holy character, women were not allowed to call themselves saints because of their corrupted selves, but men were presented as heroes and near to God.

Zaman (2014) analyzed the above mention subject of compelling women to marry Quran. She has expressed the 'patriarchal gesture' of suppressing women when it comes to the equal distribution of inheritance. For to secure land to its clans, father and brothers are found as the main culprit behind the act of compelling their sisters and daughters to marry Quran. According to Zaman,

“According to the focal person, many women are married to the Holy Quran in Southern parts of Sindh and it is an accepted custom. The focal person also reported that such marriages are prevalent in both affluent and middle class families, where the family name of religious sect is a prime motivation behind the practice.” (2014, p. 96)

Ahmad (2010) has analyzed the women property rights under Islamic and judicial system. He has explained the rule of distribution of property in the light of Islamic law as,

“Under Hanafi Law, the father would receive 1/6th share and the mother would receive 1/3rd share. The husband would receive 1/2 share and the wife would receive 1/4 share of her husband’s estate. Daughters would receive half the share of the sons.” (2010, p. 2)

On the other hand, the superior court justified itself to be Islamic in all respects. Pakistani court claims that the principle of inheritance and property is according to the Quranic Shares. But in the case,

“The practice of relinquishment is fairly common, very few challenges to this have been taken up in the courts.” (2010, P. 2)

Khan (2006) has estimated this subject from different perspectives. She has elaborated different threats of being women. She has explored different levels and façade of women when being used for material gains. She has discussed the issue through the dimension of honor related crimes through inside perspective of material gains. She has explored unjust treatments towards women by providing a detail analysis of the terms as ‘*Haq Bakshish*’ this is translated as marrying to Quran; ‘*Karo Kari*’, when women is found guilty, she is ostracized from the circle; ‘*Watta Satta*’ is a custom when marrying off daughters and sisters in exchange, where all of these terms are used by men for the material gains by using different methodologies.

3. Analysis of Text

Shahraz responds to the rigid practice done at the hand the landowner specifically in the Sindh province of Pakistan. Through her novel, she has very minutely sketched out the strong bound of love of a father for his daughter but on the other side the strong magnetism for his land. The topic is not new but these types of news of compelling woman in a stereotyping of marrying woman to Quran are commonly performed in the rural areas of Pakistan. It sounds totally illogical, an orthodox and perplex when it come to modern thought but these are common day practice in the most of the areas of Pakistan particularly in the areas where land is the main subject than anything else.

The story of the novel is situated in rural areas of Sindh and is about a young beautiful attractive and well educated girl name Zarri Bano who after the loss of her brother was centered to become a holy woman by accepting the Holy book as her groom. Shahraz has presented a very strong modern woman in every sort, as an educated woman and a feminist. Zarri Bano was one of the student who took part and raise voice for the liberation of females and against the unjust treatment towards woman which brought her own professor in the hysteria for she dared to accept the life of a slave. Her teacher's direction went all in vain in frontage of her father's obedience. She was sacrificed to a fate which was not written for her. Which she explained in her voice that whether she is modern and well educated but it is very much to remember that she is a daughter of a landlord and her clan is deeply rooted in ethics, traditions and customs.

Since the novel publication in 2001, different writings have agreed that the work is composed to comment on the feudal patriarchal system, and most prominently to challenge the indictment in the name of Islamic and Judicial law. The novel is very experimental in its sort. Each character identifies different material aspect according to their social circles and performances. Marxist feminist theory clarifies the materialist aspect at various levels. Here it is analyzed through the concept of private property and personal property. The idea has been stemmed out from Marxist standpoint that means the unjust treatment towards women's uncompensated labour. And personal property leads the idea toward Max's materialism. Gidden (1981) has explained it under the heading of 'Domination, power and exploitation'. According to Marx, power is the capability of an actor to achieve desire goals and that is achieved through domination. (1981, p. 49) On the next level, there is exploitation. According to Marx there are two main types of exploitative capitalist classes or societies, one is capitalism and the other one is "the ancient world and feudalism". (1981, p. 58) The difference between the two has been explained by Gidden as exploitative elements of feudal that is direct and open where capitalist is indirect and preserve a hidden riddle for the appropriation of surplus labour.

Like most of the writers, Shahraz in *The Holy Woman*, mirrors the hypocritical attitude of land owners by a number of factors. Shahraz has sketched out the material structure by providing a detail analysis of the major and minor characters of the novel: Habib, father Zarri Bano; Shahzada, mother of Zarri Bano; and Zarri Bano, the heroin of the novel. She portrays the patriarchal power dimensions as Max elaboration of manipulation of their subordinators in the family tree for their material gains.

The character of Habib is portrayed by Shahraz to defend her viewpoint of presenting feudal lords. Habib is very satisfied from his family in the very beginning of the novel as having two lovely daughters, Zarri Bano and Rubby, and a son Jafar. He is expecting a suitor for his elder daughter Zarri Bano. But internally he is in a perplexed state because of the fear of losing his lands. As living in an Islamic state and being a

Muslim, he has to transpose the land share to his daughter. According to the Muslim law, Ahmad (2010) clarifies the Islamic system of land inheritance by mentioning sister shares half in comparison to her brother. (2010, p.3) He further has given a detailed analysis of the division of land according to the relations and situation under Islamic law.

Shahraz has presented the reluctant attire of Habib in taking the decision for his daughter's marriage. He was definitely aware about the law of transferring her share of inheritance. As when it was a time of decision making of marrying her off, he posed the authoritative gesture. His hidden perspective behind was his material greed of not losing the territory of which he had pronounced as demigod.

“I will not let anyone do anything to cause her any pain or insult her in any way. You forget, Shahzada, in our clan, destinies are made and directed by us. *I* will decide if this man is to be my daughter's destiny or not.” (p. 23)

For the preservation of property, the ruling class tries to exploit the subordinates as Habib in the first line expresses his love for his daughter to hide the major perspective of holding the property and on the next level has imposed the decision through his dominant attitude to pose his power as a decision maker. Habib poses his exploiting gesture.

“All the more reason for me to be cautious. I am the head of the family and I will decide what is good for my Zarri Bano. I don't like this man.” (p. 23)

This practice of female binding are imposed on the female parties by blackmailing one to accept it as a fate compelled by the ironic demigods. These practices are still very common in the areas where landowners for the profit, slaughter their own daughters and sisters. Beauvoir has provided her view on the materialist point through historical layout of treatment towards women. She has elaborated the way of women consideration in ancient times as objects, animal and properties.

“In the patriarchal regime she is the property of her father, who marries her off to suit himself. Attached thereafter to her husband's hearth, she is no more than his chattel and the chattel of the clan into which she has been put.” (1989, p. 107)

In the same context, Siraj Din, a wealthy landlord and father of Habib utter these words to pose the commanding posture; very confidently categories women (wives and daughter) under the canon of things as like their lands. For these landlords women are merely products of their clan.

“Our land, our wives and daughters, our izzat – our honour
– is the most precious things in our live.” (p. 37)

Siraj Din poses his dominant gesture to ensure the subordinator position in the household territory. The subordinator position in the whole play is to maintain his status as a slave; not as a master.

“Amazingly, you have by-passed both Habib and myself. I hadn’t realized what an industrial daughter-in-law I had. In fact, I am beginning to wonder who actually rules this home. Who is the master of this house?”(p. 45)

Shahraz has expressed the women positioning into specific role through another character of the novel but expressed it to the reader the long standing attitude towards women. As she says,

“We women are just small beads in the tapestries of our clans, cleverly woven by our fathers and other male members.” (p. 176)

Shahraz has shown the material gesture of Habib right after the death of his son Jafar. He became more insecure after listening to the news. The thing that was striking in his mind was now of transferring the land to other two daughters. To reduce this restlessness, he decided to give preference to land over her daughter. Shahraz has tried to elaborate the situation through the unspoken words of Habib, when he was thinking about his daughter’s future. This type as Gidden has explained in the Marx standpoint as ancient and feudal which is direct and very apparent of which the subordinator does know but helpless to claim.

“The light from the starlit sky beamed down on the acres of cultivated land. Habib’s broad chest swelled with pride and his eyes happily scanned the moonlit meadows of sugar

cane and rape as they disappeared far beyond the horizon.”
(2001, p. 68).

Habib was fastened up with the Islamic law of land distribution in inheritance for what he was oscillating for a rational stance. As according to the Islamic law, a man can have the share of two in comparison of woman and woman in the same receives half of the inheritance in comparison to male. Habib was from the very beginning even before the death of his only son, was reluctant to marry Zarri Bano out of the clan which he showed by refusing every proposal for her. He even was not willing to give her the share which she inherited. His plotting of holding up the worthy land became more potent and apparent after the natural death of Jafar. Habib under the veil of customs and traditions become extremely rigid to seize his land at any case which he submits by compelling his daughter to a fate of turning her into a “Holy Woman” destined by a ruthless land lord. Habib justifies his action by explaining it to Shahzada,

Khan has justified this attempt by providing the accurate answer for using woman for the material purposes such as through “Economical Structure”, “Religion” and “Law of Inheritance” (2006, p. 16). Khan has shared the view of an Egyptian scholar, Nawal El Saharawi, on woman as a material object form economical and religion point of view that human life is basically reliant on the economical needs, not the religion and also explain that the standard of religion has also been formed up through economy.

“The oppression of women in any society is in turn a statement of an economic structure built on land ownership, system of inheritance and parenthood and the patriarchal family as an inbuilt social unit” (2006, p. 17).

Economical structure is basically dependent on the human needs and necessities. To fulfill the human needs, land in the major source of facilitation but this economical structure is polluted when it comes off in term of division by providing one the more or less portion of land. And when this tool is nominated legally by law it becomes more rigid through the power game. The connection between economical needs, religion and law are interwoven. As Khan has provided the view that religion is determined through economical structure and it is the economical structure that took the shape of law. Now the point if consideration here is of Islamic law of land distribution. As Islam law of partition and distribution of share of the land by dispensing it in a way of as male receiving a double share in comparison of women as male receives a share equal to two females. In the Holy Quran it is stated,

“And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage as in some cases of inheritance) over them” (2:228).

In Islam it is male who is given superiority in the case of land distribution for he has to run the whole family system in comparison to woman who is gratis from such responsibilities. As in Islam, it is the male responsibly to provide financial support to the family as a head but in comparison; a woman doesn't has the responsibility to run the family circle. She has the liberty by the Islamic law to spend it on her own will and needs where she is on the other side having the benefit on receiving her share of necessities from her husband, father and brother. This distribution is not done on the bases of making on the superior and other one inferior but rather on the socio-economical structure where man is responsible for fulfilling the needs and necessities. The so called Islamic state does have wobbly structure and lacks harmony in its application. As its application is imperceptible in most of the areas of Pakistan where landowner and even the common man (if poses some property in inheritance) never hesitate to surpass the inherited share of family to male member of the family. These landowners and feudal lords consider it their downcast as if a woman family member is married outside the family tree. Habib defended himself in his voice,

“What to become of our inheritance? ... ‘Well, now that I have no son, who is going to be my heir, Shahzada? To whom I am to bequeath this land? I am not going to hand it over to some stranger who just happens to marry my daughter. This is our land...’ (p. 66).

As Pakistan is an Islamic state where the Islamic law is ultimately implemented without any argument but its politicization is on run. In the case of Zarri Bano, Habib was aware about the fact that it if she will be married outside the clans, she would definitely carry her share of property along with her. His plotting to hold Zarri Bano became more rigid after the tragic loss of his only son. It was his vulnerability which forced him to center his own daughter to such a fate of turning her into Shahzadi Ibadat. She was forced to marry Quran for the preservation of land in the family circle. She was centered into an alien role against the Islamic law and even against legally unpermitted act. Islam doesn't allow such brutal confining of woman in comparison to land where she is treated as a cattle and inhuman object justifies itself an act perform for the material gains.

The third character who was being blackmailed was Bano's Mother. She was threatened by her husband of divorce. (p. 47) Habib wanted to convince Zarri Bano to become the savior of inheritance. For this purpose he blackmailed Shahzada. Habib demanded her duties and in response, she was not receiving a positive gesture but divorce. In the whole game she was treated as slave and a servant; if wouldn't obey, will be given notice to leave the job instead.

“That is your duty as a wife. If you don't do it, our ancient traditions will outweigh your opposition, so you had better get used to the idea. Remember what I said: I will divorce you on the spot if you rebel against me.” (p. 67)

According to the Pakistani law, woman if divorced would not claim for her share and even if she wants to be separated by taking *khula*, she would have to leave her own dowry left to her husband. As Ahmad has provided a view, “In case of divorce, a woman cannot claim a share in her husband's property and she is not entitled to maintenance in the long term.” (Ahmad, 2010, p. 09). In the process of saving her position, she preferred to remain a domestic slave. She herself pronounced her position of being a puppet whose strings were in the hand of her husband. As she said,

“I am just a Puppet, a mere worthless woman to do your bidding... what choice do I have? I can only swing and dangle along in whichever direction you pull my strings.” (p. 71)

Shahraz in the ending part of novel, give voice to the character to pose her arguments in front of Siraj Din. As after the death of her husband, her father-in-law sought forgive for his own and for his son's foolish decision. In reply she directed Siraj Din about the whole ruthless attitude toward women as how they are treated and used for material gains. Here Shahraz has clarified the material proportion that is used by men.

“You see, we women are just dumb servants to grace your household – obedient vessels.” (p. 355)

Shahraz also gave voice to the character of Zarri Bano, to defend herself as an educated woman. Of which she has elaborated her threat of being ostracized. She explained it to Sikandar, her suitor,

“I am still in the microcosm of my clans, a daughter of a wealthy and powerful zemindar. Our family, behavior, social etiquette is dictated by a code of ethics and customs peculiar to my clan...” (p. 126).

She on the other point has defended herself by criticizing her father’s love for her. His love became materialist. Now his preference was to secure the land instead of his own daughter. He sentenced her to accept Quran as groom for her and devote her life to a barren on. Shahraz expressed this turning as “A young women caged into a barren life!” (p.157) and also she provided in the voice of Sikander when she was centered to marry the *Holy Book*.

“Had everyone in that room gone mad? What was the Mubarak for? Were they celebrating the imprisonment of a woman? ... Did he substitute the Holy Quran for a groom? Was Zarri Bano wedded to her faith, instead of a living man?” (p. 157)

She in that context was considering herself a playful object or

“a pawn in a game of male chess.” (p. 85) “My father made me believe that he would ‘sell the world for me’ when in fact he eventually decided to ‘sell’ me to his own whim.” (p. 87)

The practices of turning women into *Holy Women* are basically pronounced under customs and tradition with the hidden perspectives. Sikander, being an educated man had condemned such practices. He begged and sought reasons from his mother about such inhuman and absurd activities in the name of Islam.

“Women married to the Quran! What nonsense is that? No woman is to be denied her natural role as a wife and a mother. Who has invented these traditions? Have they studied the Holy Quran?” (p. 120)

Sikander received the answer from his mother. She explained it as “a tradition and custom that has happened for generations amongst a certain class of people in remote area of Sindh.” (p. 120)

Now the question of concern here is as if Islam doesn't allow this act then on what bases these vicious practices are performed. Why law and religion are being polluted for such antediluvian customs. Why is Pakistani government not taking any action against it and why are these customs given liberty to exploit religion and by whom? It has various predictable but explicit answers. Basically, its strings are deeply rooted in tradition, norm and customs constructed on the bases of profit and loss game. It is the customary norms which are supporting such heart throbbing acts. If glance through the Asian history, many customs of burning women alive after the death of their husbands by considering them of an unnecessary creature and even were murdered and buried alive for one thought of their existence unaffordable. Sill in the Asian countries, a woman existence is taken as a threat for the family member on two bases: on honor and second on the medium of exchange. As it sounds taboo but are true in its nature. There isn't any law legally and nor does any religion allow such type of binding woman into alien roles. It is the primitive tradition based on the historical construction of woman as a beast of burden or as a profitable object. The history itself provide the complete out lit where women were considered beast of burdens and were centered to death or buried alive just after being born. Woman in the historical canon hadn't had any visibility of a beneficial object but only in the case of bringing a male representer in the world.

Woman in this whole struggle is taken as a playful game. Returning back to the question, the answer is very apparent that there is no law and religiously any allotment for vicious crime of binding woman. These are deeply rooted customs and traditions that are facilitating such acts. The point here is of as it has been already mention that women eviction in the stereo-typing is the construction of custom and on the second step are transferred to and followed by the male stereo circle. These practices are led out through two directions: as patriarchal authority and other in the name of traditions and customs. The traditional bindings are so strong that one cannot think off to transgress even in these cases the law and any favorable religious medium are nonresistant.

These tradition bindings are laid out for the material gain by setting out one private council called "Punchayati Raj" and "Feudal Government" to take the decisions of the lives of other parties and for maintaining harmony within the community according to the settled norms and traditions. These small government systems are governed by the Patriarchal group of people in collaboration for sorting out the problem such as dispute between the groups, land issues and marrying to Quran. The Patriarchal system has two benefits of its own: one to pose his authority over woman and other is to take benefit by playing the games for the material purpose. In this all play they use honor as their weapon and woman for the fear of protection has nothing but only to surrender.

4. Conclusion

Shahraz's novel brings to limelight the vicious practices of selling woman to a fate for the material gains. The subject she has chosen for her writing is not an anonymous subject but has the real grounding. She has pointed toward a particular area of Sindh where the practices of turning woman into a Shahzadi Ibadat are very commonly performed for the preservation of land. This subject of using female bodies is not only a tradition performed in the rural areas of Sindh but also in Punjab and in tribal system by feudal lords. This subject of using woman as a beneficial object for material gain has one face to sponsor which Shahraz has successfully opened up for the readers. Her novel condemned the act of turning woman into alien role by unveiling the materialistic approach of male parties. She has justifies this act by drawing up a debate and brought the legal and Islamic law system into clarity which doesn't consent to such eviction of woman. It is the customary norms and tradition which are ruled by a set of patriarchal system.

But still no steps are taken against this gluttonous act. The reason for it here is as most of the Pakistani landowners are government officials and politics is run by these landowners and through their support. As being the upper class, who itself is polluted then how can it be expected from the legal law to not to be corrupted. It is only media and writers who are pointing toward but no set system has been pronounced still to step against these feudal landlords to terminate such act of using woman as a playful material object.

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THE CREATION OF IRONY THROUGH THE FLOUTING OF GRICE'S MAXIMS: AN ANALYSIS OF PAKISTANI URDU COMEDY SHOW "HUM SAB UMEED SAY HAIN

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Abstract

The study is carried out to investigate the phenomenon of irony as a result of the flouting of Grice's maxims in Urdu language with respect to Urdu comedy show Hum Sab Umeed Say Hain "We are Hopeful". It implies interpretation of ironic utterances and suggests different factors that incorporate in meaning making process. Associative meaning of the lexical items, polysemy of words (in bold print), shared knowledge and context are the factors found in order to interpret the ironic statement. It also argues that flouting of quality maxim is not the only source of the creation of irony as Grice proclaims. The results of study show that maxim of manner is the most frequently flouted maxim whereas the other and sometimes more than one maxims are flouted to create irony by Pakistani scriptwriter. Data is taken from the available CDs of the said TV show. Ten utterances are selected from which five are analyzed qualitatively and other five quantitatively.

Key Words: maxims, flouting, implicature, irony, Urdu TV Show *Hum Sab Umeed Say Hain*

1. Introduction:

Language is an indefinable and multifaceted phenomenon that is used as a tool to communicate enormous types of varied things (Cline, 2011). A message in different contexts can have different implications. In the process of communication, words mean more than that of their literal meaning. This study focuses on the flouting of Gricean maxims to create irony and understanding of the intended meanings of the speakers.

Pakistani Urdu Comedy Show “Hum Sab Umeed Say Hain” has been selected for the intended study.

It is manifested that during conversation, participants infer what others say even when they do not know explicitly their intentions (Tsuda, 1993). There is no explicit *modus operandi* of deriving and implying meaning that the interlocutors observe. The phenomenon of meaning is far-reaching but still there are some helpful principles. Grice (1975) assumes that the interlocutors remain cooperative for the successful communication so that they elongate their exchanges of talks.

Grice (1969, 1989) presents the idea in his “Cooperative Principles” that the contribution of participants of conversation needs to be as informative as it is required according to the accepted purpose and point of discussion. Subsequently, he notices that even in formal conversation among the cultured people, the cooperative principles are violated (Grice, 1989). He makes a peculiarity between “what is said” (explicit meaning) and “what is implicated” (implicit meaning) and offers a theory of the second sort of meaning, which he calls “Conversational Implicature”, utilizing the fact that contributors may be supposed to be cooperative (1975 and 1989). In the process to cope up indirect meaning, the literal meaning of the utterance works as the basis (Pop, 2010). This indirect meaning, created through the deliberate violation (flouting) of the maxims, is beyond the literal meaning of the utterance. When a speaker flouts the maxim or maxims, s/he conveys not only the content but also the implications beyond the literal meaning of that content.

The flouting of the maxims is practiced in order to imply different types of meanings. Grice offers a number of instances such as; irony, meiosis, metaphor and hyperbole (Brumark, 2006). Irony to the rhetorical intellectuals: is a figure of speech and a deliberate act performed for special purpose (Gibbs and Colston, 2002). Traditionally, it is defined as saying something that gives other meaning through context (Attardo, 2001). The flouting of the cooperative principles creates irony in conversation (Attardo, 2002).

This aspect of meaning based on the theoretical framework of the flouting of Grice’s maxims has yet not been visited especially in Urdu language and literature in Pakistan. The present study particularly focuses on one aspect of pragmatic meaning (irony) that is created by flouting the maxims proposed by Grice.

The subsequent section provides a critical review of previous literature regarding the phenomenon under investigation.

2. Review of Literature:

Grice (1975) observes that for successful communication interlocutors follow implicit rules. He introduces four Maxims known as “Cooperative Principles”; maxim of

quantity, maxim of quality, maxim of manner, and maxim of relevance. Maxim of quantity expresses the right amount of information (no excess, no paucity), maxim of quality asks to be truthful (not so say something for which you lack adequate evidence), maxim of manner shows clarity (avoidance of obscurity, ambiguity, verbosity and keeping the order) whereas, the maxim of relevance demands relevance (to the context and to the situation) for the recent purposes of the conversation.

Levinson (2003) explains this paradigmatic assumption and holds it as Implicature the same what Grice himself terms it (1989). Davis and Wayne (2010) observe that “Implicature” indicates the act of suggesting something different from the spoken words. Sentence elements, choice of words and the context of talk exchange employ additional meaning to the spoken words. They support Grice’s claim explaining both types-conversational and conventional implicatures. So to say, implicature is an indirect meaning attached to the literal meaning of spoken words. The research focuses on, specifically, conversational implicature.

Grice (1975) claims irony as an implicature derived through a deliberate flouting of the maxim of quality. He also talks about the universality of the cooperative principles. Brown and Levinson (1978) investigate violation of the maxims in irony and support the Grice’s claim because speakers do not reify true contributions. After that, different studies report discrepancies among their results. Juez (1995) holds the view that speakers possibly produce irony by flouting the maxim of quantity. The present researcher argues that interlocutors do not follow the same strategy producing irony all the time. The frequency of the flouting of maxims may differ such as Siali (1999) finds the maxim of manner as the most flouted maxim to create irony as compared to other flouted maxims.

Gilbert (1997) scrutinizes that irony is the major device to create dramatic irony in Shakespeare’s plays where maxims are flouted by the persuader to continue their arguments. He also talks about the flouting of more than one maxim but does not explain with which frequency and to what extent. However, Hirsch (2011) considers the flouting as one of the hints to figure out the phenomenon of irony. Diversity in the results of previous authors’ research appealed the researcher to carry out the study and to find out how and to what extent, Urdu script-writer flouts the maxims to create irony. The researcher has a strong stand point against the Grice’ as well as his supporters’ claim and undertakes that only the flouting of quality maxim is not responsible to create irony. Thus, the aim of the study is to reconnoiter the flouting (of maxims) resulting irony as well as the type of maxims.

Grice’s Conversational Maxims are, no doubt, one of the foundational principles of Pragmatics. The present research also addresses this claim. In fact, Davies (2007) assumes Grice’s Cooperative Principles as the basic conception of pragmatics. The

maxims and their flouting have been studied from many perspectives and for various purposes. The research of Bernsen *et al.* (1996) in Artificial Intelligence with respect to Gricean Maxims is helpful for effective communication between computers and human beings. Following the trend, the present study provides data for the effective machine-translation of the most problematic figure of speech; irony.

Fakharzadeh and Rasekh (2010) notice that the manner Maxim is observed in the nursery rhymes when the quality Maxim is flouted. Different perspectives of the flouting of Grice's maxims have been studied by various researchers. It shows that the present study with a different perspective regarding different language updates the research done by the previous authors.

The study is unique in the sense that it unveils the process of production and interpretation of the ironic utterances of Urdu language. The qualitative analysis of the data offers an understanding of the creation and the interpretation of irony as an implicature with respect to sociolinguistic knowledge of Pakistani script-writers and the audience. It provides data for the comparative studies with respect to different languages as well as to different TV programs at macro-level and micro-level respectively. Mustafa (2010) holds the view that implicature in pragmatics, unlike many other topics, does not have a comprehensive history in western languages. The same is the case with the study of Indo Aryan languages. The present study is the first ever piece of research in this regard with reference to Urdu language. Therefore, it enhances the limited linguistic work done on Urdu language, and then fills the mentioned gap positively. It also employs weightage to the theory applied and addresses the new dimension which is neglected by Grice.

3. Research Methodology:

Grice's theory provides this research theoretical and conceptual framework. Qualitative and quantitative methods have been used as research tools for analyzing the selected data.

The main data source is the selected episodes of Pakistani Comedy Television Show *Hum Sub Umeed Say Hain* "We are hopeful". The said Television show is selected due to the fact that it is the most favorite program, equally popular among the audience of all age. The data has been selected from the available DVD programs from the market. Those utterances are selected for the study which implies irony according to the current political scenario of Pakistan due to the fact that they are highly appreciated among the viewers.

The flouting of the cooperative principles of Paul Grice is used to analyse the phenomenon of irony as a consequence of flouting of maxims. After the utterances analysed the ironic instances are explained with the help of different aspects of meaning making processes.

4. Data Analysis and Discussion:

4.1. Episode date; November 12, 2011

A: “*lagta hay ajka din sader, wazeer e azam, or baki wazeeron musheeron ny bohoot Busy guzara hay, kay aj sara din, bijli, gas or petrol ki prices aik dafa bhi ooper nhee gae*”

Paraphrase:

A: It seems that our President, Prime Minister and other Ministers spent the day very busy today so that the price rates of electricity gasoline and petrol have not been increased for a single time throughout the day.

Discussion:

The *maxim of manner* has been flouted by the speaker by uttering an elusive statement. The hearer implicates that there is some indirect relationship between the business of the said people and *the price rates of electricity, gasoline and petrol* and/or their price increases almost every day that is why the speaker is showing her bewilderment about no increase in the said price rates throughout the day.

The speaker is ironic about the occupation of the high ups that remain busy in the pursuits that do not fall in their commitments

The utterance implies reflective meanings derived through the italic lexical items. In Pakistan the price rates of petroleum are updated by Oil and Gas Regulatory Authority (OGRA) every month but covertly controlled by the *President, Prime Minister and other Ministers*. There are some factors that affect the *price rates* other than the international price rates and the most important factor is taxation. The government uses rise and fall of the price rates of the said resources to excerpt tax revenue secretly without making the mass alert of it. Same is the case with the Pakistani mass that is compelled to pay the hidden taxes in the shape of increased petrol and gas rates. As far as electricity rates are concerned, they also rise time and time again.

The issues of load shedding and rental power plants are the tactics have been used by the government to earn money. The speaker being ironic tries to convey the message to the listener that must have to be interpreted by the study of the core words and their associative meanings.

4.2. Episode date; November 12, 2011

A: “*dekhen es dafa hakoomat ka awam kay ley kya eid package hay?*”

PM: “*hakoomat her saal eid per awam ki behtri kay leay ekdamaat karti hay. Kyun kay es Eid per sub say ziyada zaroorat kasae ki hoti hay, awam ki sahoolat kay leay hukomat nay es saal kasae muhayya karnay ka faislakiya hay*”

Paraphrase:

A: Let us see *what Eid package the government has for the public?*

PM: The government takes steps every year for the betterment of the public. The *Slaughterer* is the most important need of this *Eid*, keeping in view, this year the government has decided to provide *slaughterers to facilitate the public*.

Discussion:

The *maxim of manner* has been flouted to create irony. Mr. *PM* is blemished in his expression and having a responsible seat, ought not to talk about the matter elusively. Both parts of utterance have no direct connection between them and in meaning making process, at conceptual level, the later utterance seems elusive. The availability of the slaughterer is; no doubt, very significant to offer sacrifice in *Eid-ul-Azha* but on national level it is not the most important need of the masses.

The listener implicates some indirect connection between *PM* and the slaughtering because a great emphasis is given by him to the matter. The *government takes steps* out of the way and performs the duties other than that are assigned to them. He announces the *Eid package* beyond the expectations of the public. It implicates, that slaughterers are the most important need of the public who always remain ready to be slaughtered.

The utterance is ironic as it explains that government is not serious to facilitate the public in the true sense. Normally, in such packages of holy festivals governments announce special bonuses and allowances to the public but here government announces the offer that is all about a matter of individual interest. The reconstruction of the political norm provides ample understanding to the non-seriousness of the *PM* towards his official and political responsibilities. It states overtly that the tradition of the announcement of relief packages on *Eid*, which is the most important religious event of the Muslims, has been presented in a trivial manner. The knowledge of the natives provides the audience a better insight of the attitude of the *PM* towards the public expectation as well as to the sacredness of the religious event.

4.3. Episode date; November 12, 2011

Q. A. Shah: “*hum nay sarhy teen saal hukoomat ki hay. Aap bharosa ker saktay hain*”

saeen,kay humaray paas dunya kay behtareen kasae hain. In main bohot see khoobiya hain, jesy janwer ko aik khanta baad pata chalta hay kay os per churi pheri ja chuki hay.

Paraphrase:

Q. A. Shah: We have *ruled for three* and a half years, you can *trust* us gentlemen that *we have*

the best slaughterers of the world with us. They have many *attributes* in them, for *instance, the victim himself knows after an hour that he has been slaughtered.*

Discussion:

The *maxim of manner* and the *maxim of quality* have been flouted to create verbal irony. The speaker (former chief Minister of Sindh), is imprecise in his expression and provides information that is untrue as well. The matter of concern is also equivocal and the presentation is too much abstruse where the CM talks about an irrelevant topic and associates the issue with his *three and a half years of rule*. The listener implicates that there is some connection between the *three and a half year rule and slaughtering*.

The italic lexical items are very meaningful and collectively suggest some profound meanings. It also implicates that the government, perhaps, remained busy in slaughtering throughout its *rule*. CM ironically ensures about the talent and skill of his men as *the best slaughterers of the world*. It is a sheer depiction of the pursuits of the Sindh government in which it remained busy throughout *their rule*. It also directs toward the skin issue in Sindh during *Eid-ul-Azha*, when by force snatching the skins of the sacrificed animals by the ruling party is evident.

The core words (in italic) enjoy a wide range of meaning and provide a multiplex shade of meaning. The unstable situation of Sindh, especially, of Karachi is not hidden from the natives. The issues of target killing, *Bhatta* collection, street crimes, honour killing and gangsters' mafia are news of everyday. The utterance unveils the powers working behind all the crimes and supporting the general assumption that the Sindh government is involved in destabilizing the city and the province.

The expression; *the victim himself knows after an hour that he has been slaughtered points out towards* the mastery of the government and the ignorance of the public. It explains how skillfully the government slays the public that they remain unaware of the mishap and become an easy target of the hunt.

4.4. Episode date; December 24, 2011

“Wazir e Azam Gilaniny na kaha k Sadar Zordari elaj k leay Dub ai esleay gaey k unhain yahan jaan ka khatra tha. Veena Malik Bhi Yehi keh rhe hay, osy bhi yehi masla hy, esi ley wobhi Dubai shift ho rhe hy. Yeh samajh nhe aati k aakhir fankaroon ko he jaan ka khatra kyon hy”.

Paraphrase:

Prime Minister said that President *Zordari* went Dubai for his medical treatment because he had life threats here. *Veena Malik* is saying the same. She has the same problem that is why she is too shifting there at Dubai. It is un-understandable that why do *Actors* have life threats.

Discussion:

The *maxim of manner* has been flouted. President *Zordari* is depicted in the way *Veena Malik* (actress) is presented. Both are presented as actors who want to shift their residence to Dubai because they are unsafe here. The speaker, keeping the safe side, remains cooperative and not explicitly describes his/her intention. This indirect portrayal implicates that there is something common in both of the personality's acts. Mr. *Zordari* and *Veena Malik* both have life threats in the country and both of them do not want to stay in the country. Both of them have done something wrong so that they are unsafe to live here. Another implication rises that both are any kind of actors who are wearing any kind of masks on their faces to hide their actual faces. Irony has been produced by putting both of them into the same category of “Actors”.

The lexeme *Zordari* has been derived from the Urdu root morpheme *Zor* which means “power” and “*Dari*” the bound morpheme which means “the state or condition of something”, and they both refer to the noun *zorawar* means “powerful” and “*Zordari*” the attribute or the state of the powerful. So to say, it has been used as a noun which enjoys all the characteristics of the noun; powerful.

Zordari was accused for Swiss bank account case and in the past he was imprisoned due to a number of cases of corruption. Henceforth, the multiplicity of meaning constructs a complete image of a de facto.

Veena Malik a notorious actress is metaphorically associated with Mr. President. She is also threatened for her controversial photo-shoot. She, very boldly rather shamelessly, defends herself and tries to portray herself innocent. The co-occurrence of the both Mr. President and *Veena Malik* renders irony.

The lexeme “Actor” is acceptable for *Veena Malik* but implies a covert meaning for Mr. President. He is not related overtly to the profession of acting but in a sense, as he also performs different roles at different situations and he also repudiates

his deeds. He denies his scandals and boldly defends himself too. It seems as he is wearing a mask of hypocrisy that covers his actual insincere face from the public. The manipulation is accomplished at lexical level.

4.5. Episode date; December 24, 2011

A: “*Aqwam e muttaheda kay mutabik Pakistan Janubi Asia ka sub say alooda mulk hy,
Es bary main jo plan bun rha hy os kay pehlay marhalay main siyasadano ko chup karwaya jaey ga*”

Paraphrase:

A: According to the United Nations Pakistan is *the most polluted country of South Asia*. For the said purpose planning is being done. *In the first phase of it the politicians will be kept silent.*

Discussion:

The maxims of manner and relevance have been flouted. The listener implicates that the politicians are one of the reasons behind the increase in the pollution in our country so that the speaker mentions it as the first step to reduce the pollution. Another implication arises that politicians make a noise that is harmful for the environment and cause pollution so they are said to keep silent. The statement is ironic because it is not literally meaningful on the surface and indicating towards the indirect relationship between the both parts of the utterance. The politicians, most of the time, remain busy in denouncing their rivals and make a noise to prove others incompetent and to themselves capable to run the government in the best way. So the statement seems ironic as it presents the dark side of the picture of Pakistani politicians who only make a noise, do nothing practical and cause pollution.

The lexeme *Pollution* reflects the meanings of *contamination* as well as of *litter* and *trash*. It indicates that politicians are not only the cause of *Pollution* but also they are the useless stingy part of the society which must be thrown away to make the country clean and unpolluted. They are most likely corrupt and litter the country so they must be clogged.

It points out the fact that in electronic media, especially in talk shows, the politicians argue so bitterly as if they are quarreling with one another. They shout at each other, they raise noisy slogans against each other, they use sub-standard language and they never try to listen to the other participants of the conversation.

4.6. Episode date; December 17, 2011

A. “*Khul ker khailny kay leay IPL chalo, koi nhe pakray ga*”

Paraphrase:

A: Let’s go to *IPL* to *play freely*, no one will *arrest you there*.

Flouting of Maxims: Maxim of Manner

4.7. Episode date; December 17, 2011

A “*Gilani surma ankhon main lgaty he her taraf khushali dikhae day.*”

Paraphrase:

A: Gilani Kohl (eye cosmetic) see Glee all around.

Flouting of Maxims: Manner and the Maxim of Quality

4.8. Episode date; December 17, 2011

A “*Aj Karachi main load shedding na karny kay matloba ntaej baramad ho gay hain,
matlooba miqdar main mom battyan hasil ho gae hain Qaim Ali Shah ki salgira kay leay*”

Paraphrase:

A: The target of not practicing load shedding in Karachi today has been achieved.

The candles in desired number have been collected to celebrate Qaim Ali Shah’s birthday.

Flouting of Maxims: Maxim of Manner

4.9. Episode date; July 14, 2012

A: “*Hum nay aik bchay say pocha, beta Pakistan ka dar ul khilafa kahan hy? Tou os Nay jawab dia, aj kal Dubai kay Hospitals main hy*”

Paraphrase:

A: We asked a kid, “where is the Capital city of Pakistan?” he replied, “It is, now a day, in the Hospital of Dubai”.

Flouting of Maxims: Manner, Quantity and Quality

4.10. Episode date; July 14, 2012

A: *Public demand hy kay load shedding khatm ki jaey, es leay agr ministry of load shedding Ghulam Ahmad Bilor ko day de jaey to dekhtay hain kay load shedding kesy chalti hay.*

Paraphrase:

A: It is the public demand that the load shedding must be ended that is why if the ministry of load shedding would be given to Ghulam Ahmad Bilor then it would become clear that how load shedding would prolong then.

Flouting of Maxims: Maxim of Manner, Quantity and Quality

5. Conclusion:

The interpretation of the utterances, in the light of the implications drawn by the flouting of the maxims, helps to examine the meaning making process in a better way. It reveals different processes through which an expression imparts meaning beyond its semantic/ literal meaning. It also unfolds how the native speakers come to the non-literal meaning of the speaker. The semantic meanings of the core words actually provide a basis to infer the non-literal meaning of the utterances. The associative meaning; more likely the reflective meanings of the core words provide a wide range of meaning which further, in association with other words become much more meaningful than their literal forms. The multiplicity of meaning of the lexical items (in italics) and their manipulated use supplied the meanings in accordance with other factors such as shared knowledge, and context.

This study supports the findings of Siali (1999). The maxim of Manner is found the most frequently flouted maxim (10/10) to create verbal irony. The second most frequently flouted maxim remains the maxim of Quality (4/10) and then the Maxims of Quantity (2/10) and the least flouted maxim remains the maxim of Relevance (1/10) quite contrary to the findings of Dornerus, (2006) who observed the maxim of Relevance as the most flouted maxim to create irony in her comparative study. It proves the researcher’s observation and answers the last question. The Grice’s statement proves to be wrong as far

as Urdu scriptwriter's strategy is concerned and shows diversity rather than universality in this regard.

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Index

A

abjection 91, 96
abstract..... 25, 32, 56, 69, 95
accordance 31, 127
acronyms..... 32, 56
acrostics 56
action 24, 25, 84, 104, 109
Adam 10, 15, 16
advantageous 9
African 76, 79
agreement 19, 32, 43, 44, 45, 51, 58
Allah 13, 14, 15, 16, 17, 19, 28
American 32, 76, 78, 79, 80, 86
analysis 19, 22, 24, 38, 62, 94, 100,
101, 102, 117
Anaphora 54
Anaphoric 37
anaphors..... 37, 38, 39, 45, 50
ancient .. 79, 93, 97, 101, 103, 104, 107
antecedents 38, 39, 52
appositive..... 49, 51
appreciate..... 14, 20, 85
appropriately 11
Arabic .. 3, 7, 11, 12, 19, 21, 22, 31, 32,
37, 38, 39, 40, 41, 42, 43, 45, 47,
48, 49, 50, 51, 52, 53, 54
argument .. 9, 12, 17, 18, 24, 45, 46, 47,
50, 51, 92, 106
argumentative 14, 17, 31
article 6, 11, 19, 66, 94
Asian..... 76, 79, 86, 97, 109
aspects 7, 8, 13, 55, 78, 95, 118, 128
assimilate 55
associative..... 119, 127

assumption 46, 61, 116, 122
attention..... 12, 32, 38, 59, 95
attitude. 19, 27, 96, 101, 102, 103, 108,
121
awareness 12

B

beheading 33
beliefs 17, 24, 25, 29, 87
believer 14
bellicosity 29
benediction 15
biblical..... 10
binaric..... 79, 81
Binding.. 37, 38, 39, 40, 45, 46, 48, 51,
52, 53
blemished 120
border 25
borderline 13
boundaries 9, 14, 78, 80, 84, 86, 98
building 24

C

cannibalistic 83
capitalism 31, 101
c-commands 39, 40, 49, 50
centric..... 76, 77, 81, 82, 83, 86, 87
centricity..... 76, 78, 83, 86, 87
characteristic 24, 55
Chinese..... 7, 68, 69, 72, 86
chronological..... 77
Classical .. 3, 37, 38, 39, 40, 41, 42, 43,
47, 48, 49, 50, 51, 52, 54, 89
coding..... 61
collaboration..... 88, 110
collapse..... 14

collective..... 10, 25, 33
 colonial 76, 79, 84
 communicate..... 10, 114
 communicated..... 25
 communication 7, 8, 13, 15, 19, 20, 56,
 61, 84, 114, 115, 116, 117
 communism 32
 communities 14
 community 11, 13, 110
 Comparative ..4, 76, 77, 78, 80, 84, 86,
 88, 89, 129
 comparison ..27, 60, 65, 79, 91, 97, 98,
 102, 104, 105, 106, 107
 complementiser..... 47, 48, 50
composition 55, 59
 compositional 12
 comprehension..... 8
 comprehensive 10, 79, 117
 compulsion 12
 computational 9
 concept...24, 34, 55, 65, 83, 88, 93, 96,
 97, 101
 concepts 9, 11, 17, 55, 56
 conceptual..... 14, 31, 118, 120

☐

☐ conceptual..... 10

C

conceptualise 76
 conceptualised 87
 conclusions 12
 conditions 9, 33, 68
 confusion 30, 56
connotations 23, 33, 34
 connotative 13, 33, 34
 consciousness 10, 84, 87

considerations.....14, 34
 conspicuous 15
 constituent 40
 constitutive 28
 contemporaries 78
 context9, 10, 15, 27, 34, 60, 67, 95, 97,
 98, 103, 108, 114, 115, 116, 127
 contextual8, 10, 66
 convention 9
 conventional15, 84, 116
 conventionalised..... 13
 conventionally9, 13
 conversation 9, 56, 70, 73, 114, 115,
 116, 125, 129
 conversational116, 128
 cooperative 115, 116, 118, 123, 129
 Cooperative 115, 116, 117, 128
 corrupt26, 125
 courts 100
 creative82, 86
 creature.....91, 96, 109
 criticism.....25, 33, 71, 89
 culminates 11
 cultural 7, 13, 14, 18, 20, 25, 30, 32,
 75, 76, 77, 78, 79, 80, 81, 83, 84,
 85, 86, 87, 93, 95
 culture.... 13, 17, 19, 20, 30, 32, 33, 34,
 75, 76, 78, 80, 82, 83, 84, 86, 87, 89
 cultures 7, 11, 31, 34, 76, 78, 79, 82,
 86, 87, 89, 92
 customs.....101, 104, 108, 109, 110

D

data 9, 11, 17, 38, 39, 41, 57, 61, 62,
 117, 118
 decolonise..... 87
 dedicated 15

degeneracy 29
 dehumanization..... 93
 delineating 13
 democratic 25, 32, 87
 demographic 76, 84
 demolish 24
 dependence 10
 dependency 12
 depiction 91, 122
 deprivation 98, 113
 descriptions 9
 devices9, 55, 56, 57, 59, 60, 62, 63,
 64, 65
 diagram 40, 62
 dialects 37, 38, 41, 43, 48
 dialogic 10
 didactic 15
 dimensions 76, 77, 81, 101
 disagreement 27, 43
 discourse ..9, 11, 14, 17, 19, 23, 24, 25,
 26, 27, 28, 29, 30, 31, 32, 33, 34
 discourses 13
 disparate..... 32
 distribution.... 38, 93, 98, 99, 104, 105,
 106
 diversity 14, 84, 128
 dominant 102, 103
 domination 91, 101

E

economics 11
 effective15, 31, 55, 56, 60, 65, 117
 efficiently..... 8
 egalitarian 87
 Egyptian..... 21, 24, 25, 26, 105
elaboration..... 15, 59, 101
 elucidating 61

embedded 13, 24, 30, 31, 47, 50
 English 1, 2, 3, 4, 5, 6, 8, 11, 17, 19,
 21, 22, 31, 32, 50, 53, 55, 56, 57,
 62, 63, 66, 68, 79, 90, 113, 130
 environment14, 34, 124
 eternally..... 10
 euphemism27, 28
 Euro. 76, 77, 78, 80, 81, 82, 83, 86, 87,
 112
 examine11, 48, 127
 expectations..... 120
 experience10, 61, 87
 experiences.....11, 78
 exploited.....6, 13
 expressions27, 37, 38, 41, 59
expressive 31

F

faith26, 28, 108
 falsification..... 87
 feminism.....9, 91, 94, 112
 feudal.....98, 101, 104, 106, 111
 flouting .. 114, 115, 116, 117, 118, 127,
 129
 force12, 86, 122
 formulaic 15
 frustrated 26
 function 7, 20, 30, 31, 48, 49

G

Gaza 25
 generation..... 10
 genre9, 13, 15, 67
 genres13, 20, 21
 German.....77, 79
 gesture99, 102, 103, 104, 107
 global..... 75, 76, 77, 78, 84, 87, 89

grammatical ..44, 46, 47, 48, 49, 50, 51
grammaticality ...38, 39, 46, 48, 49, 50,
52

Greeks..... 79

H

harmonies 78

harmony 13, 106, 110

hegemony 76

heritage 79, 82

highlights 15

Hijazi .3, 37, 38, 39, 40, 42, 43, 47, 48,
50, 51, 52, 53

historical 25, 27, 29, 83, 84, 87, 91, 92,
97, 98, 103, 110, 112

history ...7, 75, 78, 82, 84, 94, 109, 117

horizon..... 76, 78, 80, 104

human11, 61, 81, 95, 105, 117, 128

humanness 28

Hungarian 77, 78

hybridisation 76

hypocrisy 28, 124

hypothesis 62, 63, 64, 65

I

ideologically 11, 34, 95

ideologies..... 14

ideology ...9, 14, 18, 21, 23, 30, 32, 84,
95, 112

idioms39, 55, 56, 57, 58, 59, 61, 62,
63, 64, 65, 66, 69, 70, 71, 72, 73

illegitimate 29, 98

illustrative 11

imperceptible 106

imperial..... 76, 77, 82

implication..... 123, 124

implications... 16, 27, 32, 61, 114, 115,
127

implicatures..... 116

implies114, 118, 119, 124

important 10, 61, 75, 119, 120, 121

imprisonment 108

inextricably..... 15

inferior.....79, 91, 106

infidelity 28

inheritance. 91, 92, 93, 94, 98, 99, 102,
104, 105, 106, 107, 112, 113

inspirations 78

instrumental..... 30

intelligibility 10

interaction.....9, 10, 25, 80, 87

interchange 7

intercultural7, 19, 86

interdisciplinary.....80, 85

intermediate..... 25

interpretation 27, 30, 58, 114, 117, 127

intertextual 7, 10, 11, 12, 13, 14, 15,
17, 19, 20

intertextuality .. 6, 8, 10, 11, 13, 14, 16,
17, 19, 20, 22

interview.....25, 112

interwoven.....15, 105

intransitive..... 45

invasion27, 28

investigate 11, 56, 114, 116

irony 114, 115, 116, 117, 118, 120,
121, 123, 127, 128, 129

Islam 12, 14, 17, 28, 95, 105, 106, 107,
109

Islamic... 2, 3, 7, 13, 17, 29, 33, 95, 99,
101, 102, 104, 105, 106, 111

isolation 78

J

Japanese 86
juxtaposition 14

K

knowledge 7, 12, 19, 30, 34, 55, 56, 62,
63, 85, 114, 117, 121, 127
known 11, 24, 25, 79, 82, 116

L

landowners... 91, 96, 97, 102, 106, 111
language... 6, 7, 8, 9, 10, 11, 12, 13, 19,
20, 23, 24, 30, 31, 32, 34, 55, 57,
59, 60, 61, 62, 65, 68, 76, 77, 79,
81, 82, 83, 84, 85, 86, 87, 114, 115,
117, 125, 128
languages .8, 12, 19, 31, 32, 37, 49, 76,
79, 81, 82, 83, 85, 86, 88, 117
legitimate 27
lexical30, 45, 52, 59, 114, 119, 122,
124, 127
liberation 28, 100
linguistic ..9, 12, 16, 19, 24, 57, 59, 61,
66, 76, 79, 82, 86, 117
linguistics..... 9, 81
literal.....58, 59, 82, 114, 115, 116, 127
literary ...11, 19, 21, 76, 78, 79, 80, 82,
84, 85, 86, 87, 88, 89
literature.10, 14, 15, 40, 75, 76, 77, 78,
80, 81, 82, 83, 84, 85, 87, 88, 89,
96, 115

M

macro 14, 29, 117
manipulated 24, 59, 65, 82, 127
manner 10, 55, 114, 116, 117, 119,
120, 121, 123, 124

mannered 13
markers42, 43
Marxism93, 94, 112
material.. 10, 56, 84, 91, 93, 94, 95, 96,
97, 100, 101, 102, 104, 105, 107,
108, 110, 111
materialises..... 14
materialism.....91, 94, 101, 112
materialistic91, 92, 95, 96, 98, 111
maxims .. 114, 115, 116, 117, 118, 124,
127, 128
meanings ... 8, 9, 10, 13, 15, 17, 31, 32,
33, 34, 56, 58, 114, 115, 119, 122,
125, 127
medium.....10, 109, 110
memories 11
memory .. 55, 56, 59, 60, 61, 65, 66, 69
Messenger14, 15, 28
metaphorically.....41, 123
methods59, 60, 98, 118
minimal 13, 37, 38, 39, 45, 46, 50
mnemonic..... 55, 56, 57, 59, 60, 61, 62,
63, 64, 65, 66, 68
Mnemonic4, 55, 65, 67
mocks 25
moderately..... 15
modernity76, 77
mood17, 37, 42, 43
morpheme.....51, 123
morphology 12
motivation 99
multicultural76, 84, 85, 88
multiplicity27, 123, 127

N

narratives 56
Nasserist 26

natural 9, 16, 23, 59, 104, 109
notion.....25, 27, 32, 81, 82, 85, 98
noun 42, 43, 46, 49, 52, 123

O

object .42, 43, 49, 52, 91, 97, 105, 107,
108, 110, 111
occurrence..... 13, 48, 49, 51, 52, 123
occurrences 10, 13, 48, 52
oppression..... 42, 43, 94, 96, 98, 105
order...9, 10, 14, 25, 30, 33, 45, 64, 84,
95, 114, 115, 116
ordinary 59, 61
orientalisation..... 29
original.....8, 13, 15, 19, 27, 32, 75, 81,
82, 83, 85, 87, 94
Orthodox..... 29
outlets 25, 33, 34

P

Pakistani4, 55, 91, 95, 98, 99, 107,
109, 111, 114, 117, 118, 119, 125
Palestinians 25
paradigm 77, 84, 86
paradigmatic 116
Paradoxically 32
parallelism 14
parameter 13
Parliament..... 26
patriarchal 91, 92, 95, 98, 99, 101, 103,
105, 110, 111, 112
Patriarchal..... 91, 110
pedagogy..... 57, 67
pejorative 15
perception 86
performance 63, 64, 65, 92

perspective .. 14, 75, 76, 83, 84, 85, 86,
87, 93, 94, 100, 102, 117
perspectives... 76, 84, 85, 92, 100, 109,
117
persuasive..... 23, 24, 30, 31, 55
phenomenon 28, 33, 84, 91, 92, 94,
114, 115, 117, 118
philosophical 9
philosophy 7, 14, 15
phonology..... 12
phrase 39, 42, 56, 58, 59
pioneers 76, 77
pivotal..... 7, 86
Politicians..... 23, 29, 34
politics... 11, 23, 24, 28, 30, 75, 76, 79,
80, 87, 88, 95, 96, 111
portrait..... 96
positivist 79
postcolonial 84, 85, 86, 87
Postmodernist..... 84
post-structuralist 76, 84
powerful 9, 15, 86, 108, 123
powerless..... 9
practice 21, 81, 86, 93, 97, 99, 100, 102
practitioners..... 7, 77
pragmatic 8, 115, 128
precondition 10
predominant 15, 20
prepositional..... 42
preserve 7, 26, 101
primitive 91, 110
principles 27, 38, 40, 52, 114, 115,
116, 117, 118
Principles..... 35, 38, 115, 116, 117
process... 13, 19, 25, 26, 33, 34, 55, 80,
84, 87, 94, 107, 114, 115, 117, 120,
127

producer..... 10, 97
 producers 10
 proficiency 57, 82
 pronoun .. 38, 39, 40, 42, 43, 44, 47, 49,
 50, 52
 Prophetic..... 7, 11, 14
 psycholinguistics 9
 psychologists 59
 punctilious 10

Q

qualified..... 26
 Qualitative 118
 quantitative 118
 Qur'anic.....11, 12, 13, 15, 17, 18, 19

R

Rafah 25
 receiver 10, 31
 reciprocals.....37, 38, 39, 40, 48, 50, 52
 recognizable..... 13
 reference 13, 15, 17, 22, 27, 38, 39, 42,
 43, 85, 117
 referential..... 38
 reflexives 37, 38, 39, 40, 41, 45, 48, 52
 regressive 32
 relationship 23, 34, 40, 86, 87, 88, 119,
 124
 religion..... 11, 12, 28, 81, 105, 109
 religious ... 6, 11, 12, 14, 16, 18, 19, 27,
 28, 32, 34, 99, 110, 121
 representation 25, 46, 82
 researchers ...37, 56, 57, 63, 64, 65, 94,
 96, 117
 retention..... 56, 59, 60, 65, 68
 retrieval..... 61, 65
 revelation 96

revolution 25
 rhetorical ... 8, 9, 11, 13, 14, 16, 17, 18,
 31, 115, 128
 rhymes56, 117
 rises 123
 rural96, 100, 111, 112

S

sacrifice 16, 18, 91, 120
 scholars.....8, 77, 78, 80, 94
 science..... 14, 15, 24, 66, 81
 scripts 60
 sectarian 14
 semantic 8, 18, 19, 30, 55, 59, 127
 semiotic7, 10, 13
 sensitive.....25, 30, 34
 sentiment76, 78
 significance 6, 13, 75, 81, 85
 significant8, 11, 18, 23, 28, 60, 64, 120
 Sinai 25
 slavery 92
 slogans.....24, 125
 social . 9, 10, 13, 19, 24, 25, 32, 33, 34,
 95, 101, 105, 108, 112
 socialism..... 31
 societies . 13, 34, 79, 82, 92, 93, 97, 98,
 101
 sociocultural6, 19
 sociolinguistics..... 9
 sociological 9
 socio-textual 6, 13, 14, 18
 Source.....6, 7
 Southern24, 99
 Spanish.....60, 66
 spoken 9, 38, 53, 116, 128
stimulating 59
 strategies... 7, 11, 12, 16, 20, 29, 34, 60

structural 38, 59, 79, 93
structures.....8, 13, 19, 46, 48, 50, 52
subsumed 15
syntactic 8, 37, 48
syntax..... 12, 37
system....25, 26, 38, 59, 61, 92, 95, 98,
99, 101, 102, 105, 106, 110, 111

T

Target..... 6, 7
technique..... 59
technological..... 76, 83
terminate 111
terrorism 29
tests 57, 62
text6, 7, 8, 9, 10, 12, 13, 14, 16, 17, 18,
19, 20, 22, 25, 27, 30, 31, 58, 61,
76, 81, 82, 83, 85, 87
texts ...7, 10, 11, 13, 15, 19, 27, 30, 31,
34, 76, 79, 82, 83, 84, 86, 87
textual 9, 10, 14, 19, 61
textural..... 7, 9, 13
theorists..... 7, 82
theory.....21, 22, 38, 40, 43, 45, 46, 47,
48, 50, 51, 52, 61, 76, 79, 94, 101,
112, 115, 118
threat 93, 98, 108, 109
threats 24, 26, 100, 123
thrust..... 7, 15, 18
tools23, 27, 34, 57, 62, 96, 118
tradition.....15, 28, 79, 86, 97, 98, 109,
110, 111, 121
Tradition 14, 112
transcribed 9
transitive 45
translated.6, 11, 18, 30, 41, 81, 82, 100

translation.. 7, 8, 11, 12, 13, 16, 18, 19,
20, 21, 22, 23, 30, 31, 33, 34, 50,
75, 76, 81, 82, 83, 85, 87, 88, 89,
117
translator 7, 8, 9, 13, 15, 16, 17, 19, 22,
23, 30, 31, 32, 33, 81, 82, 83, 86,
87, 88

treatment..... 55, 62, 65, 71, 81, 93, 97,
100, 101, 103, 123

trustworthy 13

Typology 31

U

unaware 122
uncivilized 29
underlying 14
undermining 29
undertone..... 14
unidirectional76, 83, 84
universalism79, 80, 87, 88
utterance 7, 10, 15, 16, 20, 115, 119,
120, 122, 124
utterances 10, 12, 18, 114, 117, 118,
127

V

valid.....26, 33
variable.....60, 62, 65
verbal..... 42, 43, 52, 60, 61, 121, 127
verse 12, 13, 16, 17, 18, 19
verses..... 11
vigilance 80
vilification 29
violence 14, 29, 82, 91, 93, 96, 112
vocabulary.....57, 60, 66, 68
vocative 31

W

warfare..... 14, 15
weapon..... 110

widespread58, 79
worldly 11
worship..... 11

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Sociology, 79, 1179–1259.

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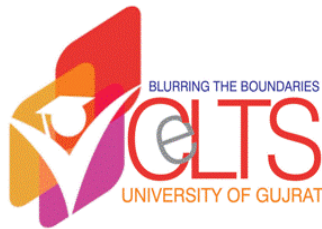
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- Leave one blank line beneath this heading.
- Start the abstract text. (See 'Text', below, for text style.)
- Do not indent the first line of the abstract.
- If your abstract has more than one paragraph, indent the 2nd (3rd, etc.) paragraph 1.25cm (0.49 inch), as described under 'Text', below.

8. Text

- Text should be single-spaced.
- Text, footnotes, and references should be fully justified.
- Do not skip a line between paragraphs.
- The first line of each paragraph should be indented 1.25cm (0.5 inch). (This includes the first paragraph underneath all headings, except for the paragraph underneath the heading, **Abstract**, as described above.)

9. Headings

- All headings should be left-justified, 12-point bold, not underlined.
- Number your section headings, starting with '1'. (Even if your first section heading is **Introduction**, the number should be '1'.)
- Insert a dot after each section number or subsection number.
- Leave one blank line after section and sub-section headings. (But, if there is no text between a section heading and a sub-section heading, it is not necessary to leave a blank line after the section heading).

Example :

3. Results

The text of section 3 starts here, after one blank line. ...

3.1. Experiment 1

The text of section 3.1 starts here, after one blank line. ...

10. Examples

- Examples should be in the same font and font size as the text of the paper.
- The example number should not be indented.
- The body of the example should begin 1.25cm (0.49 inch) from the left margin.
- Where examples are lettered as well as numbered, the letter should be 0.75cm from the left margin.
- Leave one blank line before and after examples.

Example :

(1) a. Example example.

Gloss gloss

11. Tables and figures

- Tables and figures should be in their actual positions in the paper, not placed at the end or on separate pages.
- Number tables and figures separately, and give each table or figure an informative title. The style for titles is as described under 'Headings' above.

Example :

Table 2: This is the title of the table

12. Footnotes

- Use footnotes, not endnotes.
- Footnotes should be single-spaced, and should not be indented.
- If your first footnote consists of acknowledgments, mark it with * (an asterisk).

13. Appendices

- Any appendices should come after all material except the references. (The references should be the last item in the paper, not the appendices.)

14. References

- Leave one blank line between the last line of your article, and the heading, **References**.
- Leave one blank line between the heading, **References**, and the first reference.
- References should be single-spaced in Times New Roman, 12 point.
- Second and successive lines for each reference should be indented 1 cm.
- Do not leave any spaces between reference entries.
- Justify both margins.
- Be consistent with punctuation throughout your reference list.
- Only include references to articles cited in your paper

Example :

References

Hasegawa, N. (1991). Affirmative polarity items and negation in Japanese. In Georgopoulos, C. & Ishihara, R. (eds.), *Interdisciplinary approaches to language: Essays in honor of S.-Y. Kuroda*. Dordrecht: Kluwer. 271–285.

Lieber, R. (1992). *Deconstructing morphology*. Chicago: University of Chicago Press.

Sells, P. (1995). Korean and Japanese morphology from a lexical perspective. *Linguistic Inquiry* 26. 277–325.

15. Correspondence details

- Below your references, leave one blank line and type your name, affiliation, postal address and e-mail address. This text must be left-aligned and in italics.

Example :

Dr Ghulam Ali

*Centre for Languages and Translation
Studies*

Address line 1

Address line 2

16. Page numbers and headers

- Do not number your pages. After printing, mark the page number lightly in pencil on the back of each page.
- Do not use headers.

17. Submitting your paper

- Please submit two single-sided copies of your paper. On one copy, delete the author name below the title and the correspondence details at the end of the paper. You can send the paper electronically as well.

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